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Editorial

SOME NEW YEAR REFLECTIONS.

This issue of the Advocate bears the date of January 1, 1914. The earth has again swung around its orbit, measuring off another segment of time and, of course, another fragment of our lives. By that much our stay in this beautiful world which God has given us has been shortened, and with the passing days has gone a portion of our strength and capacity for achievement. Man is not like a storage battery whose accumulated power can be kept while standing still—he is rather like the hourglass, the sands of which are ever running out until all is gone and it stands depleted. One in youth has possibilities for service which, if allowed to go to waste, can never subsequently be recovered. By the decree of the Almighty, every man is allotted a period in which he may exercise himself to achieve the high ends of human destiny; but that time is ever going, and well may he make the most of it! To a thinking individual the New Year is an occasion for serious reflection. He realizes that another chapter in his life history has been irreversibly written, and that the record that he must finally meet in the judgment is being filled out all too swiftly. The thought of our weighty obligations and our accountability to Him from whom nothing can be hidden, is a tremendous one. It is, indeed, a solemn thing to live; and it is because this is true, that it is a serious thing to die. There is no greater betrayal of a sacred trust conceivable than for a human being to meet unworthily the mighty responsibilities placed upon him by his Creator.

1. The **backward glance** on this opening day of of the New Year—what does it show? Idle hours—spasmodic efforts, with little accomplished for the Master—a neglected Bible—the place of secret prayer too seldom visited—a deserted family altar—a pew in the church too often vacant—the unsaved in your community unspoken to—some kindly deeds, but far more that were selfish? Are these some of the things that rise into view as you retrospect the days and weeks and months of the Old Year? If so, the vision should tend to arouse you from your indifference and bestir you to greater fidelity in Christian service. An old and well established mercantile firm in New Orleans in extending to its customers the greetings of the season, declared it to be its purpose to make it the occasion for trying **"to get a better grip on things."** Is not this resolve a commendable one—one that every follower of Christ might profitably appropriate and make his own? Surely, it would greatly help both us and the Master's cause if we would grasp more firmly our religious duties and begin more faithfully and zealously to perform them.

2. But it is not only backward that we need to look—the eye should also at this time of reckoning be **turned inward.** What do we find in our hearts as we front the New Year? Are they free from selfishness, and pride, and envy, and ill-will? If not, this should be to us a day of penitence and of prayer for forgiveness and cleansing? What we should have within is faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. "For," said St. Peter, "if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." Happy the individual whose consciousness discloses unmistakably the evidences that Jesus lives and reigns in his soul! Such an one, so long as that regnancy continues, need fear nothing that the coming years can bring. The universal sovereignity of Him whom he has enthroned in the center of his being is a certain guarantee that all things shall work together for his good.

But suppose one is without this assurance of the indwelling Christ? Then he should immediately seek it. It is the privilege of all to have this, and none should dare go forward into the opening year without it. It is perilous to do so. How luminous in this connection are the following words spoken by our Lord himself and recorded in the fourteenth chapter of the Gospel according to St. John: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said to him, If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." There is but one explanation of continued uncertainty upon the part of any person as to his relationship to Christ, and that is, that he is not keeping the Master's commandments.

3. But there is yet another direction in which it may be helpful to look on this New Year's day, and that is, **upward.** It is stated that Humbolt, the great traveler, while journeying in South America, once came within the zone of a tremendous earthquake. All was in commotion, and the question was, Where should he fly for safety? One in describing the scene, says: "He looked to the trees, but they were falling; he looked to the houses, but they were crumbling; he looked to the mountains, but they were reeling like drunken men; he looked to the sea, but lo! it had fled—ships a moment before riding upon its surface were rocking in the sand. Almost in despair, he looked up, and observed that the eternal heavens, and they alone, were calm and unshaken." So, in the world to-day we are in the midst of struggles, confusion, and manifold perplexities. We often see wrong in the ascendency, and perhaps are almost driven to the conclusion that corruption wins more than honesty. We need the steadying power of the upward glance—to behold God seated upon his eternal throne, holding in his hands the reins of the universe. This vision gives assurance that, though temporarily they may be obscured, truth and right must finally prevail, and that he who stands resolutely for them need not fear the final outcome.

The upward glance also brings into view the glorious reward of the faithful. It is well occasionally to fasten the attention upon this. The contemplation of it has ever been a source of strength and inspiration to the disciples of Jesus. Of our Lord himself while he tabernacled in the flesh, it is written, **"For the joy that was set before him,** he endured the cross, despising the shame." With what the future holds in store for him, the Christian, no matter what earthly sacrifice and suffering it may involve, can afford to "war a good warfare," to be "a hero in the strife." Thoroughly dependable is He who has pledged us a rich recompense, and never will he fail us.

> "'Tis God's all-animating voice
> That calls thee from on high;
> 'Tis his own hand presents the prize
> To thine aspiring eye."

Thrice blessed is he who at this thought-provoking season can look back over the past year and say, "I have kept the faith;" who can look within his own heart and say, "I know whom I have believed;" and who can lift his eyes **aloft** and say in the accents of a triumphant faith, "There is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day." If we cannot do this now, let us earnestly strive so to live that we shall be able to do so twelve months hence, if God in his infinite goodness and mercy shall spare us so long.

RECUPERATING ON THE COAST.

Worn with months of arduous work and also weakened by a late illness, President Woodrow Wilson decided a few days ago to spend three weeks on the Mississippi Coast, resting and recuperating. Accompanied by his family, he reached Pass Christian on Christmas morning, where arrangements had been made for the distinguished visitors at the Herndon home, a beautiful Southern residence. Since the President's arrival, the weather has been the most unpleasant that we have seen in this section in years, but notwithstanding, he seems to have been enjoying the golf links and automobiling along the coast. The ladies of the party, in addition to using motor cars, have been engaging in horseback riding. The people of this section are delighted to have Mr. Wilson and his family among them and many kindly greetings have been sent them.

The President worshiped at the Presbyterian Church in Gulfport last Sunday, which was his 57th birthday, and heard a practical sermon by the pastor, Dr. H. A. Jones, from the text, "So then every one of us shall give an account of himself to God." (Romans 14-12.) Miss Eleanor Wilson spent last Sabbath with friends in New Orleans, and attended services at the Napoleon Avenue Presbyterian Church at 11 a. m. It is gratifying to know that the Nation's Chief Magistrate and the members of his household are churchgoers. But why shouldn't they be? They stand as much in need of the benefits which the Church alone can supply as the humblest and poorest family in all the land.

THE CHRISTIAN HERALD.

Ye Christian heralds, go proclaim
Salvation through Immanuel's name;
To distant climes the tidings bear,
And plant the Rose of Sharon there.

He'll shield you with a wall of fire,
With flaming zeal your breast inspire,
Bid raging winds their fury cease,
And hush the tempest into peace.

And when our labors all are o'er,
Then we shall meet to part no more;
Meet, with the blood-bought throng to fall,
And crown our Jesus Lord of all.

—Mrs. Voke.

A NEW YEAR'S SERMON.

By Thomas H. Stockton, D. D.

"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."—Psalm 116, 12.14.

I saw the Old Year. He was lying on a bed of gathered leaves. The grass around was brown and withered, save here and there, close by the edge of the snow patches, where it retained somewhat of its greenness. The turf was almost as hard as the pike—the smooth and stony pike, that glared in the lamplight, and rung under the rattling iron hoofs and wheels of the passing mail. Of course, it was a secluded spot—away from the tide, with its ships and steamboats, and away from the wire, the rail, and the whistle. The spring gurgled out from the hillside, but was almost hidden by the long icicles that hung thick from the moss line, on the front of the over-jutting rock, down to the very basin of the fountain; nor was it seen long, for, as it came out between the icicles, it slipped under the ice that covered its channel, and again found itself almost as much in the dark as it was before it escaped from the inner crevices of the hill. Over the rude couch of the dying Year the trees spread their leafless, snow-sprinkled branches, as though they would gladly have sheltered him if they could; and the breeze moaned by his side as tenderly as though a woman's sympathy had touched it into piteous sweetness. The air was very keen and very clear, and the barking of the distant watch-dog, startled by that passing mail, sounded loud and fierce, as if on the very border of the glen.

That glen was thronged with an almost innumerable spiritual multitude. The four seasons were there. The twelve months were there. The fifty-two weeks were there. Three hundred and sixty-five days were there. Three hundred and sixty-five nights were there. Nearly nine thousand hours were there. More than half a million minutes were there. And more than thirty millions of seconds were there. The seasons were distinguished by the varied color of their robes—white, green, yellow, and purple. The months had a fillet of silver network on every forehead, adorned with a crescent of shining pearl. The weeks wore a seven-hued girdle, with a brilliant clasp, adorned with an altar, olive branch, and trumpet. The days bore an image of the sun on every breastplate. The nights held a star, downward, on the head of every scepter. The hours, minutes and seconds carried each a miniature diamond chronometer—those of the hours, with an hour hand alone; those of the minutes, with a minute hand alone, and those of the seconds, with a second hand alone.

The pale patriarch, thus surrounded by his immense host of descendants, summoned me into his immediate presence. I passed through the parted lines and knelt by his humble pallet. "I have called you hither," said he, "not for your own sake alone, but for the sake of the Church and congregation to which you minister. I have called you to commit to you, for them, my last and most solemn message. I am only one of the six thousand princes of time. Time is the son of eternity. Eternity is the son of God. Next to His being the Father of the Lord Jesus Christ, the most glorious title the Almighty bears is that of the Father of eternity! From eternity down to the youngest second, all ages and years and seasons and months are His messengers, intrusted with His richest benefits, and commissioned to bear them to man. My mission, like that of my predecessors, is ended. Before their departure they reminded you of God's goodness. Before my departure I remind you of the same. My office has been one of ceaseless love. If you marvel that I am encompassed by such a host, I have only to inform you that they have been my faithful assistants, as well as my affectionate children, and that the reason of their multitude is the multitude of God's benefits to man. A smaller number would fail to distribute His abounding mercies. There is not one in all this array who has not been thus employed.

"Ere I die," he continued, "I will question them in your presence, and you must report their testimony to the worshipers in the sanctuary:

"Seasons, what have you given to man?" And the four Seasons answered, "God's benefits!"

"Months, what have you given to man?" And the twelve Months answered, "God's benefits!"

"Weeks, what have you given to man?" And the fifty-two Weeks answered, "God's benefits!"

"Days, what have you given to man?" And the three hundred and sixty-five Days answered, God's benefits!"

"Nights, what have you given to man?" And the three hundred and sixty-five Nights answered, "God's benefits!"

"Hours, what have you given to man?" And the nearly nine thousand Hours answered, "God's benefits!"

"Minutes, what have you given to man?" And the half million Minutes answered, "God's benefits!"

"Seconds, what have you given to man?" And the thirty millions of Seconds answered, "God's benefits?"

"Servant of God," said he, "minister of Christ, you have heard their uniform answers. With my own fast-failing breath I confirm their truth. I have superintended their toil. I know that our whole mission has been occupied in the distribution of 'God's benefits.' Return to your charge! The chapel will be open and illumined. The people will be assembled. You anticipate the solemnity of the occasion, and honestly and earnestly desire their profit. Tell them that you have seen the dying Year. Tell them that they themselves must die. Tell them that when their own death time shall come the world will be withered around them, as it is now withered around me. Tell them that they, too, must lie down on the dead leaves of their summer prosperity. Tell them that every garden of pleasure will then be as desolate to them as are now these fields of nature to me—the verdure all wasted, the trees all stripped, the streams all frozen, and the air crisp and cold and still. Tell them that they will then have but one hope, as I have now. See!" said the weary and dying pilgrim, lifting his kindling eye and pointing, with thin finger, to the heavens; "see! though the sphere of my labor on earth is all blighted and drear, no change is there! or if, in that high place of reward, there be any change, it is only for the better. Behold! the blue skies are bluer now, and the bright stars brighter now than they were in midsummer. Nothing withers or declines there! There is the inheritance which is incorruptible and undefiled, and that fadeth not away! That is my hope; that is their hope; that is our only hope. But, thank God, it is a sufficient and glorious hope!

"Go and tell them that 'God's benefits' begin with life, but do not end with death; that they commence on earth only to multiply in heaven; and that, while they enrich us in time, they will endure throughout eternity! Go and tell them that the Old Year, looking back from his pallet of dry leaves to scenes of freshest beauty and bliss, and looking up from this wasted world to a universe of imperishable grace, glory and rapture, breathes out his last prayer in their behalf, that everyone among them may immediately and solemnly consider the great and pressing question, asking, with the psalmist, 'What shall I render unto the Lord for all His benefits toward me?' and answering with the psalmist also, 'I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people!'"

So ending, the dying Year drew from his bosom a many-leafed scroll and put it in my hand, saying, "Take this scroll. You will find it composed of hundreds of messages, severally addressed to your hearers. Distribute them, as a final token of my regard for them. But, see!" said the fainting Old Year, kindling again as he spoke, "see! they come!"

As he spoke a pale, long-drawn light, as though the Milky Way were settling earthward, descended through the thin air, and rested, like a glimmering mist, on the dusky range of the horizon hills. I rose, gazed, and drew back from the coming of one glowing with angel glory, and yet with the countenance of a younger brother of the waiting pilgrim. He stooped by the humble pallet, and the leaves and grass and snow and icicles and frosted trees and hills all glittered with a golden sheen! Behind him fairer seasons and months and weeks and days and nights and hours and minutes and seconds, in a far-gleaming perspective, dimly waved their line. I saw the New Year kiss the Old; and the Old arose at that token and stood by his brother's side, and acknowledged him as his successor, and resigned the scepter to him and embraced him and blessed him, and bowed to his attendants, and then beckoned to his own, and ascended with them, softly and beautifully as the scintillations of the aurora, vanishing at last among the conscious and welcoming stars. The New Year and his host glanced smilingly at the quick and happy transit, and then dispersed, on errands of mercy, through all the earth, to meet again when another New Year shall hang out his signal in the sky and come to enter on his reign.

The vision has passed! And now I stand here in your midst to discharge my duty. It is as plain and simple as it is solemn. I unroll these messages for distribution, and examine them, and find them duly directed. Not a person is present to whom one is not sent. They are sent to both sexes, to all ages, and to all relations, domestic and social. They are sent to daughters, sisters, wives, mothers, and a few even to grandmothers. They are sent to sons, brothers, husbands, fathers, and a few even to grandfathers. They are sent to servants, apprentices, laborers, masters, mistresses, and employers; to mechanics, manufacturers, artists, merchants and bankers; to students, teachers, physicians, lawyers and officers of the general and State governments; to preachers, pewholders, church members, church officers and Christians of every grade and name. In a word, they are sent to all classes and to every individual in every class.

On looking at them more closely I perceive that, although written within and without, the two sides are in different languages. It is only the language on one side that I can read. This informs me, however, that the characters on the other side will be perfectly intelligible to the person for whom the message is intended. It is the appeal of the Spirit of God to everyone's conscience; and that Spirit, having inspired the Old Year to make the record, will be sure to interpret it as soon as conscience shall look upon it.

On the side that I can read I see at the top of every record this inscription:

The Lord's Benefits Toward Me.

Under this inscription I find a long enumeration of such items as the following—some of them on every message, and others divided among various messages:

1. My Bodily Benefits. The continuance of life; health and strength; preservation from accident, violence, and disease; freedom from pain; my members all sound; my organs of sense, speech and motion still vigorous in the performance of their several functions; a thousand dangers, at home and abroad, in all manner of conveyances, by land and water, escaped without harm; my chief capital and greatest physical comfort, the sense of industry, the energy that animates effort,

the ready ability to labor, most mercifully kept from waste and exhaustion.

2. My Spiritual Benefits. Intellect, comprehensive and clear as ever; not only so, but more enlarged, more enlightened, and more thoroughly disciplined. Perception, reason, judgment, memory, and imagination all true to their high trusts. The sentiments, too, still exquisitely sensitive; gratitude, honor, courage, justice, mercy, benevolence, truthfulness, all responsive to every proper claim. The affections, too, ardent as ever, and growing more pure—love, friendship, joy, peace, and all gentle and blissful emotions. Conscience, too, still unseared, quick indeed, and tender as the apple of an eye; and, with it, the free, prompt, decisive, and indomitable will. A thousand temptations, unavoidably arising from my nature, position, and relations, and tending either to undue depression or undue excitement, all graciously restrained and prevented from doing me any essential ill.

3. My Family Benefits. (Here the records vary more. You will know how to apply their points, however, as I proceed—some suiting one family, others another.) Our new home, opened with great comfort. My bride—and a new circle of affectionate relatives with her. My groom—and a new circle of affectionate relatives with him. Every prospect as bright as heart could wish. Again, our old home, happier than ever. My wife still spared to me, and our children. My husband still spared to me, and our children. Again, various birth registers: our first child; our first daughter; our first son; our fifth child; our tenth child. And again, our threshold, safe from spoilers; our hearthstone, ever warm; our table, ever full; our wardrobe, well supplied; our roof, untouched by fire; our group of love, unbroken by bereavement; our children, fond of the week-day school, fond of the Sabbath school, and fond of the church; free from vicious habits and associations, and promising to be the stay and rejoicing of our later years. Our oldest daughter, well settled; our oldest son, well established in business; every room in our house, a closet of prayer; our family altar, still duly supplied with fresh offerings every morning and night; our whole company, always in grateful readiness to repair from the home of love to the sanctuary of piety. A blessed hope always burning in all our hearts that we shall be reunited in a yet happier home in heaven.

4. My Business Benefits. (Here, too, there is no little variation. But a few words will intimate all that is necessary. Hark!) Constant employment; nearly constant employment; increase of wages; good sales; good returns; large profits; brisk seasons; enough to live on; something laid by; relieved from many difficulties; debts gradually diminishing; times more easy; a safe and prosperous establishment; quite independent; extraordinary success; far in advance of my former compeers; nothing now to fear, unless it be the deceitful and corrupting influence of great wealth.

5. My Civil Benefits. An heir of liberty; a native of the noblest land, and a citizen under the best government on earth; a descendant of many generations of freemen, and with their purest blood still beating the pulsations of independence in my veins, like the drums of the Revolution; or an adopted citizen, unable to claim the highest birthright dignities and privileges, but with sense enough to appreciate my acquired privileges, and with spirit enough to unite with the sons of the soil in opposition to all foreign clanship, and in maintenance of genuine American principles and interests in all righteousness and peace; a sovereign, among millions of equal sovereigns; a man, as fully developed as a mere civilian can be, exulting that there is no thrall on my own flesh or spirit, determined that there never shall be any, and praying God with all my heart that, in his own good time and way—to my poor thought the sooner the better—all men may enjoy the same glorious distinction.

6. My Ecclesiastical Benefits. Connected with a free Church, corresponding with our free State; no imposed pastor; no legal tax; no tithes; no dissenters' reproach; a free Bible; a free pulpit; a free baptismal font; a free communion table; a free marriage altar; a free place of sepulture; a free officiary; a free membership; a free congregation—all free as the gospel itself, or, if in any respect not yet perfectly free, not quite practically free, still easily made so, practically as well as theoretically, and which ought to be made so, and must be made so. Means of grace, all blessed in my experience. Again, a penitent; a believer; a baptized believer; a communicant believer; a fellow-citizen with the saints, and of the household of God; a child of God; an heir of God; a joint heir with Christ; a lover of the Bible; a lover of prayer; a lover of public worship; a lover of social worship; the fear of death all gone; holiness daily increasing; my hope of heaven in full bloom.

7. My Disciplinary Benefits. Occasional chastenings, for the improvement of my character and destiny; sick for a week; sick for a month; health generally much impaired; business falling off; unjustly and unkindly reproached; injured by some in whom I most confided; difficulties multiplied by the thoughtlessness and carelessness of those who should have diminished them. Again, lost a friend; or lost my father; or lost my mother; my wife; my husband; my child; my brother; my sister. But sickness of my body sanctified to the salvation of my soul. Declension of business followed by increasing confidence in Providence. Man's reproaches make more precious God's approbation. Treachery of friends makes more delightful God's fidelity. Carelessness of friends makes more impressive God's watchful tenderness. Bereavement, notwithstanding all its anguish, has been overruled in mercy to my spiritual advantage. My heart has been carried to heaven by those who have gone before. All things, in fulfillment of Scripture, have worked together for my good.

But further detail is needless! Of these, and similar items, the whole record is composed; that is, the record on the side which I can read. The other side, as already stated, is in a language which none can read for you. It is enough to know that it is a continued and special enumeration of "God's benefits" toward each one of you in particular. I might imagine the meaning in some cases, but will not attempt to do so. You would feel, perhaps, as though I were intruding upon a forbidden sphere. It is a sacred appeal by the Spirit of God, in the sight and hearing of God, to your own consciences. The Lord will assist you in reading it, and notice your thoughts and feelings and purposes while you read it.

But this I may say: Even in view of the benefits already enumerated, how great is the solemnity of this appeal! Think of them again: Your bodily benefits, spiritual benefits, family benefits, business benefits, civil benefits, ecclesiastical benefits, and disciplinary benefits. And now, in remembrance of all, let the inquiry be announced again, and let conscience be called upon to respond to it. I have no doubt it will be a more common response than is generally heard, even during the reading of prayers in some of our sister Churches. I have often felt the solemnity of that; and surely, to say the least of it, this should be no less solemn. Hark!

"What shall I render:" **"What shall I render:"**

"Unto the Lord:" **"Unto the Lord:"**

"For all His benefits:" **"For all His benefits:"**

"Toward me?" **"Toward me?"**

Is there one person present whose conscience does not thus apply the subject? Is there one who does not feel that it involves the most imperative and pressing obligations? Surely not.

What then? Are you ready to say: Tell us what to do, and, if the message appears to come from God, we will obey it? I cannot do this with the particularity which some might desire. I repeat that the whole matter is an appeal to the conscience of every one among us. You are to answer the question for yourselves. I would not dare to assume the responsibility of a full and minute reply. God forbid that I should ever usurp, or even accept, the office of an absolute and infallible spiritual director. I can only declare, according to my purest honor and clearest intelligence, as a minister of the Gospel of our Lord and Saviour Jesus Christ, the general principles of truth and duty which I believe should govern every one of you in the case before us. These principles are concentrated in the accompanying statement of the psalmist. Imitate him! Hark!——

"I will take the cup of salvation, and call upon the name of the Lord."

See that! There is the first principle. Personal salvation! Devote yourselves, in commencement or in continuance, to the great work of securing your own salvation. Nothing can excuse the neglect of the duties belonging to this great work. Life is wasted, utterly wasted, except as these duties receive attention.

Notice the two points here: (1) I will take the cup of salvation; and (2), Then I will call upon the name of the Lord.

"I will take the cup of salvation." Here is the confession of sin. Here is the exercise of faith. Here is the grateful and hopeful acceptance and improvement of the appointed mediation between God and men. As a sinner, I will not dare to draw near to Infinite Holiness without an appropriate offering. Not one word of prayer or praise will I presume to breathe until I am thus prepared for it. Therefore, "I will take the cup of salvation"—the cup of wine, symbolical of the blood of sacrifice; the cup of wine, commemorating the work of atonement; the cup of wine, which reminds me of precisely the mediation I need, and on the efficacy of which I can repose with perfect confidence.

To us, as Christians, speaking still more plainly, the blood of Jesus is the true atonement; and the sacramental cup, which is now before us, is its duly ordained and most significant memorial. If, therefore, you ask me, "What shall we now do?" I answer thus: First of all, take this cup of salvation. Take the cup, drink the wine. Take even the outward sign of the atonement; but see to it, more especially, that you penitently and faithfully apply the atonement itself to your inmost heart and conscience. In a word, take proper advantage of the mediatorial sufferings and death of our Lord and Savior Jesus Christ; and then—but not till then—sinful as you are, you may acceptably approach the highest.

"I will call upon the name of the Lord." Here are the offices of prayer and praise. The psalmist was remarkable, perhaps above all men, for his ardent devotion to these duties. It is not too much to say that his prayers and his praises have become to a great extent the prayers and praises of the whole world. For twenty-eight centuries they have been constantly ascending day and night to the throne of Jehovah. In the psalm now before us he exclaims, "I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." Such ardor is well worthy of perpetual imitation.

Among us, as Christians, there can be no doubt of the essential connection of prayer and praise with the beginning and progress of personal salvation. Sin is pardoned, in answer to prayer; its power is broken, in answer to prayer; peace springs up, in answer to prayer; holiness increases in answer to prayer; all heaven descends, in answer to prayer; and then gratitude requires praise; love, joy, and hope all prompt the tongue to praise. Clearer views, larger views, more glorious views of the divine perfections and government, and the tendency of all things toward ultimate vindication and bliss; such views, ever accompanied, as they are, by a thousand kindling raptures, all heighten and strengthen the impulse to praise. The Bible is full of incitements to these duties. And so is Providence every day bringing occasions for both prayer and praise. If, therefore, I be further asked, What shall we do? how can I answer better than by saying, simply but earnestly, "Call upon the name of the Lord." Pray more! Praise more! Spiritual life is to be secured and perpetuated only by communion with its source. That source is in God. Having taken

"the cup of salvation," come to God without fear; come, even with "boldness;" come close to His throne, for it is now the throne of grace, the seat of mercy, and, so coming, you "may obtain mercy and find grace to help in time of need." Alas, how many, in a dying hour, have regretted the neglect of these duties! but who was ever known to deplore their performance? The Lord help us, that this new year may find us more faithful in all these connections of personal salvation.

But mark the succeeding statement also: "I will pay my vows unto the Lord now in the presence of all His people." See that! There is the second principle. Social salvation! Remember your "vows unto the Lord;" your professional obligations to His house and cause and people. Honor His house. Sustain His cause. Encourage His people. Be sympathetic and co-operative with all. Make your zeal in good works manifest and exemplary in the sight of all. So far as your means and influence extend let nothing languish in this noblest of enterprises. The neglect of the duties involved in this requirement will be almost sure to be followed by the neglect of your own best interests. Give up the cause of God, in the Church at large, and in the world at large, and you will be likely to give up your own salvation.

As Christians, Protestant Christians, evangelical Christians, independent Bible Christians, these duties, in my humble judgment, ought to press upon us exceedingly, and particularly at this juncture. Even in the days of the psalmist true religion extended its relations much more widely than seems to be generally supposed. But in these days our form of it, the highest and best development of it, Christ's own development of it, in all its New Testament purity, simplicity, and glory—why, this is the one grand, peerless interest of the world! There is scarcely a spot on earth which is not, at this very moment, mightily affected by Christianity. And now, as it always has been, and always will be, it is everywhere aggressive! It has enemies, and knows them, and expects to meet them, and is prepared to meet them, and goes forth to meet them, and is happy to meet them, and sure to conquer and destroy them. Never did the battle reach so far, or wax so hot, or bring into action such a multitude and variety of antagonisms as are now contending against the truth. Never were the disguises of its foes so numerous, so deceptive, or so mischievous. If it be possible they will delude the very elect. Never was pure Christianity more lonely, in the great conflict, than at present. Yet never was the perception of its sovereign majesty—shining like a God through all the clouds of war—more enchanting; and never was there a sublimer heroism than that which is now summoned to follow in its train. Never, moreover, was its triumph so near, or the thought of it so dear. Looking up to the throne of the great Arbiter of the long-protracted strife, we can scarcely restrain the impatient cry, "Come, Lord Jesus! come quickly!".

Now, in this state of things, every man has more to do than attend merely to his own interests; every church has more to do than attend merely to its own interests; and every confederation of churches has more to do than attend merely to its own interests. Our "vows unto the Lord" require that we unite, to the utmost possible extent, in promoting, to the utmost possible degree, "the work of the Lord;" maintaining, at all risks, the truth of the Lord, contending "earnestly for the faith once delivered unto the saints."—New York Christian Advocate.

RUSTON DISTRICT MISSIONARY INSTITUTE.

Beginning on Wednesday night, Jan. 28 and continuing through Thursday night, Jan. 29, the Ruston District Missionary Institute for Preachers and Laymen will be held. The district leader, the church leaders of the various charges, the Sunday school superintendents, and the pastors are specially urged to be present. A suitable program will be rendered. The district secretary of the women's societies is also invited.

BRISCOE CARTER, P. E.

BEGIN THE NEW YEAR RIGHT.

In order to begin the new year right in reference to our missionary obligations, several things ought to be done at once.

1. We must plan definitely and organize thoroughly for the collection of all our assessments in full. To raise all the claims for missions and other benevolences ordered by the Conference would cost the Methodists of Louisiana about $1.70 per capita, an insignificant sum for our people to pay. I am sure we are all ashamed of the fact that we have been raising only a little more than half of this amount, and less than half of our specifically missionary claims. Our failure has been largely due to a lack of systematic planning and organization in the beginning of the year. We, the pastors and our lay leaders, are charged with the responsibility of leadership in planning and organizing. In order to help in this work the Boards of the Church have prepared a plan called "A Financial Method for Methodists," which includes a canvass early in the year of every member of the Church for the support of the local church and the Conference collections in separate pledges, which pledges are to be paid through duplex envelopes in monthly or weekly contributions. The canvass can be made by the Board of Stewards, assisted by the missionary committee, and with the advice and supervision of the pastor. With this plan worked out for us, beginning at the beginning of the year, we can raise these claims in full; and the responsibility is largely on us pastors, if we do not give this plan a thorough trial. Will you not see that this plan is undertaken within the next month?

2. Now is the time to plan for missionary work in the Sunday school. Let us begin the year by appointing a live missionary committee in each Sunday school, set apart a missionary Sunday once a month as the Discipline directs, and select the object to which our missionary offerings shall be directed. These three things the general Board is urging every pastor and Sunday school superintendent to do now. It is better for the offerings of the Sunday school to go to some special cause, than to be merged with the regular collections to piece out the assessments.

3. The General Secretaries, in response to pressing needs, have set apart the week, Jan. 4-11 as a week of prayer and self denial to secure twenty new missionaries and the means to send them. This plan recognizes the underlying need for prayer as the great dynamic, and gives opportunity for a free will offering from our people, outside all regular collections, raised by special self-denial, to send out the new missionaries for whom the field is loudly crying.

4. Our own Conference Board, in order to maintain our mission work, including our growing and successful French missions, found it necessary to authorize the Conference Secretary to raise a "French Mission Special" and I earnestly ask all pastors and churches to co-operate in raising it. It has been shown in past efforts that many Sunday schools, organized classes, Leagues and other organizations will gladly take part in this special if brought to their attention. In other cases congregations and individuals will cheerfully make special offerings to this fund. Let us begin the year right by planning to do something for this special that will not interfere with our regular obligations.

These four things ought all to be attended to in the beginning of the year's work; but the greatest of these is the thorough every-member canvass in every charge to secure all our assessments in full.

Will not every pastor, lay leader, Sunday school superintendent and steward prayerfully think on these things NOW?

Will not every pastor and leader in the work of the Sunday school or League plan to do something outside of the regular assessments for the pressing needs of mission work in our own Conference?

Will not individuals all over the State make a New Year Pledge, as a special thank offering, by writing to the Conference Secretary, promising to send in a contribution on the French Mission Special during 1914?

If we will measure up to our full duty in "tithes and offerings" this year, who doubts that God will pour out upon us a great spiritual blessing?

It is worth while to meditate at the beginning of another year, whether there is any connection between the meagerness of our offerings to missions and other sacred causes, and the fact that our reports showed a shameful loss in membership. May God give us a year of great success!

Fraternally,

W. WINANS DRAKE,
Conference Missionary Secretary.

WHAT WILL THE METHODISTS OF NORTH MISSISSIPPI DO?

The Presbyterians of Mississippi propose to raise $100,000 to strengthen and equip their educational institutions. What are the Methodists going to do? What ought we to do? Ought we not at the earlist possible time to make a whirlwind campaign, followed by a calm and persistent effort to place Millsaps and Grenada Colleges in a position to meet all the demands upon them? Without discrediting the work in the least, we are agreed that both of them need and deserve a more adequate equipment.

With every pastor wide awake to put into effect any plan that those in authority may suggest, there is no reason why $50,000 may not be raised in a very short period of time within the bounds of the North Mississippi Conference. I offer the following plan for consideration:

Leaving out the smaller and weaker appointments, there are 90 pastoral charges in the Conference paying an assessment of $600 and over. These 90 charges pay in the aggregate $83,200 to their pastors; let the $50,000 to be raised be distributed among them approximately on the basis of what each pays its preacher. The results will be about as follows: Forty-two charges, paying to the pastor from $600 to $900, would each receive as its apportionment of the $50,000 to be raised, $366.

Twenty-nine charges paying to the pastor from $1000 to $1200, would each receive as its apportionment, $555.

Fourteen charges, paying to the pastor from $1400 to $1600, would each receive an apportionment of $850.

Five charges, paying the pastor from $1800 to $2000, would each be apportioned $1095.

Summing up, we have the following results:

42 charges, each paying.....	$ 366	$15,372
29 charges, each paying.....	555	16,095
14 charges, each paying.....	850	11,900
5 charges, each paying.....	1085	5,425
Total		$48,792

Pontotoc, Miss. W. D. WENDEL.

TO THE PROHIBITIONISTS OF MISSISSIPPI.

Next Monday, Jan. 5, at 10 o'clock a.m. the Board of Trustees of the Anti-Saloon League of Mississippi will hold its annual meeting in Jackson. At 2 o'clock p. m. a State Conference will be held to plan for work and agree upon measures for legislative action. At 7:30 p. m. a mass meeting will be held. The National Superintendent of the Anti-Saloon League, Dr. Purley A. Baker, and ex-Governor Patterson of Tennessee will address these meetings. Everybody is invited.

G. W. EICHELBERGER.

Church News

It is stated that Charlotte, N. C., is making an effort to induce Bishop John C. Kilgo to move his place of residence from Durham to that city.

* * *

Evangelist J. Wilbur Chapman, now holding meetings in Scotland, reports that he finds there evidences still existing of the great work done by Moody a generation ago.

* * *

Col. John P. Branch, of Richmond, Va., has given the Editor of the Baltimore and Richmond Christian Advocate fifty dollars to be used in sending the paper to persons not financially able to subscribe.

* * *

The Norton Lectures before the Southern Baptist Theological School at Louisville, Ky., for 1913 were recently delivered by Prof. Camden M. Coburn, of Allegheny College, of Meadville, Penn. His theme was "Recent Excavations in Palestine."

* * *

The Annual meeting of the Chairmen of the Annual Conference Sunday School Boards and Conference Sunday School Field Secretaries of the M. E. Church, South, will be held at Hot Springs, Ark., February 18-20. The meeting will open at 10 a.m. on February 18.

* * *

At the recent meeting of the General Board of Education of the Methodist Episcopal Church in New York City, the Treasurer's report showed receipts aggregating $206,221, the largest amount in the history of the Board. Children's Day brought in $81,887. Over 2,000 students received assistance amounting to $128,360.

* * *

Rev. P. F. Kilgo will for the present edit the Southern Christian Advocate, the official organ of South Carolina Methodism, which is issued at Greenville, S. C. The numbers which have appeared since the new management has been in charge have been up to a good standard. This historic journal is now entering upon its 78th year.

* * *

Mr. Asa G. Candler, a brother of Bishop Candler, has offered to donate $75,000 to the Wesley Memorial Hospital in Atlanta on the condition than an additional $25,000 be raised for that institution. Mr. Candler has for many years been a generous giver to various enterprises projected by the Methodists of Georgia.

* * *

Texas will have 54 delegates in the next General Conference, a large majority of whom have never before served in that capacity. Dr. Rankin, Editor of the Texas Christian Advocate, thinks that new and inexperienced men are more apt to be cautious and conservative than those who have become accustomed to carrying the weight of responsibility.

* * *

After a tour of the missions of the Methodist Episcopal Church in Africa and spending a month in Zurich and ten days in Egypt, Bishop Hartzell reached New York on December 12. He states that his health is better than when he left the United States, and says: "On the whole, this has been my best tour of visitation in all the years that I have had charge of our African work."

* * *

The American Tract Society has issued its eighty-eighth annual report, which shows a great work accomplished in the distribution of Christian literature throughout the nation and the world. It makes the following summary: Colporteurs, 125; time occupied, 696 months and 19 days; volumes sold, 74,430; volumes granted, 22,978; public meetings held, 7,688; families visited, 297,117.

* * *

Rev. Henry Trawick, a beloved member of the Alabama Conference, died in Montgomery on December 14. He was stricken with illness during the session of the Annual Conference in that city and passed away in the home of his Conference hosts, Mr. and Mrs. F. A. Flowers. Mr. Trawick had just been appointed presiding elder of the Dothan District by Bishop Hendrix. He was a graduate of the Southern University, at Greensboro, Ala., and of Vanderbilt. His remains were interred at Opelika, his former home.

* * *

Writing of the recent session of the South Carolina Conference, Rev. A. D. Betts, one of its members, says: "Our Conference continues to grow. We now have 258 pastoral charges, an increase of five over last year. Forty-seven per cent of these charges have new pastors this year. Six districts have new presiding elders and 120 pastoral charges have new pastors. This is the same as last year when there were 126 changes." It is easy to inveigh against the making of so many changes, but the important question is, who is to blame? We have yet to see a Bishop or presiding elder who showed the slightest disposition to move men merely because it was in his power to do so.

Secular News and Comment

The Wesleyan Christian Advocate says: "Somebody has polled the Governors of the forty-eight States in reference to Mexican intervention and only three of them were found to favor it."

* * *

Under the Mann White Slave Act, from June 25, 1910, to August 13, 1913, there were 603 convictions and 82 acquittals; and the penitentiary and jail sentences imposed aggregate 1070 years 1 month and 19 days.

* * *

A handsome bronze monument to Goethe will be unveiled in Chicago next June. It is the work of Hermann Hahn, the noted sculptor of Munich, Germany, and will cost, when set up, $50,000, which amount has been raised by the Germans of Chicago.

* * *

The Chinese Government, through the legation of the United States at Peking, is asking for an American loan of $20,000,000 to aid in controlling the Hwai River, which overflows annually, causing great damage to property and a considerable loss of life.

* * *

There have 241 deaths from automobile accidents in New York City within the past eleven months. In connection with these there have been only 39 arrests. Mayor Kline has been petitioned to appoint a bureau for the prevention of further speeding and reckless driving.

* * *

Miss Ellen Fitz Pendleton, President of Wellesley College, of Massachusetts, started to the Pacific Coast on December 26, with a view to securing from graduates of that institution contributions to the million dollar endowment fund that its friends are now engaged in trying to raise.

* * *

There are said to be 200,000 confirmed opium smokers on the Island of Java. The missionaries to that country, assisted by public spirited persons who do not claim to be Christians, are waging a warfare to check this monstrous evil. Plans are under way to erect a hospital in Batavia for the treatment of those afflicted with this pernicious habit.

* * *

According to the report given out on November 22, fourteen players had been killed and 175 others injured by football this fall. During this autumn's hunting season in Maine, which closed on December 15, fifteen hunters had accidentally lost their lives in various ways. Thus it will be seen that, bloody as its record is, football is not the only dangerous sport.

* * *

The Bourse Gazette, of St. Petersburg, Russia, recently published an account of the successful trial of Aviator Sikrosky's newly designed aeroplane which weighs three and a half tons. The machine is propelled by four motors of a hundred horse power each. It will carry a score of passengers and has cabins with sleeping accommodations.

* * *

According to the annual report of the Librarian, the Library of Congress contains 2,128, 255 books and pamphlets, a gain during the year of 115,862 volumes. Though the building that contains this great collection of literature is one of the finest in the world, the problem of finding space in it for the new works accumulating is said to be very acute and to be becoming increasingly so.

* * *

We take from the Northwestern Christian Advocate the following: "The latest Oxford movement is an association of learned professors to encourage the campaign for the speaking and writing of pure English started by the poet laureate, Robert Bridges. It is supported by Thomas Hardy, the novelist, and Sir Walter Raleigh, professor of English literature at Oxford University, and other prominent men. The exact objects of the society have not yet been announced, but it is understood that there will be lectures and publications in favor of the purity of the written and spoken language and against the incorporation of foreign words."

* * *

President Woodrow Wilson who, with his family, is spending a brief season at Pass Christian, on the Mississippi coast, was last week the hero of a fire in the suburbs of Gulfport. While riding in an automobile he noticed a thin haze of smoke issuing from the roof of the residence of Judge J. H. Neville, and immediately ordered the car stopped, and requesting his companions to bring the fire extinguishers carried in the "auto" he proceeded to the house and informed Mrs. Neville of the danger. Recognizing at once her distinguished visitor, Mrs. Neville invited him into the parlor, but he is said to have stated that he would prefer a bucket to help extinguish the fire. He then went outside where the men who had been riding with him were combating the flames, and took an active interest in their suppression, which had nearly been accomplished when the Gulfport fire company reached the scene. Later Judge Neville arrived and thanked the President for the service which he had rendered, but he modestly replied, "It was only a pleasure, a duty."

AN APPRECIATED REMEMBRANCE.

On Christmas day, as I sat in my lonely home beside the vacant chair, reading the many cards and letters from kind friends expressing good wishes for me, the tears flowed down my cheeks like rain. As I strove so hard to look away from myself, my empty desolate life, and say from my heart, "Though he slay me, yet will I trust him," a messenger came to the door and handed me a box, from a florist in Laurel, Miss. On opening it, I found a beautiful floral offering from the ladies of the Missionary Society of the First Church of Laurel, for the precious grave of Dr. Weems, my deceased husband. Immediately a flood of comfort and peace came into my heart, as I realized, that his influence, is still felt and his memory cherished by those he served as pastor, and that his noble life so bravely lived was not in vain. All that these dear friends could do to comfort my heart and soothe my sorrow, they have done, and to love them and pray for them is my daily pleasure. That God may bless them every one is the sincere desire of their friend,

Newton, Miss., Dec. 25, 1913. S. G. WEEMS.

PREACHER WANTED.

For Vermillion Circuit, Lafayette District. Good parsonage, partly furnished; four appointments—one reached by water; $350 to $400 to the right man, with $75 missionary appropriation. Plenty of hard work. Strong man with small family needed. Address,

JAMES I. HOFFPAUIR, P. E.

Rayne, La.

THE MISSING ONE.

By Isabel Lillian Boardman.

In realms of bliss that our poor mortal sight,
Blinded by rays of earth's uncertain light,
Cannot conceive,
She dwells to-day, 'mid joys that never cease,
Happy and free, a blest eternal peace,
No more to grieve.

Removed from sin, no longer tempted now,
Her burdens all laid down, and crowned her brow.
Sweet peace and rest,
After the toilsome journey here below,
Are hers at last; it is enough to know
That she is blest.

Lonely and sad we linger on the way,
And meet life's burdens while each strange, long day
Creeps slowly on.
And oft with aching hearts we wonder why
The sun can shine, so fair can be the sky,
When she is gone.

We scan the heavens when God's lamps on high
Adorn with splendor the far distant sky,
And yearn to know
The mystic secret of the birth anew,
That came to her, so spotless and so true,
A year ago.

O tender heart and true, that loved us here,
To-day in fairer lands, O soul so dear,
One thought bestow
On us bereft, and love us just the same
As when we cheered each other in His name,
A year ago.

—New York Christian Advocate.

A MUCH NEGLECTED POSSIBILITY.

By Rev. J. D. Wroten.

We very often see articles in our church papers on baptism and other such subjects, but very seldom do we see anything on the possibility of living a pure life. To my mind this is a topic on which we should write and preach more than we do. We seem to be afraid of being criticised or of being called, "Holy Rollers." But it seems when the high standard of Christianity as taught by Christ is being lowered by such expressions as, "I can not keep the Commandments," and "All of us sin," that we should forget that there is such a thing as criticism, and set ourselves out as positive forces to uphold one of the fundamental doctrines of our Church, and no doubt a fundamental teaching of Christ.

I do not claim to be sanctified in the truest sense of the word, nor do I claim to know of any one who is, which is, indeed, no credit to us. But I do claim that it is Christ's desire that we set ourselves apart to his service, and that he has made it possible for us to do so. If I did not believe this I would have to discard from my Bible I. Cor. 10:13, Matt. 5:8, and Matt. 5:48, which respectively read as follows: "There hath no temptation taken you but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it"; "Blessed are the pure in heart for they shall see God"; "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Christ plainly teaches us that no sin can enter heaven, and surely people of all creeds believe this. But some say that we can not keep from sinning, therefore making Christ a tyrant, permitting sin to be here that we can not overcome and then destroying us for not overcoming it. Surely this is not our Christ! Nay, verily ours is a Christ who has never said that we could not live the pure and upright life. He rather teaches us that we can and that he expects nothing less of us. But some one is ready to say that, "If we say that we have no sin, we deceive ourselves and the truth is not in us." He forgets the fact that the sin spoken of here is the Adamic and not actual sin, and that the next verse reads thus: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Another will say that we all sin, thinking because we all sin that that fact in itself makes a certain amount of sin right in the sight of God. This same person will, no doubt, say that he can not keep the Commandments and that he knows himself to be a Christian. I suppose he overlooks I. John 2:4, which is as follows: "He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him."

There is trouble somewhere, and it must be in the fact that a great many people who do not believe in the possibility of living a pure life really do not know the difference between temptation and sin. I have heard people say that even our thoughts are sin, and I will agree with them that some thoughts are sins, but here we must distinguish between sin and temptation. Sin, as we know, is an intentional transgression of a known law, whether in thought, word or deed. So then, the thought that is sin is the one which, when presented to us by the tempter, we get the consent of our minds to yield to. The sin is not in the thought coming to us, for if this were true, then would Christ have sinned when the thought came to him to turn the stone into bread.

This thing of sinning is just a matter of choice, for we are free moral agents. No man will deny that he can resist sinning for one minute, and if he can resist one minute, why not two, and so on? God's Word teaches us to choose whom we will serve (James 4:8), to draw nigh unto God and he will draw nigh unto us (Joshua 24:15), and that, "If any man will come after me let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Yes, we are the choosers as to whether we will or will not live the pure life which God plainly teaches it is possible for us to live. This thought is very beautifully expressed by Sara Beaumont Kennedy in her poem on "Iscariot," which follows:

Your soul is yours: God gave it you
As pure as are his stainless stars,
And no one save yourself can blur
Its fairness with defacing scars.

By other hands your hope may fail,
By alien acts your heart be rent,
But ere your spirit feel the soil
Unto the wrong you must consent.

The poppy-blooms of sin spring thick
Along the path to each high goal;
'Tis when you pluck them you become
The Judas of your own white soul.

Then, if it be true that it is possible for us to live a pure life, that Christ demands nothing less than a true life of us, and that we owe nothing less than a true life to him, it behooves us as ministers to teach and preach such a life more than we have in the past. And it is plain to us all that we can not teach with effect this kind of a life to our people until we have lived it before them. May God help us then, especially as ministers, that we may choose, both to preach and to live this good life before the "preacher-observing" world!

Tunica, Miss., December 25, 1913.

THE TENDENCY TOWARDS IMMODESTY.

By J. W. Beeson, A. M., LL. D.

The question is often asked, "Is the world growing better?" There are varied opinions on the subject and each one has some reasons for belief. In many respects the world is doubtless growing better.

There can be no doubt that there is a growing sentiment against such evils as intemperance. Much credit is due to the noble women of our country for their persistent crusade against strong drink. But there is another cause that has been growing upon us rapidly in recent years to which our good women might well direct more attention than they as a whole are doing, in as much as it will effect them quite as much as the subject of strong drink if something is not done to stem the tide.

Modesty has always been recognized as one of the priceless jewels in woman's crown; yet in these latter days it is becoming much more rare than in former years. The tendency in dress towards immodesty is growing at a rapid rate. The low neck and short sleeves, the peek-a-boo waists, the drop-stitch stockings, the cobweb cloth, the hobble skirt, the tight skirt, the slit skirt, the short skirt, all appeal to the sensual and were created by low-minded people for that purpose.

These styles originate in the minds of the impure ones of Paris, and our American women are so enslaved that many of them follow these low and vulgar styles. It is one of the curses of this age. In the times of our parents and grandparents, such styles would not have been tolerated among decent people in public places; yet it is so common now that the people sit still and tolerate it, if not endorse it. Ambitious mothers, afraid that their pure daughters will receive no attention in "society," fall in line and sacrifice their innocent young daughters to the goddess of fashion.

The religious press, and even the secular press condemn it at first; city authorities now and then make a feeble attempt to regulate it but soon they quiet down and endure it. Pope says:

"Vice is a monster of such hideous mien,
To be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Why do not our women rise up in their might and put down this great vice? It is not enough to refrain from it themselves. They need to make active war against it, as they are doing against the saloon and other evils. The trouble is that some of those who are working so nobly against other evils, are themselves being swallowed up by this monster.

Recently a great temperance woman delivered a strong address upon intemperance, while she wore a dress that was absolutely indecent for a pure woman to wear outside of her bedroom. That is where the danger comes to our young people. As long as immodest dress is relegated to the questionable women, our girls are not so liable to follow the style, but when Christian mothers set the example and dress themselves and their children in a manner bordering on indecency, they are doing a wrong that cannot be offset by loud professions or by fighting other evils. The immodest tendency in dress is doing more to encourage the white slave traffic than the barrooms of the country. It is corrupting the boys and the girls of our nation. It is inviting evil thoughts and evil deeds.

Fifty years ago our women and our men had a higher sense of modesty than they have to-day. They did not allow the freedom and familiarity that is common to-day. The South has been longer breaking this barrier between man and woman; but now we are sorry to acknowledge that even in our Southland there is far too great a freedom and familiarity among our young people than is proper. Formerly a young man and young lady would be properly chaperoned when they would go out in the evenings; now most of them go when they please and where they please; consequently the standard of morality is at a low ebb. No wonder the papers are so full of scandals, divorce cases, ruined homes and suicides. Unless our people call a halt somewhere our nation is in peril of coming to ruin as have other nations, when the purity of its homes and of its women have vanished.

Look at the fate of Rome when she was given over to wantonness and debauchery. Her people were corrupted and became degenerate, and she was an easy prey to other nations. In the midst of the bloody French Revolution Napoleon said, "The great need of France is mothers." No nation is better than its mothers. The women of the nation are the pulse of it. If that be true, the next generation will see a decadence as a result of the degeneracy of our women that came from the corrupting influences of the abominable fashions of the times.

Let our godly women rise up in their might and put down this octopus that is closing in upon us! They can do it if they will. It must be done by precept as well as by example. May God help them to do it!

Meridian, Miss.

The Home Circle

WINTER FASHIONS.

Mr. Bunny, a bit of a dandy,
Went round to his tailor's one day
To see the new fashions from Paris
And order his winter array.
"You'll be happy to hear," said the tailor,
"That styles have not altered, good sir;
For ears will be worn long, as ever,
And coats made entirely of fur."

—Jewels.

NEW YEAR'S DAY IN THE WOODS.

"Do I look nice?" asked the Rabbit.

"Very nice!" said the Chipmunk; "that is, for a person who has no tail to speak of . But, of course, you cannot help that."

The Rabbit looked into the looking-glass pond and saw his little white bob of a tail. "Don't you want to lend me yours, just this once?" he asked. "I would take great care of it."

"No, I cannot do that," said the Chipmunk, "but I can lend you the tail of my late uncle. It is such a fine one that we kept it to brush out the nest with."

"The very thing!" said the Rabbit.

So the Chipmunk brought the tail of his late uncle and tied it on to the Rabbit's stub.

"How does that look?" asked the Rabbit.

"Fine!" said the Chipmunk. "Now tell me how I look!"

"Well enough!" said the Rabbit. "Of course you would look better if you had long ears."

"Dear me!" said the Chipmunk; and he, too, looked into the looking-glass pond. "Haven't you a spare pair that you could lend me?"

"Why, yes," said the Rabbit. "There is a pair that belonged to my grandfather, hanging on the wall at home. I will get those."

So the Rabbit got the ears and tied them on to the Chipmunk's head.

"How do I look now?" asked the Chipmunk.

"Splendid!" said the Rabbit. "Now let us go and make our New Year's calls. Where shall we go first?"

"I wish to call on Miss Woodchuck," said the Chipmunk.

"So do I," said the Rabbit. "We will go there first." And off they went.

They came to Miss Woodchuck's door and knocked, and she opened the door. "Mercy!" she cried. "Who are you, and what do you want?"

"We are Mr. Rabbit and Mr. Chipmunk," said the two friends, "and we have come to make you a New Year's call."

"More likely you have come to steal the nuts!" said the lady, angrily. "I know Mr. Rabbit and Mr. Chipmunk well, and neither of you is either of them. Who ever heard of a long-tailed rabbit or a long-eared squirrel? Get along with you! You are frights, and probably thieves as well." And she shut the door in their faces.

The two friends walked a little way in silence; then they stopped and looked at each other.

"You said I looked fine!" said the Rabbit.

"I—I meant the tail!" said the Chipmunk. "It is a fine tail. But you said I looked splendid!"

"I was thinking of the ears!" said the Rabbit. "They are splendid ears."

They walked on until they came once more to the looking-glass pond. They looked at themselves; then they looked at each other; then, all in a minute, off came the long ears and tail.

"There!" cried the Chipmunk. "Now we look as we were meant to look; and I am bound to say, Rabbit, that it is much more becoming to you."

"So it is to you!" replied the Rabbit. "Now, shall we call on Miss Woodchuck again?"

"Come on!" said the Chipmunk.

So they went to Miss Woodchuck's house and knocked once more at the door, and Miss Woodchuck opened it. "Oh!" she cried, "Mr. Chipmunk and Mr. Rabbit, how do you do? I am so glad to see you. A happy New Year to you both!"

"The same to you, Ma'am!" said the Rabbit and the Chipmunk.—John Strong, in the New York Christian Advocate.

BOTH UNSELFISH.

It wasn't a bit like winter down in Florida where Peter was, for the grass was green, and the orange trees were full of blossoms.

"O!" said Dell, when she saw them.

"Want some?" asked Peter.

"O-oh!" said Dell again.

And when Peter gave her a bunch of the sweet-smelling flowers Dell sighed a happy sigh.

"That's what they're for," said Peter. "The tree says, 'Give,' did you not know it? It says 'Give my blossoms and give my yellow oranges. Give, give, give!'"

It's good to be an unselfish tree, but it's ever so much better to be an unselfish child; so you should remember to give, give, give, and share your good things.—Selected.

THE PONY THAT WAS LOANED.

When Amos Gibson came downstairs the morning of his birthday there was not a single package by his plate where he always found his presents.

"A happy birthday, my son," said Mr. Gibson.

"And many happy returns of the day," was his mother's greeting.

Amos gave them a smiling "Thank you," but there was a puzzled look on his face. His parents had not forgotten it was his birthday, but it was the first time they had ever failed to give him a present. He had felt sure he would get a knife, at least.

Mr. Gibson saw the puzzled look on the boy's face and smiled.

"Look in the driveway, Amos," he requested.

Amos opened the side door and saw a fine Shetland pony. He gave a shout of delight as he rushed to the pony and began to pat him.

"Why, father and mother, how did you happen to get a pony? he asked, joyfully. "You never could have found anything else I liked half as well. I will call him Star," he went on, without waiting for an answer to his question, "because he has a star in his forehead."

The boy was so excited that he could scarcely eat any breakfast, and he rode most of the day. In fact, a part of every day was spent in riding his pony. A week after his birthday Amos and his mother were going to spend the afternoon with his aunt.

"Mother, I believe I'll let Carrie Nelson ride Star this afternoon," he said, when he came in to dinner. "She doesn't have many things to play with and she always looks as if she would like a ride."

"That is a very nice idea," agreed Mrs. Gibson, "and I would do it, for Carrie's parents can not afford to buy her a pony or many toys."

Carrie Nelson was a very happy little girl when Amos took the pony to her house and told her she could use him all the afternoon. She invited two little friends to share her fun. When Amos put the pony in the barn that evening he came into the house with an earnest look on his face.

"When I go away for an afternoon I am always going to loan my pony to some girl or boy," he announced.

Six months later, Mr. Crandall, Amos' uncle, came for a visit at the Gibson home.

"Amos, I have never known a pony to give as much pleasure to so many little folks as yours does," he said one day. "It is because Star has an unselfish owner."

Amos' face lighted up at the words.

"It's funny, but I enjoy Star more myself the day after I have loaned him to somebody else," he declared stoutly.—Herald and Presbyter.

THE CROPS OF LOUISIANA.

Louisiana produced bumper crops in almost every product which is raised in this State during the year 1913, according to the report made by the United States Department of Agriculture, issued Dec. 1.

According to the report, 41,800,000 bushels of corn were raised in 1913, against 32,490,000 in 1912, and the value of the 1913 crop is placed at $32,186,000, while in 1912 it was $22,093,000.

Corn appears to be "king" crop in the State, the next crop to it being cotton, which is placed at 400,000 bales in 1913, while in 1912 this crop was 376,000 bales. The 1913 value of cotton is given at $22,389,000, while in 1912 it was $20,678,000.

In 1913 the State produced 990,000 bushels of oats, against 707,000 in 1912, and the value of this crop in 1913 is estimated at $564,000, while in 1912 it was $361,000.

There were 1,750,000 bushels of Irish potatoes produced in the State during 1913 as against 1,460,000 bushels in 1912. The value of the Irish potato in 1913 is estimated at $1,680,000, while in 1912 it was $1,212,000.

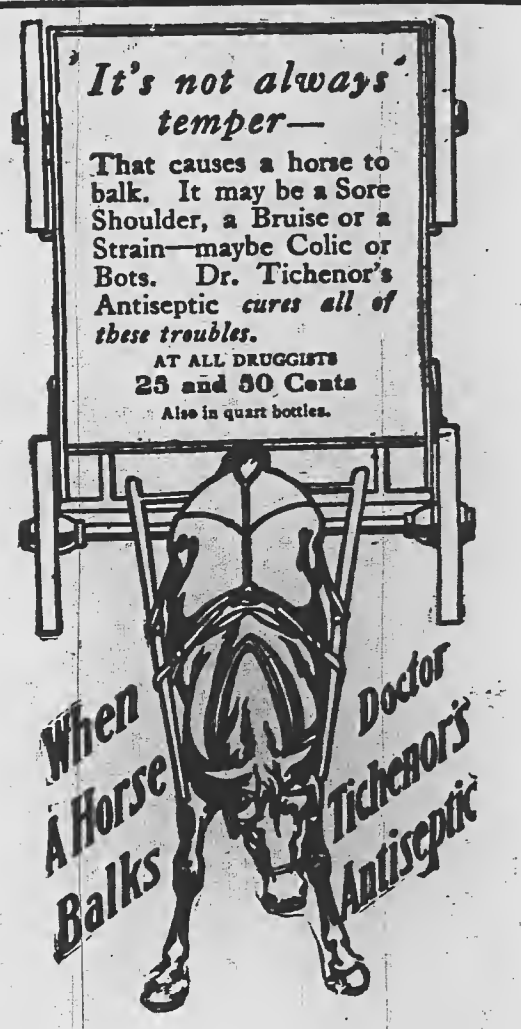
The crop of sweet potatoes in 1913 is estimated to be 5,100,000 bushels, and in 1912 it was 4,704,000. The 1913 value of this crop is placed at $3,570,000, as against $3,058,000 in 1912.

The report shows that 270,000 pounds of tobacco were raised in the State during 1913, and valued at $68,000, while in 1912 150,000 pounds were produced, the value of which was $45,000.

It is estimated by the report that 240,000 tons of hay have been raised in this State during the year, which is worth $3,000,000, while in 1912 only 234,000 tons were produced, the value of which was $2,972,000.

The only crop which has fallen off from last year, according to the report, is rice. It is estimated that 11,760,000 bushels were produced in 1913, being valued at $9,878,000, while in 1912 the production was 11,812,000 bushels, and the crop was valued at $10,985,000.

The report does not estimate or fix the value of the sugar crop of the State for this or last year.—Times-Democrat.



Christian Advocate.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

FAITH'S CREED.

Frank L. Stanton.

Let us believe
That there is hope for all the hearts that grieve;
That somewhere night
Drifts to a morning beautiful with light,
And that the wrong,
Though now it triumphs, wields no sceptre long;
But right will reign,
Throned where the waves of error beat in vain.

THE EVER-FLOWING STREAM OF PHILANTHROPY.

The private benefactions of United States' citizens to various worthy causes, including nothing under the sum of $5,000 and no gift of any company, corporation, or organization, from October, 1912, to October, 1913, according to figures tabulated for the secular press amounted to $80,135,476. This means that with every tick of the second hand of the clock throughout the year designated $2.59 cents was thus applied, and that these contributions averaged $251,208 for every one of its 365 days. The largest gift recorded was that of Mr. Benjamin Altman to the Metropolitan Museum of New York City, which was $15,430,000. The other largest contributors, in their order, were J. D. Rockefeller, Jr., who gave $10,000,000 to suppress the White Slave Traffic; Col. O. H. Payne, who gave $4,500,000 to Cornell University; Ferris H. Thompson, to Princeton, $3,655,000; Andrew Carnegie, fifteen donations to various causes, $3,633,000; Robert P. Doremus, to Washington and Lee University, $3,000,000; Miss J. L. Butterfield, to the Y. M. C. A., $2,350,000; James B. Hammond, to New York Metropolitan Museum, $2,000,000; Mrs. George D. Widener, for a memorial library at Harvard, $2,000,000; Isaac C. Wyman, to Princeton University, $2,000,000. Twenty-eight women gave an average of $190,879.

The aggregate amount of $80,135,476 was distributed among the several leading causes substantially as follows: Education, $25,947,343; Miscellaneous Charities, $20,428,783; Hospitals, Homes, and Asylums, $5,386,800; Specifically Religious Purposes, $3,563,300; Non-Charitable Societies, $3,516,750; Libraries, $2,525,000. One of the queerest benefactions of the past year was that of Mr. Adolph Melzer who gave ten of the States $1,000 each, to be placed at compound interest for 250 years, and then to be used for bettering the condition of dumb animals. It is estimated that this $10,000, at the close of two and a half centuries, will have increased to more than $20,000,000.

All in all, American philanthropists seem to have made a very creditable record during the twelve months ending on the first of last October, and there is much to encourage us in these figures. It is doubtless true that there is much giving that is not inspired by the highest motives, and it is also a fact that humanitarianism and philanthropy are by no means the chief elements of Christianity; but where they so abound we cannot but think that the Spirit of Christ must be actively at work. Rich men did not thus spend their means in the opulent unchristian civilizations of the past.

WELL SAID.

Under the caption, "A Powerful Endorsement," the Nashville Christian Advocate, our ably edited general organ, of December 19, contained the following impressive editorial utterance:

"Last summer, when the excitement over the offer of one million dollars to Vanderbilt University by Mr. Carnegie was at its height, it was not difficult for one to hear in Nashville such expressions as these: "This thing is going to split the Church;" "You are going to hear from the laymen of the Church;" "Just wait for the laymen to speak out." Time has tested these prophecies. More than forty Annual Conferences of the Methodist Episcopal Church, South, have met, and every single one of them has passed resolutions strongly indorsing the minority trustees and the bishops. Even the China Mission Conference passed resolutions of this kind. The laymen have taken a very active part. In fact, the laymen have been more than usually earnest in supporting the minority trustees and the bishops. The surprising fact is that, among the more than forty Annual Conferences which have passed these resolutions only seven votes as far as we know, have been cast against the adoption of the resolutions. There are three Conferences in the State of Tennessee. Only four men out of these Conferences have voted against the resolutions.

"The appeal of the majority of the trustees will be heard by the Supreme Court during the second week in January."

This is, indeed, a sweeping endorsement. Nor has it been our Church alone which has with such unanimity condemned the Kirkland-Carnegie transaction; the press of other denominations, so far as it has spoken, has almost without exception taken the same position concerning that procedure. One would think that when thousands of intelligent Christians are so perfectly in accord, the few standing out against them would begin to suspect the correctness of their own conclusions. But we doubt if this almost unanimous pronouncement will have any such effect upon the majority of the Vanderbilt trustees. We rather opine that that the handful of men that have made all this trouble will flatter themselves that they alone are wise concerning the Vanderbilt matters and educational work in general, and will look with pity and commiseration upon the tens of thousands of Methodists and other Christians who are so ignorant as to take issue with them. Indeed, we have seen utterances from some of these gentlemen that clearly implied such an attitude. Remarkable! isn't it?

SHOULD KEEP HIM BUSY.

Dr. Felix R. Hill, Sr., who at the recent session of the Louisiana Conference took a supernumerary relation, will spend the remaining months of the winter and the early spring in this section. Though he did not feel equal to the task of assuming full responsibility for a charge throughout the year (as the climate here is an unfavorable one for him during the warm season), his health is at present comparatively good and he is quite able to preach and work effectively. Having for so long been busy in the Master's service, he feels ill at ease with the harness off and would be pleased to assist any of the brethren in meetings, or otherwise, who may feel that they can use him.

This is, indeed, a rare opportunity—one that our preachers in this territory should be swift to embrace. Southern Methodism has, perhaps, never had a greater pastor than Dr. Hill. He has shown himself skilled not only in taking care of the various material interests of the Church, but also in winning souls to Christ and in deepening the spirituality of those who are of the household of faith. Wherever he has wrought he has had many seals to his ministry. Why not plan to begin a meeting early in the new year and call this master-workman to assist you? We have long been convinced that many of our pastors defer their revival campaigns too long to secure the best results in the year's work. God's power to save souls is not limited to the summer time; and if a church is spiritually quickened soon after Conference, it will achieve vastly more for the Master during the succeeding months. We should like to see the brethren begin now to kindle revival fires in these parts, and we feel sure that Dr. Hill will greatly help to do this if they will call him into service. His present address is 1421 Constantinople Street, New Orleans, La.

IN MEMORY OF A LOVED ONE.

Elsewhere in this issue of the Advocate, we acknowledge the reception of two gifts to help the young man at Millsaps College for whom we have been asking assistance that were made in memory of the late Mr. Iddo W. Lampton, of Magnolia, Miss.—one by Mrs. Lampton, the widow, and the other by Miss Lucia J. Lampton, a niece. Both in their notes speak beautifully of the departed, without whom they are spending their first Christmas and New Year, and underneath their reserve it is easy to see how sorely they miss him. To the lately bereaved, occasions that tend to bring loved ones together and accentuate family ties are peculiarly trying. Memory, at such times, works busy fingers, and the deeper emotions are stirred and old wounds are often made to bleed afresh. Happy are those who on such anniversaries can look upon the records made by their precious dead and feel that they bore themselves worthily in life's storm and stress, and that it is well with them in the sphere into which they have passed! May the tender Christ be consciously present on this New Year's day in every home into which the Advocate finds its way in which there is a new vacant chair! It was for such lonely hearts that we selected the beautiful poem, entitled "The Missing One," which may be found upon another page, and we pray that it may prove a blessing to all who read it.

WHITWORTH'S WELCOME TO MRS. WILSON.

On December 27, Dr. I. W. Cooper, President of Whitworth College, at Brookhaven, Miss., who has the happy faculty of doing the right thing at the right time and in the right way, wired Mrs. Woodrow Wilson, at Pass Christian, Miss., the following message:

"Members of the faculty and 200 young ladies of Whitworth College give you a most gracious welcome to Mississippi, not as the wife of one of the greatest of Presidents, but as one who represents the very best in Christian womanhood. Welcome, thrice welcome, to Mississippi, the home of noble women."

WHY NOT HELP HIM?

The following amounts have been received for the son of a circuit preacher whom we are trying to help through the session at Millsaps College:

Mr. James Hand, Purvis, Miss....	$ 5.00
Rev. R. A. Meek, New Orleans, La..	5.00
Dr. W. T. Johnson, Greenwood, Miss.	10.00
Gov. G. D. Shands, New Orleans, La.	5.00
Mrs. I. W. Lampton, Magnolia, Miss.	25.00
Miss L. Jane Lampton, " "	10.00

We desire to increase this amount to $100, and we hope to receive other contributions at once. This student, though his studies are somewhat scattered, is classed as a Junior. If aided now, he will soon be able to take up the work of teaching and thus provide the funds necessary to complete his education. Brother Hand, of Purvis, has written him that he will assist him monthly from now until the close of the session, but he is behind on his expenses from September until January, and urgently needs the additional help for which we are asking.

PERSONAL AND OTHER NOTES.

Rev. A. W. Turner, the Superintendent of the Louisiana Anti-Saloon League, occupied the pulpit of the Methodist Church at Rayville, La., on December 21. It scarcely needs to be said that he delivered a strong and appealing discourse.

Among the brethren who cheered the Advocate office with their presence last week were Rev. P. H. Fontaine, Rev. J. F. Foster, and Rev. E. K. Means. Having been called to North Mississippi on urgent personal business, the Editor, much to his regret, missed seeing this fine trio of Christian gentlemen.

Rev. M. M. Black and family have been given a very cordial welcome by the members of the Broad Street Church of Hattiesburg, and were the recipients of a liberal "pounding" the evening after their arrival. The members of this congregation are noted for their zeal and loyalty, and the work of the Conference year has begun auspiciously.

Rev. Hugh Jamieson preached in Quadrate, La., one of the appointments of the LeCompte Circuit, on Sunday, Dec. 2. On the same day he was in Alexandria, where, he states, Dr. G. E. Cameron, the new pastor, had a great beginning. He reports that Dr. Cameron is delighted with his new charge, and that the people are equally as much pleased.

Mrs. M. E. Joyce, of Millsaps College, Jackson, Miss., in renewing her subscription to the Advocate, takes time to express her appreciation of it. She also ordered it sent to each of her two sons as a Christmas present. Few gifts are calculated to exercise so helpful an influence as a worthy periodical which continues its visits throughout the year.

Rev. O. P. Armour, the new pastor of the Macon (Miss.) Circuit, says: "We reached our new field of labor on Dec. 10, and were given a most cordial reception. We have had one 'shower party' after another until we feel under lasting obligations to this splendid people. We were the recipients of a number of nice Christmas presents. All things point to a successful year's work for our Lord."

In the home of Rev. H. P. Lewis, in Jackson, Miss., on December 23, Mr. F. Jagers, of McComb, Miss., and Miss Emma Stewart, of Canton, Miss., were united in marriage, Rev. Lewis Har-

vey officiating. The groom is a grandson of two ministers—Rev. H. P. Lewis, at whose home the wedding took place, and Rev. J. E. Jagers, late of Yazoo City, Miss. We extend to the contracting parties our congratulations and best wishes.

Rev. C. A. Battle, pastor of the Felicity Street Church of this city, has lately been on the sick list, but is, we are happy to state, now able to be out.

Rev. C. P. Moss is encouraged by the prospect at Iuka, Miss., his new charge. We are pleased to know that he is fast regaining his accustomed health and strength.

Why not take up now the work of placing the Advocate in the homes of your people, and let it re-enforce you in your labors for the Master all through the year? It will pay any pastor to do so.

Rev. W. H. Saunders has reached Fernwood, Miss., his new appointment, and writes hopefully of the outlook. This is universally conceded to be one of the most pleasant charges in the Mississippi Conference.

Note the announcement concerning the great rally of the prohibition forces of Mississippi in Jackson on January 5, which appears elsewhere in this issue of the Advocate. Let all who can attend this meeting, and lend the cause a helping hand.

We have received so many Christmas and New Year greetings from kind friends that it is impracticable to make specific acknowledgment of them. We can only say that every message was highly appreciated, and that every good wish expressed is fully reciprocated.

Rev. A. J. Gearheard, who for the past two years has been connected with the Advocate, will hereafter devote his entire time to the work of the pastorate. In addition to serving the McDonoghville Church, he will look after the Daisy Mission, near the mouth of the Mississippi River.

Rev. H. B. Carre, of Vanderbilt University, represents Kentucky, Mississippi, and Tennessee on the Executive Committee of the National Anti-Saloon League. Among Mississippi's representatives on the Board of Trustees of that organization, are ex-Governor E. F. Noel, Rev. J. M. Morse, and Rev. G. W. Eichelberger.

Rev. W. A. Mangum, of Baton Rouge, La., writes: "I was agent for the Missionary Voice at Conference, and I would like to say through the Advocate to those who subscribed, that if they do not receive the January number, I should like to have them drop me a line to that effect, so that I can send in the right address."

We regret to be informed that Sister V. C. Curtis, the wife of Rev. V. C. Curtis of the North Mississippi Conference, has lately been confined to bed with an attack of illness for a week or ten days. We are pleased to state, however, that she was reported to be sitting up some on the 26 ult., and we trust that she will soon be entirely well.

Dr. and Mrs. S. H. Werlein have been heartily welcomed by the members of the First Methodist Church of New Orleans, as well as by their many friends in the city. The Doctor has been in his pulpit for the past two Sundays, and was greeted by large audiences. Four members were received last Sunday—two by certificate, and two on profession of faith.

Rev. R. H. Harper, the new pastor of the Parker Memorial Church of this city, is in place and has made a most favorable impression upon his people. The theme of his discourse last Sunday morning was "Sacrifice," and he handled it in a pleasing and informing manner. He is entering upon his first pastorate in New Orleans, which promises to be fruitful in good things.

The Flora (Miss.) congregation on Sunday morning, Dec. 14, unanimously adopted resolutions expressing love and esteem for Brother G. P. McKeown and his family and a high appreciation of their work in that community, and heartily commending them to the people in their new field of labor. Brother and Sister McKeown have evidently left many warm friends behind at Flora.

Mrs. Harriet B. Kells, President of the Woman's Christian Temperance Union of Mississippi and formerly one of the Editors of the Union Signal of Chicago, died at her home in Starkville, Miss., on Friday night, December 26. She was born in Jefferson County, Miss., and was 70 years of age. She was an able and ardent advocate of the temperance cause, and was widely known for her good works.

Rev. P. A. Sowell, formerly a member of the Tennessee Conference, but who has recently been transferred to the Louisiana Conference and stationed at Jeanerette, was a pleasant caller at the Advocate office last week. He was accompanied by his son-in-law, Mr. C. S. Williamson, Professor of Industrial and Sugar Chemistry in Tulane University, whose acquaintance we were glad to make. We hope that these gentlemen will come again.

The Press dispatches state that on Tuesday, Dec. 22, Bishop Collins Denny, mistaking it for his medicine, took a dose of liquid poison that made him seriously ill, but from the effects of which he was saved by the energetic use of a stomach pump, applied by members of his family. The Bishop is now said to have completely recovered from this accidental poisoning, which with a treatment less prompt and effective might have proved fatal.

The local paper at Mansfield, La., thus refers to the re-assignment of Brother Morris to the pastorate of the Methodist Church at that place: "We feel that our people have reason to be well pleased, and personally, we feel highly gratified, with the announcement that Rev. T. H. Morris is to remain in our city for another year, for he is an earnest churchman, a talented minister, a good father, and, above all, a good citizen. Without this last qualification, no preacher can measure entirely up to the standard of excellence necessary to fulfill the sacred duties of his position."

We acknowledge the reception of an attractive card bringing Christmas and New Year greetings from the Young Men's Bible Class of Corinth, Miss., of which Miss Elizabeth Kilpatrick is the accomplished teacher. In the same envelope was enclosed a smaller card containing the Editor's name and giving him carte blanche to all the privileges of this fine class for twelve months. We highly appreciate being remembered by this band of choice young Methodists, and we earnestly pray that God may continue richly to bless them, and lead them into still larger fields of usefulness.

The Carrollton Avenue Church of this city has lately been favored by the pulpit ministrations of some visiting brethren. Last Sunday at 11 a. m. Dr. Felix R. Hill, Sr., preached to the delight and edification of a good congregation, and at the close of the service renewed some old acquaintances. At night Dr. J. M. Henry, the presiding elder of the New Orleans District, preached an able sermon. A week before, on the Sabbath evening, the pulpit was occupied by Rev. E. K. Means, now pastor of the Noel Memorial Church of Shreveport, who gave the audience a thought-provoking and helpful message.

Rev. H. A. Gatlin, of Meridian, Miss., writes: "On Sunday, December 21, Rev. Isaac L. Peebles, delivered two inspiring sermons in the Fifth Street Methodist Church of this city. We are fortunate in having Brother Peebles as one of our Conference evangelists. His daily life is consistent with his deeply spiritual sermons, which are a benediction to any congregation." To this commendation of Brother Peebles and his work, we give a hearty "Amen." Both as a doctrinal and revival preacher, he is unusually forceful and effective. The brethren should write him for dates at once and keep him steadily engaged.

Under date of December 20, Rev. W. W. Drake of Baton Rouge, La., writes: "In the notes of the Louisiana Conference in last week's Advocate, your reporter mentions several charges which received more than 50 members, each, during the past year, and comments as though all the others had fallen short of that number. He evidently failed to hear the report of the First Church of Baton Rouge which had 87 accessions." We regret that our reporter failed to note the fine record made by the church of which Brother Drake is pastor, and we thank him for calling attention to this unintentional omission. We have a live Methodism in the Capital City of Louisiana.

The Lincoln County Times, of Brookhaven, Miss., contained the following note last week: "A large congregation at the Methodist Church last Sunday listened with interest and profit to a sermon by a former Brookhaven boy, Rev. Favre Adams. His many friends felt a sense of deep pleasure in hearing his earnest words and in noting the signs of a promising life in his noble calling." This gifted young minister is a son of Rev. T. W. Adams, presiding elder of the Port Gibson District. He did not take work at the recent session of the Mississippi Conference, but will enter Trinity College, at Durham, N. C., after the holidays for the further prosecution of his studies.

In an examination recently conducted to select a Cecil Rhodes Scholar from Louisiana, that distinction was won by Mr. Philip Prentiss Werlein, the youngest son of Dr. and Mrs. S. H. Werlein, now of this city. The test given embraced both the personal and literary qualifications of the applicants, and Mr. Werlein stood first in both respects. One who is awarded this scholarship is allowed to choose which of the several colleges of the great English University he will attend, and is given $1500 annually for three years for his maintenance. Mr. Werlein is a Senior at Tulane University, from which institution he expects to be graduated at its next Commencement.

Mrs. Lizzie George Henderson, of Greenwood, Miss., Chairman of the Central Committee of Woman's Organizations in Mississippi, desires to have a union prayer meeting held in every community in that State on Sunday afternoon, January 11, at 4 o'clock, for the purpose of awakening an interest in better legislation for the protection and development of the childhood and youth of that commonwealth. Two things which she especially desires to see done is the establishment of a school for the instruction of juvenile violators of the law and the raising of the age of consent for girls from 12 to 18 years. We hope that our pastors and people will lend a helping hand to this movement.

After assisting Rev. H. T. Gaines, the pastor, in a gracious revival at Sanford, Fla., which continued from Dec. 9 to Dec. 16, and which resulted in 60 conversions and 40 accessions to our Church, Rev. J. A. Bowen attended the late session of the Florida Annual Conference, which he greatly enjoyed. He is at present stopping at Enterprise in that State for a brief season of rest and Bible study, and he reports that the climate and water there are very fine. Brother Bowen is booked to assist in a meeting in our First Church at Miami in the near future. In a note to the Editor, he says: "Brother Gaines has been sent to Lake City this year—a larger field. These Mississippians are doing well in Florida, as they do everywhere they go."

The Sunday School Field Secretaries of the North Mississippi Conference are already settling down to energetic work. They have issued a stirring address to all the pastors and have prepared and distributed an admirably arranged blank report for gathering the Sunday school statistics of the various charges. Miss Kilpatrick and Brother Curtis are a fine team, and whether we approve of having two secretaries in the field or not, we should give them both our hearty support, since the present order of things must continue until the end of the year. It gives us genuine pleasure to commend Brother Curtis to those who do not know him. He is a good man for almost any task or place. His address will hereafter be Grenada, Miss., instead of Kosciusko, Miss.

From Tunica, Miss., on Christmas day, Rev. J. D. Wroten wrote as follows: "I am now on my new charge and have been to all my churches. I am indeed gratified with the prospects we have for a good year. The people know how to welcome their preacher and make him feel at home among them. The Sunday school work seems to be in first-class condition." That Brother Wroten finds Tunica a promising field is not at all surprising. Rev. J. W. Honnoll, masterful as a preacher and unsurpassed as a pastor, gave his last years to the work there, and since he went home it has been in charge of Rev. L. P. Wasson, than whom we do not know a more capable young minister. Proper cultivation may be depended upon to yield gratifying results in the spiritual, as well as in the physical realm.

From the Rayville (La.) Beacon-News, edited by an Episcopalian, we take the following: "It is of special interest to the members of the Methodist Church of Rayville, and to the citizens of the town and community as well, to learn that Rev. A. Inman Townsley has been returned to the Methodist pastorate here for another year, and that Rayville has been made a station and will have the services of Mr. Townsley every Sabbath. This gentleman has done a splendid work in building up the Methodist Church here, and his return insures a continuance of the healthy growth which that congregation is enjoying. His elevating moral influence is felt outside the church, as well as with his immediate flock, and it gives the Beacon-News pleasure to chronicle the decision of the Conference in returning Mr. Townsley to the work here and arranging it so that this place will have the benefit of his entire time."

SUNSHINE AND SHADOW.

By Mrs. L. M. Lipscomb.

Joy is often tinged with sadness,
There is a thorn with every rose;
Tho the face be wreathed with gladness,
The aching heart nobody knows.

Every sunbeam has its shadow,
Every heart its joy and woe;
Tho the summer bring its roses,
Winter comes with ice and snow,

Thus we tread life's rugged pathway,
Sometimes smiling, often weeping;
But our tears will change to rainbows,
If we're in our Father's keeping.

Let us then press bravely onward,
Helping others on the way.
Till our night of cloud and darkness
Fades into the perfect day.

Sardis, Miss.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

The subject of this sketch, JOHN C. LEE, departed this life in Stonewall, Miss., on the morning of December 12, 1913, at the residence of J. R. Burt, where he had made his home for the past sixteen months. Mr. Lee had reached the advanced age of 102 years, 7 months and 8 days, having been born May 4, 1811, in Spaulding County, N. C., where he continued to live until the breaking out of the Civil War. Mr. Lee enlisted in the war between the United States and Mexico, and was a member of Company G, 12th Regiment, United States Infantry, serving as a private through the war, and was mustered out at St. Louis, Mo., at its close. He then returned to his old home in North Carolina, following the life of a farmer, until he enlisted in the Confederate army in 1861. He served as a private all through the Civil War, except while he was disabled on account of wounds received at the celebrated fight at Gettysburg, and was finally mustered out with Lee's army at the close of the memorable struggle. Mr. Lee then removed to Choctaw County, Alabama, where he lived until about eight years ago, when at the death of his wife, he moved to Mississippi, where he continued to live until his death. Mr. Lee is survived by three sons and two daughters, who live in Mississippi and Alabama. While Mr. Lee was not a member of any church, he was of Methodist persuasion. He confessed his faith in God some time before his death, and often gave utterance to his faith and belief that God had provided for him a home in heaven, and urged those about him to meet him there. Mr. Lee was a good citizen and lived well his long, useful life, and in his declining months was tenderly cared for by J. R. Burt and family. His remains were tenderly laid to rest in the cemetery at Stonewall, Miss., Friday afternoon, at 2:30 p. m., December 12, 1913, the services being conducted by the writer.

A. C. FLOWERS.

LAKE MONROE BIBLE CONFERENCE.

The Florida Christian Assembly Association will hold its third annual Bible Conference on its grounds at Enterprise, Florida, January 16-26, and February 1-16. All sessions of the Conference will be open to the public free of charge. A cordial invitation is extended to all lovers of God's blessed Book to attend its sessions and seek a deeper and fuller knowledge of the Word, whose "entrance giveth light." Among the distinguished speakers who will be present are Bishop John H. Vincent of the Methodist Episcopal Church, two bishops of the M. E. Church, South, Dr. S. D. Gordon, whose "Quiet Talks" on Prayer and Power, and other subjects, have been read by thousands with delight and edification; Mr. John R. Pepper, the distinguished leader of the Layman's Missionary Movement, and Dr. George R. Stuart and Dr. L. W. Munhall, evangelists. Rev. R. McW. Russell, D. D., president of Westminster College, New Wilmington, Pa., will speak daily during the February Conference; Misses Emma and Tina Tucker, well-known Bible readers, will conduct a series of "Personal Workers' Classes."

For rates at Epworth Inn address Mr. John B. Martin, Enterprise, Fla. The general management of the Conference will be in the hands of a committee, composed of Mr. James N. Gamble, Cincinnati, Ohio; Miss Emma L. Tucker, Enterprise, Florida, and Rev. J. Edgar Wilson, Gainesville, Florida; to either of whom inquiries may be addressed.

MISS EMMA L. TUCKER.

HIGHLY COMMENDED.

At the regular service on Sunday night, December 14, after Rev. T. B. Cottrell had preached his last sermon at Bay St. Louis, the following expression concerning his work and life among the people of that charge was adopted unanimously by a rising vote:

Whereas, Bro. T. B. Cottrell, our beloved pastor for the past four years, has been assigned to another charge and is soon to leave us to assume the duties of his new position, we desire to express our deep appreciation of the great benefit he has been to this church by his faithful ministry and to the community through the example of his Christian citizenship.

We feel that Bro. Cottrell and his estimable wife have been a blessing to us by their consistent lives, and we pray that the choicest blessings from the Source of All Good may attend them in their new field of Christian endeavor.

Resolved, That a copy of this expression of love and appreciation be furnished Bro. Cottrell, and a copy given the New Orleans Christian Advocate and the local press.

C. E. IVES,
J. C. BALLARD,
E. S. DRAKE,
R. R. PERKINS,
GEORGE R. RHEA,
W. O. SYLVESTER,
J. A. EVANS,
JOHN OSIONACH,

GOGGLES FOR AUTOMOBILISTS.

Those who motor should wear goggles, especially if they drive. The glass in cheap goggles is of the poorest quality, and is injurious to the eyes. Various scientific tests have been made by competent experts, showing that almost all cheap, colored spectacles contain waves, bubbles, refractive power and other imperfections that render them unfit for use. If plain glass goggles are desired, they should be perfect in their plainness. Amber goggles are better than smoke or blue, as they protect the eyes from the sun's most irritating qualities; besides this, objects can be more clearly seen through amber glasses than through glasses of any other color. If goggles are worn, they should be large and convexed outward, and should fit as closely to the face as possible. The use of colored goggles while automobiling protects the eyes from the sun and also from the irritating effects of the wind, and, furthermore, lessens the liability of foreign bodies, such as sand and dirt, being driven into the eyes. All that has been said of automobilists applies equally well to motorcyclists. If you drive a car or a motorcycle, wear amber goggles (made to suit your vision if necessary), but do not purchase cheap ones. You cannot afford to injure your eyes, and, besides this, cheap goggles will probably cost you an oculist's bill in the end.

Tidings From the Field

Greenville, Miss.

We received a most hearty welcome to our new field of labor here in Greenville. The good women of the Missionary Society have just had a new roof put on the parsonage, and in addition thereto, they have spent about $70 on work on the inside of the parsonage, which makes this a very comfortable home, indeed. We are confidently expecting God's richest blessings on our labors this year. And I feel, too, that I am to have the hearty co-operation of the church membership in the work of the Lord. Brother Lagrone wrought well during his stay here. He has, in Greenville, many loyal friends whose best wishes and prayers follow him.

J. TILLERY LEWIS.

Kossuth, Miss.

We reached our new parsonage home at Kossuth, on December 4, 1913, at 7 o'clock p. m. Quite a number of the good people met us at the home, gave us a hearty hand-shake, and made us welcome. Also they had prepared for us a nice, good supper and left the pantry well supplied with good things for the future. This is a noble people, full of life, and verily filled with the Spirit. They believe in going about like the Master, doing good. I have just completed my first round on this pleasant charge, and I consider the outlook most encouraging. Our congregations bring to us an inspiration that lifts us up to a larger life. It is a joy to tell to them "the old, old story of Jesus and his love." This pastor is happy in his work and has all on the altar, praying and hoping for a great year.

D. R. McDOUGAL, P. C.

Pleasant Hill, Miss.

I filled my appointment at Pleasant Hill, Sunday, December 14. The people at Pleasant Hill received us kindly and made it possible for us to be comfortable till we can get ready to keep house. When I got here Wednesday, at 7 p. m., I found Mrs. Wilson and the children, who had arrived a few hours earlier, in the parsonage, with plenty to eat and beds to sleep in. The people were getting ready for our coming by providing such things as they thought we would need. These included wood, fodder, hay, flour, sugar, sausage, meat, preserves and pickles, and, above all, a warm welcome. This was done for the work's sake. We are under obligations to Bro. Bennett and the good people of this place. The people speak kindly of their former pastors. May we have a great year here and throughout our Conference!

J. R. WILSON.

Flora, Miss.

Dear Dr. Meek: We arrived at the parsonage at Flora on Dec. 19 (Friday). We were met at the depot by a number of the brethren with conveyances, and in a few minutes we were at the beautiful parsonage where a number of the good women were awaiting us. Good, warm fires and a bountiful supper greeted us. Of course, after all the people had gone, we began to look through the parsonage. We soon discovered that enough good things had been left to do us for perhaps two months; and besides this, good things have been coming in every day since our arrival. We have never had a more royal reception anywhere. We like the way these whole-hearted people met us and shook our hands, saying, "God bless you." I had the pleasure of preaching three times Sunday—twice at Flora, and in the evening at Kearney schoolhouse. The congregations were large and were made up of stanch and loyal people. I never preached to more attentive audiences, and I never felt more like preaching. Our visit to New Orleans, Hattiesburg, and Jackson, while en route here, was enjoyed very much by my wife and children. Now we are ready to get down to work and shall do our best. We are so comfortable here in this beautiful up-to-date parsonage. Surely His hand leadeth us. A happy New Year to you!

M. L. WHITE.

DRS. SEXTON AND CAMERON COMMENDED.

We notice in the daily papers that Rev. George S. Sexton, D. D., for four years connected with the movement to erect a monumental Church in Washington, D. C., and long a member of the Texas Conference, was transferred last week to the Louisiana Conference and stationed at First Church, Shreveport. His old Texas friends, and they are numbered by the thousand, will regret to know that Dr. Sexton is no longer identified with our Texas Methodism. He has spent many of the useful years of his useful life with us and we can hardly think of Texas without thinking of George Sexton. No man has done a better work than he and he leaves many tokens of his efficiency in the several charges he has served among us. St. Paul's Church, Houston, is a monument to the successful ministry of Dr. Sexton, if there were no other. But that is not the only abiding evidence of his efficient ministry in Texas. We endorse him to the utmost to our Louisiana brethren. They will find him genial, lovable, and brotherly on all parts of the ground. He will not be among them long until they will learn to love and appreciate him as we do in Texas. Rev. G. S. Cameron, who did three years of most successful work, at First Church, Shreveport, goes to Alexandria. He also went from Texas and has shown his merit by his colossal work at Shreveport. He leaves a great Church building and a well organized congregation, and we wish for him his usual success in his new field of labor further down in the Pelican State.—Texas Christian Advocate.

A WORD FROM BROTHER CURRIE.

To the Brethren of the Louisiana Conference: I wish to express my thanks to you for recognizing my orders as an Elder, and to say that I am ready to go anywhere and work for our Christ. No place is too hard or too poor for me. I have a tent which may be used (this to missionary pastors). May God give us the best year of our lives. As ever,

W. T. CURRIE.

Clinton, La.

MARRIED.

At the parsonage in Macon on Dec. 24, 1913, at 8 p. m., Mr. E. OSBORN KIRBY and Miss NANNIE TAYLOR, both of this city, Rev. O. P. Armour officiating.

At the parsonage in Macon on Dec. 24, 1913, at 8 p. m., Mr. CHARLES RICHARDSON of Louisville, Miss., and Miss ALLEGRA COVEY of this city, Rev. O. P. Armour officiating.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Lucedale .....Jan. 3, 4
Richton .....Jan. 4, 5
Ovett, at Tiger.....Jan. 5,
District Stewards Meeting..Jan. 7,
Taylorville .....Jan. 10, 11
Mt. Olive .....Jan. 11, 12
Collins .....Jan. 12,
Seminary, at Sanford.....Jan. 13,
Eastabutchie, at Lux .....Jan. 14,
Eucutta .....Jan. 16,
Heidelberg, at Vossburg....Jan. 17, 18
Ellisville .....Jan. 18, 19
Purvis .....Jan. 21,
Green Co., Miss., at Winburn Chapel .....Jan. 24, 25
Leakesville .....Jan. 25, 26
McLain, at Cox Chapel ....Jan. 27,
New Augusta .....Jan. 28,
Silver Creek .....Jan. 31, Feb. 1
Prentiss .....Feb. 1, 2
Broad St.....Feb. 8, 9
Court St.....Feb. 8, 10
Main St .....Feb. 12,
Williamsburg .....Feb. 14, 15
Magee .....Feb. 16,
Oloh .....Feb. 21, 22
Sumrall .....Feb. 22, 23

The District Stewards are called to meet at Main Street Church, Hattiesburg, Jan. 7, at one o'clock. The pastors of the District are asked to meet at the same date and place to formulate plans for the year's work.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—First Round.

Fernwood, at Fernwood ....Jan. 10, 11
Magnolia .....Jan. 11, 12
South McComb, at S. McC...Jan. 17, 18
McComb, Centenary .....Jan. 18, 19
Gallman, at Bethesda .....Jan. 24, 25
Crystal Springs .....Jan. 25, 26
Wesson, at Wesson ...Dec. 27, Jan. 27
Bogue Chitto and Norfield, at Bogue Chitto ....Dec. 31, Feb. 1
Brookhaven .....Dec. 21, Feb. 2
Meadville, at Bude ....Dec. 21, Feb. 4
Monticello, at Georgetown.Feb. 7, 8
Topisaw, at Sartinville ....Feb. 14, 15
Bayou Pierre, at Center Pt..Feb. 21, 22
Hazlehurst .....Feb. 22, 23
Tylertown, at T, ...Feb. 28, March 1
Adams, at Adams .....Mar. 7, 8
Summit and E. McComb, at East McComb .....Mar. 8, 9
Pleasant Grove, at P. G....Mar. 14, 15
Scotland, at Bethesda .....Mar. 22, 23
Buford, at Summer's C.....Mar. 28, 29

ROBT. SELBY, P. E.

Meridian Dist.—First Round.

Vimville, at P. H.....Jan. 10, 11
Meridian....7th Ave.....Jan. 11, 12
Shubuta.....Jan. 18, 19
Porterville, at P. .....Jan. 24, 25
Waynesboro C., at Fedora..Jan. 31,
Waynesboro.....Feb. 1, 2
Daleville, at D., ...Feb. 7, 8
Lauderdale, at L., ...Feb. 8, 9
Meridian....East End.....Feb. 9,
DeSoto, at Salem.....Feb. 14,
Pachuta & Quitman, at Q...Feb. 15, 16
Buckatuna, at Win.,.....Feb. 21, 22
Scooba, at Scooba.....Mar. 1, 2
Mascow, at Mellen.....Mar. 6,
DeKalb, at P. R.,.....Mar. 7, 8
Matherville, at A. C. .....Mar. 14, 15
Enterprise and Stonewall, at Enterprise .....Mar. 22,

J. T. LEGGETT, P. E.

Seashore Dist.—First Round.
(In Part.)

Pascagoula and Ocean Springs, at Pascagoula .....Jan. 6,
McHenry and Lyman, at L.Dec. 10, 11
Brooklyn and Bond, at Brooklyn ..... Monday, Jan. 12,
Bay St. Louis .....Jan. 17, 18
Howison and Saucier, at S., Monday, Jan. 19,
Derby, at Millard ..Thurs., Jan. 22,
Lumberton .....Jan. 25, 26

The District Stewards are called to meet at Gulfport on Thursday morning, Jan. 8, at 11 o'clock. From the G. & S. I. points, you will have to come Wednesday. Trains east and west by the L. & N. make the time.

W. H. HUNTLEY, P. E.

Jackson Dist.—First Round.

Eden .....Jan. 10, 11
Lake City, at Anding.....Jan. 13,
Flora .....Jan. 14,
Yazoo City .....Jan. 18,
Lintonia, 7:30 p.m.....Jan. 18,
Fannin, at Andrew Chapel..Jan. 21,
Mendenhall .....Jan. 25, 26
Braxton, at Rexford .....Jan. 28,
Satartia .....Jan. 31, Feb. 1
Benton, at Midway .....Feb. 7, 8
Camden .....Feb. 14, 15
Edwards .....Feb. 19,
Madison .....Feb. 22, 23
Terry .....Mar. 1, 2
Bolton .....Mar. 8, 9
Florence .....Mar. 13,
Sharon .....Mar. 14, 15
Canton, 7:30 p.m. .....Mar. 15,

The District Stewards will meet at Capitol Street Church, Jackson, on Thursday, Jan. 8, 1914, at 10:30 a. m. The pastors and lay leaders are most cordially invited to attend. Let us pray and plan for the greatest year in the history of the District.

PAUL D. HARDIN, P. E.

Port Gibson District—First Round.

Anguilla, at A. .....Jan. 7,
Rolling Fork, at R. F. .....Jan. 8,
Mayersville, at M. .....Jan. 11, 12
Vicksburg, at C. S. .....Jan. 14,
Vicksburg, at Gibson M....Jan. 15,
Oak Ridge, at O. R. .....Jan. 18, 19
Rocky Springs, at R. S....Jan. 21,
Hermanville, at H. .....Jan. 25, 26
Port Gibson .....Jan. 27,
Harriston, at H. .....Jan. 28,
Utica, at Utica .....Feb. 1, 2
Natchez, Jefferson Street...Feb 2,
Natchez, Pearl Street .....Feb. 4,
Washington, at W. .....Feb. 7, 8
Gloster .....Feb. 11,
Liberty, at Liberty .....Feb. 14, 15
Centerville, at C. .....Feb. 21, 22
Woodville Ct., at P. C.....Feb. 27,
Woodville .....Mar. 1, 2
Nebo, at Nebo .....Mar. 4,
Layette, at Fayette .....Mar. 8, 9

T. W. ADAMS, P. E.

Newton Dist.—First Round.

Laurel, 14th Ave., Sat. p.m., and Sun. p.m.....Jan. 10, 11
Laurel, 2nd Ave., Sun. a.m..Jan. 11,
Lake, at Lake....Sat. a.m., Jan. 17,
Forest, at Forest .....Sun.,Jan. 18,
Morton and Pelahatchie, at M., Sat. and Sun.....Jan. 24, 25
Suqualena, at S., Sat. and Sun.....Jan. 31, Feb. 1
Decatur and Union at U., Mon.....Feb. 2,
Hickory and Meehan, at H., Fri.....Feb. 6,
Chunky, at C., Sat., Sun...Feb. 7, 8
Lowin, at L., Fri.....Feb. 13,
Bay Springs, at B. S., Sat. and Sun.....Feb. 14. 15
Homewood, at H., Fri.....Feb. 20,
Trenton, at T., Sat. and Sun.....Feb. 21, 22
Rose Hill, at Homewood, Sat. and Sun.....Feb. 28, Mar. 1
Newton and Montrose, at M., Sun. and Mon.....Mar. 7, 8
Shiloh, at S., Sat. and Sun..Mar. 14, 15
McDonald, at Neshoba, Thurs.....Mar. 19,
Philadelphia, Thurs. p.m...Mar. 19,
Philadelphia Cir., at Sandtown, Fri.....Mar. 20,
Choctaw Mission, at Phillips C.....Mar. 21, 22
Carthage, at Singleton....Mar. 28, 29
Walnut Grove, at W. G., Mon.....Mar. 30,

H. WALTER FEATHERSTUN, P. E
Newton, Miss.

LOUISIANA CONFERENCE.

Lafayette Dist.—First Round.

Crowley (preaching)...Dec. (1913) 28
Lafayette .....Jan. 3, 4
Rayne .....Jan. 4, 5
Patterson .....Jan. 10, 11
Morgan City .....Jan. 11, 12
Lake Charles .....Jan. 17, 18
Sulphur and Vinton, at Vinton .....Jan. 18, 19
New Iberia .....Jan. 24, 25
St. Martinsville, at St. Martinsville .....Jan. 25, 26
Acadia Ct., at Branch..Jan. 31, Feb. 1
Eunice, at Iota.....Feb. 7, 8
Jeanerette .....Feb. 14,
Franklin .....Feb. 15. 16
Evangeline Miss., at White Chapel .....Feb. 21, 22
Houma and Miss.....Feb. 28, Mar.1
Gueydan and Abbeville, at Abbeville .....Mar. 7, 8
Vermillion, at Henry .....Mar. 8, 9
Jennings .....Mar. 14, 15
Lake Arthur .....Mar. 15, 16
French Mission, at Moss...Mar. 21, 22
Indian Bayou, at Indian Bayou .....Mar. 22, 23
Belle City, at Belle City...Mar. 28, 29

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—First Round.

Monroe .....Dec. 28,
West Monroe .....p.m., Dec. 28,
Bonita .....Jan. 3, 4
Mer Rouge .....p.m., Jan. 4, 5
Farmerville .....Jan. 10, 11
Tallulah .....Jan. 18,
Rayville .....p.m., Jan. 18,
Waterproof .....Jan. 25,
Brooklyn, at Franton's.....Jan. 31,
Eros .....Feb. 1,
Calhoun, Wednesday .....Feb. 4,
Mangham .....Feb. 8,
Oak Grove .....Feb. 15,
Lake Providence .....Feb. 22,
Bastrop .....Mar. 1,
Sicily Island .....Mar. 8,
Gilbert .....Mar. 9,
Winnsboro .....Mar. 15,

The date and place of the District Stewards' Meeting and Missionary Institute will be announced in due time.

WM. SCHUHLE, P. E.

Baton Rouge Dist.—First Round.

St. Francisville, at St. F...Jan. 11, 12
East Feliciana, at Oak Grove.Jan. 17, 18
Tickfaw, at Tickfaw.....Jan. 25, 26
Baton Rouge, 1st Church..Feb. 1, 2
Keener Memorial .....Feb. 1, 4
Baker, at Baker.....Feb. 7, 8
Zachary, at Zac.....Feb. 8, 9
Plaquemine, at P.....Feb. 15, 16
Port Vincent, at P. V.....Feb. 21, 22
Pine Grove, at Pipkins Chapel .....Feb. 28, Mar. 1
Denham Springs, at D. S...Mar. 5, 6
Ponchatoula .....Mar. 7, 8
Hammond .....Mar. 8, 9
St. Helena, at Days Chapel..Mar. 14, 15
Kentwood .....Mar. 15, 16
Amite .....Mar. 17,
Mt. Hermon, at Varnado...Mar. 21, 22
Franklinton .....Mar. 28, 29

H. W. BOWMAN, P. E.

Alexandria Dist.—First Round.

Boyce and Lecompte.....Dec. 28, 29
Opelousas .....11 a.m., Dec. 30,
Bunkie .....7 p.m., Dec. 31,
Trout .....Jan. 4,
Jena .....Jan. 5,
Selma .....Jan. 6,
Colfax .....11 a.m., Jan. 11,
Campte .....7:30 p.m., Jan. 11,
Natchitoches .....7:30 p.m., Jan. 13,
Standard .....Jan. 16,
Columbia .....Jan. 18,
DeRidder .....7:30 p.m., Jan. 21,
Longville .....11 a.m., Jan. 22,
Bon Ami and Carson.7 p.m., Jan. 23,
Merryville .....Jan. 25,
Oakdale .....7:30 p.m., Jan. 26,
Pollock .....11 a.m., Jan. 29,
Pineville .....11 a.m., Feb. 1,
Alexandria .....7:30 p.m., Feb. 1,
Glenmora .....11 a.m., Feb. 4,
McNary .....7:30 p.m., Feb. 5,
Mellville .....Feb. 7, 8
Marksville .....Feb. 9, 10
Harrisonburg .....Feb. 15,
Provincal .....Feb. 18,

The District Stewards, Trustees and Lay Leaders are requested to meet in the office of the First Church at Alexandria, La., February 3, 11:30 a.m.

H. W. MAY, P. E.

Shreveport Dist.—First Round.

J. S. Noel, Jr., Memorial....Dec. 28, 29
Texas Avenue .....Jan. 2,
Logansport, at Bethel.....Jan. 3, 4
Ida, at Gillian.....Jan. 7,
Greenwood, at Greenwood..Jan. 9,
Pleasant Hill, at Pleasant Hill .....Jan. 10, 11
Pelican, at Pelican .....Jan. 12,
District Stewards' Meeting and Pastors' and Laymens' Institute, at First Church, Shreveport ....Jan. 15,
Many, at Many.....Jan. 17, 18
Leesville .....Jan. 18, 19
Anacoco, at Hornbeck.....Jan. 20,
Zwolle, at Zwolle.....Jan. 21,
Shreveport, First Church...Jan. 25, 26
Queensboro .....Jan. 25, 28
Grand Cane, at Grand Cane.Jan. 29,
Wesley, at Carroll Creek .....Jan. 31, Feb. 1
Coushatta, at Coushatta....Feb. 1, 2
Bayou LaChute, at LaChute Feb. 3,
Mooringsport and Oil City, at Mooringsport .....Feb. 7, 8
Vivian, at Vivian .....Feb. 8, 9
South Mansfield, at South Mansfield .....Feb. 14, 15
Mansfield .....Feb. 15, 16

WM. H. COLEMAN, P. E.

Ruston Dist.—First Round.

Alberta and Carter, at Alberta .....Jan. 3, 4
Plain Dealing, at P. D.....Jan. 6,
Bienville, at Bienville.....Jan. 10, 11
Athens, at Athens .....Jan. 11, 12
Elmore, at Prospect .....Jan. 14,
Ringgold, at Ringgold.....Jan. 17, 18
Gibsland, at Gibsland .....Jan. 18, 19
Haynesville, at Salem.....Jan. 20,
Homer .....Jan. 21,
Dubach, at Dubach .....Jan. 24, 25
Missionary Institute, at Ruston .....Jan. 28, 29
Simsboro, at Simsboro..Jan. 31, Feb. 1
Jonesboro, at Jonesboro....Feb. 6,
Bernice, at Bernice.....Feb. 7, 8
Winnfield .....Feb. 8,
Ruston .....Feb. 11,
Cotton Valley, at Spring Hill .....Feb. 14, 15
Minden .....Feb. 15, 16
Arcadia .....Feb. 21, 22
Haughton, at Haughton.Feb. 28, Mar. 1
Sibley, at Brushwood.....Mar. 7, 8

BRISCOE CARTER, P. E.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Durant Dist.—First Round.

Sallis Ct., at S. 11 a.m.....Jan. 7,
Kosciusko .... 3 p.m..Jan. 8,
Noxipator Ct., at N.....Jan. 10, 11
Louisville, at L. .....Jan. 11, 12
High Point at H. P., 11 a.m..Jan. 13,
Pickens, at P., 11 a.m.....Jan. 15,
Chester, at Chester .....Jan. 17, 18
Slate Spgs. at S. S., 11 a.m..Jan. 23,
Bellefontaine, at B.F., 11a.m.Jan. 24,
Eupora and Maben, at E., Monday, 9 a.m.....Jan. 26,
Kilmichael, at K. .....Jan. 25, 26
Quarterly Conf. Mon., 11:30 a. m.
Poplar Creek, at Friendship, 11 a.m., Jan. 27,
Vaiden, at Vaiden, 11 a.m...Jan. 28,
West Ct., at W., 11 a.m.....Jan. 29,
Hesterville Ct., at Shiloh, Jan. 31, Feb. 1
Black Hawk at B.H., 11 a.m..Feb. 4,
McCool, at Bowie .....Feb. 7, 8

W. S. SHIPMAN, P. E.

Corinth Dist.—First Round.

Booneville Ct., at Carolina.Jan. 10,
Booneville ....Jan. 11, 12
Mooresville, at M. .....Jan. 16,
Sherman, at Sherman .....Jan. 17, 18
Corinth Ct. at Box's C.....Jan. 23,
Kossuth, at Wesley's C.....Jan. 24,
Rienzi, at Rienzi .....Jan. 25, 26
Kirkville, at Marietta .....Jan. 29,
Wheelers, at Wheelers.....Jan. 30,
Mantachie, at Shiloh .....Jan. 31,
Guntown and Baldwyn, at Saltillo ....Feb. 1, 2
Hickory Flat, at Ebenezer..Feb. 6,
Myrtle, at Myrtle .....Feb. 7, 8
New Albany Ct., at Ingomar.Feb. 14,
New Albany ....Feb. 15, 16
Chalybeate, at Mt. Pleasant.Feb. 19,
Ripley Ct., at Rainey's C....Feb. 20,
Dumas, at Jacob's Chapel..Feb. 21,
Ripley and Blue Mountain, at Ripley ....Feb. 22, 23
Tishomingo, at T. .....Feb. 27,
Belmont, at Patterson's Chapel, Feb. 28, March 1

The District Stewards will please meet at the First Methodist Church at 9 a.m., Jan. 13, 1914. Let all be present. You can get in and out the same day from all directions.

J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.

Holly Springs .....Dec. 28, Jan. 15
Oxford .....Jan. 4, 5
Water Valley, First Church.Jan. 9, 11
Paris, at Paris .....Jan. 10
Water Valley, N. Main St...Jan. 11, 12
Duck Hill, at Tie Plant.....Jan. 17
Grenada ... .Jan. 18, 19
Lamar, at Lamar .....Jan. 20
Abbeville, at Abbeville .....Jan. 24
Grenada Ct., at Holcomb...Jan. 25, 26
Waterford, at Waterford...Jan. 31
Potts Camp, at Potts Camp.Feb. 1, 2
Taylor, at Taylor .....Feb. 6
Pine Valley, at Pine Valley.Feb. 7
Coffeeville, at Coffeeville...Feb. 8, 9
Mt. Pleasant, at Mt. Pleas't.Feb. 14
Byhalia, at Byhalia .....Feb. 15. 16
Cambridge, at Cambridge ..Feb. 20
Toccapola at Lafayette Spgs.Feb. 21,
Randolph, at Randolph ....Feb. 22, 23
Ashland, at Liberty ..Feb. 28, March 1

District Stewards will meet at First Church, Water Valley, at 2 o'clock, January 12. R. A. TUCKER, P. E.

Greenville Dist.—First Round.

Clarksdale ....Jan. 11, 12
Benoit & Beulah, at Benoit.Jan. 18, 19
Shelby ....Jan. 24, 25
Shaw and Merigold, at Shaw ....Jan. 25, 26
Tunica and Robinsonville, at Evansville ....Jan. 31, Feb. 1
Lula and Dubb, at Lula....Feb. 1, 2
Glen Allen .....Feb. 8, 9
Jonestown and Belen, at Jonestown ....Feb. 15, 16
Boyle ....Feb. 22, 23
Rosedale and Hillhouse, at Rosedale ....Feb. 28, Mar. 1
Friars Point .....Mar. 1, 2
Coahoma and Lyon, at Coahoma ....Mar. 8, 9

The District Stewards will meet in the Methodist Church in Cleveland, January the 5th, at 2:30 p. m. It is important for every charge in the District to be represented.

H. S. SPRAGINS, P. E.

Columbus Dist.—First Round.

Mathiston ....Jan. 10, 11
Cedar Bluff .....Jan. 17, 18
Columbus, First Church ...Jan. 20,
Mashulaville ....Jan. 24, 25
Sturgis ....Jan. 31, Feb. 1
Cochran ....Feb. 8, 9
Columbus Ct., at Caledonia.Feb. 14, 15
Macon Ct., at Salem .....Feb. 21, 22
Longview ....Feb. 28, Mar. 1
Mayhew ....Mar. 1, 2

District Stewards' Meeting at Artesia, Jan. 7. In connection with the District Stewards' Meeting, I desire to have a meeting of all the Preachers and Lay Leaders of the District. Full announcement will be made through the mail to all the pastors of this meeting. W. W. WOOLLARD, P E.

Sardis District—Fourth Round.

Cockrum ....Jan. 10, 11
Wall Hill .....Jan. 17, 18
Tyro ....Jan. 24, 25
Longtown ....Jan. 31, Feb. 1
Crenshaw ....Feb. 2,
Arkabutla ....Feb. 7, 8
Coldwater ....Feb. 8, 9
Lake Cormorant and Hinds, Feb. 14, 15
Charleston ....Feb. 21, 22
Oakland ....Feb. 22, 23
Courtland ....Feb. 28, March 1
Eureka ....March 7, 8

J. W. DORMAN, P. E.

Winona Dist.—First Round.

Indianola Ct., at Fairview..Jan. 10, 11
Indianola Sta. .....Jan. 11, 12
Ruleville Ct., at Ruleville..Jan. 17, 18
Drew Ct., at Drew.....Jan. 18, 19
Minter City, at Minter City.Jan. 24, 25
Webb Ct., at Sumner.....Jan. 25, 26
Dublin Ct., at Mattson.....Jan. 30,
Lambert Ct., at Vance..Jan. 31, Feb. 1
Tutwiler Ct., at Tutwiler..Feb. 1, 2
Schlater Ct., at Schlater...Feb. 7, 8
North Carrollton Ct., at Poplar Springs .....Feb. 14,
Carrollton Ct., at Carrollton.Feb. 15, 16
Mars' Hill Ct., at Gore's Springs .....Feb. 21, 22

The District Stewards will please meet at Greenwood, Miss., Jan. 29, 1914, at 10 a. m. in the Methodist Church. BEN P. JACO, P. E.

Aberdeen Dist.—First Round.

Calhoun City, Pittsboro.....Jan. 9,
Vardaman, Dema .....Jan. 10, 11
Montpelier, Woodland .....Jan. 16,
Houston Mission, George's Chapel .....Jan. 17, 18
Okolona Mission, Thompson's Memorial .....Jan. 24, 25
Verona ....Jan. 29,
Fulton, Friendship .....Jan. 30,
Tupelo, (night) .....Jan. 30,
Smithville, Smithville .Jan. 31, Feb. 1
Buena Vista, Buena Vista..Feb. 6,
Aberdeen ....Feb. 8, 9
Prairie, Strong .....Feb. 14, 15
Greenwood Springs, Greenwood Springs .....Feb. 19,
Nettleton, Pine Grove.....Feb. 21, 22
Amory and Nettleton.....Feb. 22, 23
Tremont, Asbury .....Feb. 28, Mar. 1

JNO. W. BELL, P. E.

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

To Thee, my Savior and my King,
Glad homage let me give;
And stand prepared, like Thee, to die
With Thee that I may live.
—Anna Letitia Barbauld.

A Happy New Year! As we stand upon the threshold of this new year let us take a backward glance for a few moments. The Christmas-tide has come and gone and all the world is better for its thoughts of Christ. Have you been true to him and to the world for which he died? Have yon neglected opportunities? Too few of us have taken advantage of the many chances given us by the Father. Our hearts are filled with pain and regret that we have so neglected his work. Let us spend no moments in idle repinings, bnt as we start npon the new year, let us look up and see where the horizon is brightest. It contains a motto for you and for me, and it reads, "Be thou faithful unto death and I will give thee a crown of life! Oh, glorious promise! May we each one let it go before us as a pillar of fire; and may we "be faithful unto death" in the Master's work.

THE JANUARY MEETING.

The last issue of our Advocate contained a circular letter from our Council Third Vice President, Mrs. J. N. Perry. In this letter she stresses the importance of this first meeting of the year—in fact the most important one in many respects. It is our "Pledge Meeting," and after prayerfully reading the literature on Christian Stewardship we should be better prepared to make our pledges for the Master's work during the coming year. He stands in the distance and gazes upon you, and your pledge will either gladden or sadden his heart. He sees down into your heart as none other can, and knows whether you are withholding your treasures from him.

A specially prepared card has been arranged for this meeting. It states clearly the facts regarding our funds. These cards can be obtained from Miss Mabel Head, 810 Broadway, Nashville, Tenn. Let each one order at once the number needed—a few extra ones will not be amiss, for you are sure to gain new members during the year, and no one likes to be slighted. See that every member of your auxiliary is invited to attend this first meeting of the year, and not only every auxiliary member, but urge all the women in your chruch to attend. We need your money, but don't forget that "Christian Stewardship" embraces prayer and service, too. Give of your best to the Master this year.

DAY OF PRAYER
FRIDAY, JAN. 9, 1914.

More than a year ago a plan of Federation was submitted to the various Woman's Boards of Missions and approved by them. The general plan proposed that the Boards appoint representatives in four districts of the United States to act as territorial commissions as follows: San Francisco, Chicago, Nashville, and New York. The representatives form the association called "The Federation of Woman's Boards of Foreign Missions of the United States." Each territorial commission elects its president, secretary, and treasurer, and holds an annual meeting.

In connection with this organization is a General Advisory Commission of eleven members, two from each territorial commission and three appointed by the Committee on United Study of Missions. This Commission will meet annually in the various territories in rotation.

"The office of the General Advisory Commission shall be to connect the Woman's Boards and the Territorial Commissions; its purpose shall be to stimulate united prayer and study and a spirit of fellowship of service; to secure a deeper realization of the whole task of Foreign Missions, a clearer understanding of difficulties and problems, a fuller development of resources and a truer conception of the dignity, scope, and purpose of woman's work for missions."

Eighteen Boards have identified themselves with the Federation. A meeting of the General Advisory Commission was held in New York on Oct. 24, at which time a Constitution and By-Laws were framed, officers elected, and committees appointed. Mrs. De Witt Knox of New York was elected Chairman.

The most important feature of the meeting was the appointment of Friday, January 9 as a day of United Prayer for Foreign Mission Work. It is most earnestly urged that there shall be held on this day a union prayer service of all denominations in every town and city of our land.

A Committee should be appointed at once whose bnsiness it shall be to arrange for all the Woman's Missionary Societies of the town or city to meet in some central place. A program containing valuable suggestions for this Day of Prayer has been prepared and can be secured from the Secretary of the various Boards of Missions.

Questions of vast import are claiming the consideration of the leaders in the great work of Missions; imperative and urgent calls are coming from every field; the great and rapid changes in many parts of the world brought about by the work and lives of missionaries, constitute a summons to the church, and there is need for earnest united prayer.

Shall there not be a great gathering of the missionary forces on this ninth day of the New Year and a mighty prevailing supplication be made that the women of the Church may get "a vision of their task," and prove equal to their part in the evangelization of the world. Begin at once and plan and pray that this appointed day may result in such a blessing to the home church as will hasten "the coming of the Kingdom" in every heart, and even unto the ends of the earth.

MRS. J. B. COBB,
Nashville Territorial Commission.

NO PROPERTY PURCHASED IN RIO.

Misses Bennett and Gibson have not returned from their foreign trip. No property has yet been bought in Rio. Definite information is anxiously awaited from Brazil as to the price of a second piece of property recommended, terms of purchase, probable cost of improvements, and the approximate amount the Petropolis property will bring. Every one is anxious for the purchase of property if it is possible to arrange for payments.

CORONATION PIN.

A pin with emblems signifying the purpose of our women's missionary organizations to make our Lord Jesus King of kings has been adopted by both the Council of Women for Home Missions and the Federation of Woman's Foreign Mission Boards. It is known as the "Coronation Pin," and can be bought from Miss Grace Walker, 600 Lexington Avenue, New York. Price $1.75. One hundred pins can be secured for $30 if bought in a lot.

The Sunday School.

LOUISIANA NOTES.

Rev. P. O. Lowrey.

Joneshoro has the record of being the only charge in the Ruston District where the Sunday school enrollment is greater than the church membership.

Our Sunday School Board at its recent annual meeting granted a hundred Adult Students to Chaplain H. S. Johns for use in the State penitentiary. There are sixteen schools in this prison group, and the Chaplain testifies that the work there is both effective and appreciated.

Brother J B. Kent recently had a debate in his Bible class at Lake Charles on the subject as to whether the world is growing hetter, one lawyer affirming the fact, and another denying it. The occasion proved to be of great interest and no little profit in stimulating thought as to our christianizing social progress.

At the recent Sunday school exhibit of the Shreveport Graded Union at the Louisiana State Fair, it was worthy of note that the visitors gave due attention to the opportunity to study the types of work and helpful books on exhibit. A Sunday school teacher that expects to make "full proof" of his ministry, like every other workman that "needeth not to be ashamed," must ever he on the outlook for the best. Such exhibits should be more common.

A recent speaker suggests that a student in school is like a machine set apart from service for repair that his future usefulness might he the greater, and that his obligation is in proportion to his opportunity. Likewise is a Sunday school scholar in the process of training for a useful life work, and the value of his training can only be judged by the service be gives the world. The effect of the Sunday school as a whole may be judged by its effect upon the community in which it exists.

Mr. H. L. Baker, the chairman of our Sunday School Board is not only a Sunday school man in theory, but is an active worker as well, one interesting thing that he is now doing being the leading of a Teacher-training class each Sunday night for the benefit of the teachers and prospective teachers at his lumber manufacturing plant at Plattenville. He agrees also to go to Donaldsonville this year, eight miles distance, and superintend the school there each Sunday morning until a local superintendent may be found.

With this batch of notes the writer turns over his commission as the Field Secretary of the Louisiana Conference Sunday School Board to enter again upon the work of the pastorate. The study of the Sunday school question for the last three years from the many means at hand, the mingling with our Sunday school workers in all grades of our schools, the study of and contact with child life, the fellowship with our pastors, and the afflatus of seeing our schools grow in enrollment and efficiency, these, and many other privileges have made these three years very pleasant ones indeed. And while the anticipation of an unbroken fellowship in the home circle, and the thought of needed systematic desk study are things not to be despised; still, we are beginning already to feel lonely without the companionship of the railroad trains and the constant click of the typewriter in the secretarial work of the office. From the first we espoused the Sunday schools of the Conference as our very own, which interest has ripened into a love for our Sunday school fraternity that has grown into a sense of co-partner ownership. What a power is our Sunday school army! Who can estimate the worth of faithful Sunday school teaching! May our Methodist Sunday schools in Louisiana ever be not one whit behind the best!

In surrendering our work as Conference Sunday School Field Secretary we wish to record our sincerest appreciation for the efficient and faithful work of the Treasurer of our Board, Mr. T. W. Holloman of Alexandria. When a year ago there was a financial crisis and the Board saw no way of continuing the work, he came forward and tided over the crisis, and not only practically supported the Field Secretary for the year, but succeeded in reducing the last year's deficit very near to cancellation. And when the same condition prevailed this year, with the same loyalty, he, with the Chairman of the Board, Mr. H. L. Baker, of Plattenville, agreed not only to support the Field Secretary next year; but also to assume the responsibility of releasing the Board from any indebtedness at the end of the year. This loyal devotion to a cause has no parallel to our knowledge in any work in our Conference, and from the writer's stand-point, our Board greatly erred in not granting these two loyal Sunday school workers the privilege of doing what they proposed to do for the Sunday schools of their Church. Our laymen feel the need of helping our Sunday school workers in handling their problems, and if we can't give them the help through the Church, we can't blame them for getting it where they may. Long live such faithful and devoted laymen as thus espouse the cause of our Methodist Sunday school work in Louisiana.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Mrs. R. M. Weaver's Young Ladies' Class, of Corinth, will dress, from hat to shoe, four children of a very poor family, making many garments with their own hands—"as ye have done it unto the least of these"—is a happy memory.

Mrs. T. T. O'Bryant, Batesville, has a lovely class of sixteen girls from seventeen to twenty. They call themselves the "Golden Rule Wesley Class," and have that same rule as their motto. They have attractive social activities and do many good things at home and abroad. Mrs. Oliver has here a splendid class of women, with Mrs. Vance as the progressive president and they also are doing good work. These adult classes for men and women can be made the centers of interest and possibility for the entire Sunday school.

The Sunday school in Greenwood, under Rev. J. C. Cunningham's rare leadership as pastor, and under the skilled direction of Mr. R. C. Jones, superintendent, who has not been absent or late for the last six years, is one of great interest and possibility. This same superintendent gives a silver star to those present for six months, a gold star for twelve months, and a gold one set in pearls for three years, and quite a class of lovely girls were wearing these beautiful pins. For ten years' attendance Mr. Pollard offered a gold pin set in diamonds, and Mr. William Sanders will win that pin on January 1st. He is a splendid young fellow, who presided so well at a recent boy banquet held in Greenwood. On December 21st the superintendent will give a dainty rosebud stickpin to all the Beginners present, thus putting his loving interest in each pupil in a very visible and attractive way before them. The school is graded, observes Promotion, Children's and Rally Days, and has an attractive banner which passes from class to class. The belfry has three unfinished rooms in it and after the holidays these will be renovated and three Teen Age classes comfortably placed here. Judge Hughston has a fine Wesley Mission Class of forty members, whose motto is "The Other Fellow," and they support a missionary in Korea. The new class officers are W. H. Stokes, president; Warner Wells, secretary, and C. A. Weston, treasurer. This class is planning a campaign of outlook and conquest.

MISSISSIPPI CONFERENCE NOTES.

By R. A. Maddox.

Teacher-Training.

Our Sunday schools above everything else need efficient teachers; young people are waiting to answer the call to prepare themselves for service; excellent courses are available. Only one thing is required—that the pastor as a local leader and administrator organize the class. Conviction of the need, genuine enthusiasm, intelligent direction, a small amount of time, together, make a combination that will produce a Teacher-training Class. In view of the very wide dissemination of knowledge among the young people of this day, the training of teachers for Sunday school work is not only desirable, it is absolutely necessary. The sacredness of the task is so apparent as to need no argument. Teacher-training is God's answer to a felt need. Its ultimate aim is to lead boys and girls to Christ, but the teacher must know the boys and girls, and must also know God. If trained men are needed to teach the common branches in the public schools, what shall we say of the importance of training for those who teach in the realm of moral and spiritual things, and give direction to the development of lives which are immortal? I believe that the thing of imperative necessity in the teacher, in addition to a divinely guided will and a personality enriched by Christ inspired love and sympathy, is a knowledge of the nature of the child to be ministered to, a knowledge of the Book which is to be taught, and a knowledge of the principles and methods by which that teaching can be most effectually done.

THE RADICALISM OF THE WEST.

By Rev. W. P. Andrews.

Strictures on "The Radicalism of the West," by one of our Conference organs, was prompted by the vote of the Pacific and other Western Conferences on the change of name and the adoption by them of certain memorials to the General Conference, asking for advanced legislation. Really, in relation to our brethren in the Conferences of the South, we are bone of their bone and flesh of their flesh. We are of them, and are descendants and heirs with them of the members (and those they represented) of the most radical General Conference ever held—that held at New Orleans in 1866. We have advanced some on the legislation of that Conference, but not one forward step taken by them has been repudiated. The atmosphere breathed by these forebears of ours was different from that they had inhaled before the war, and this accounted for their advanced position. The fact that their brethren (most of whom went from them) into the border, Western and Mission Conferences, go to record as favoring such propositions as a change of name, it seems to me should convince their critics in the South of the desirability of such action, if ours is to be a Church with a world-wide mission. Of course, the suffix "South" is not a handicap in the South, and if our mission is only to that field, a change of name is not needed. On some others of our "radical" propositions, as full laity rights for women, I note that some of the Conferences in the heart of the South are with us. The loyalty of the Western Conferences is proven by their vote on the Vanderbilt question.

I will give an instance illustrating the radicalism of the West: The first week in December was designated "Ministers' Week" at the University farm, at Davis. This farm is in charge of the Agricultural Department of the University of California. Here the students in that department receive the practical part of their instructions. "Ministers' Week" was for the benefit of the rural clergy of the State, to bring them into closer sympathy with those among whom they labor, and to secure their influence in the University's efforts to better the condition of the farming community. Five hundred clergymen of the various denominations availed themselves of the privileges offered. They were provided with free lodgings, the regular students moving from the dormitories into tents, and the overflow from the dormitories was provided for by the Southern Pacific Company in sleeping cars. They were fed at the farm tables. And the railroad companies furnished free transportation. Fully a month's instruction was crowded into this one week, and the ministers went away, full of enthusiasm. I prophesy that as a result the agricultural trains that are sent out annually through the country, accompanied by lecturers from the University, will be better patronized, and that there will be a large increase in the attendance in the agricultural department by farmers' sons. The University authorities inaugurated this innovation with some misgivings, but these were fully dissipated, and "Ministers' Week" will, no doubt, be repeated annually.

Another innovation was introduced by this same great University at the opening of the fall semester at Berkeley. A course of lectures on the temperance question was made a part of the curriculum. I assure you that these lectures would satisfy the most enthusiastic total abstinence and prohibition advocate. And you will hardly believe it, some time since a young divinity student registered in this school, after having left a large church school in the South because of the higher criticism taught there! Yes, the West is radical, but——

San Francisco, Cal.

New Orleans Christian Advocate Piano Club

BEGINS ANOTHER YEAR

The Advertising Manager of the New Orleans Christian Advocate and the Manager of the Club take this opportunity to jointly express their appreciation of the confidence and enthusiastic support which they have received from the readers of this paper during the past year. We are glad to be able to report that we are more than pleased with the splendid success of the Club and that we begin the New Year without a single complaint or case of dissatisfaction on the part of the Club members. All have expressed themselves as delighted and this, of course, makes us delighted.

We wish to thank old Club members for the many kind things they have written about the Club, the Club's instruments and the Club's management. Whenever we can be of further assistance to you or your friends, we hope that you will not hesitate to call on us.

A WORD TO NEW CLUB MEMBERS

To those who need a good piano or player-piano for their home, but who have been waiting for some more convenient day, we wish to say that you will find the Club the most convenient and economical means of securing a thoroughly satisfactory instrument. The Club removes all necessity for further waiting. No matter where you live nor what your financial condition may be you should not hesitate to write at once for your copy of the Club's catalogue and full particulars. You will be pleased to find how **easy, safe and convenient** we have made your road to the possession of a high-grade piano or player-piano.

READ THESE LETTERS FROM OLD MEMBERS

"I have studied the plan very carefully and consider it a very liberal one. As to my piano, I consider it a splendid instrument and am proud to be in possession of it."
MRS. A. BRANNING, Bartow, Fla.

"We purchased one of your Club pianos and are well pleased with it. Would not take anything for it. All who have heard it think it to be one of the grandest they have ever heard. While we were paying for it my husband died. You gave us a life insurance clause, we were still owing $125, which was nicely settled and our note was returned to us **marked paid.** We thank you very much for your kindness and prompt attention, which you have shown to us. Any one who wants the best piano made should buy one of these. They will be pleased with it and will be treated as we were. We appreciate your kindness very much."
MRS. J. A. BRAMLETT, Ecru, Miss.

"Club piano received in good order. We are well pleased with it. Better and nicer than pianos sold here by agents for from $350 to $500. Our little town is pretty well stocked with pianos of different makes, and it is considered that we have the best piano in town. We thank you for your selection and prompt shipment."
J. R. WILLIAMS, Gaylesville, Ala.

"Your letter received some days ago, and will say that I will be only too glad to recommend my piano to the highest. I could not wish for more in a piano. The woodwork is beautiful and the tone is as sweet as can be. Every day I am prouder of it. I would not do without it for anything. As to your Club plan, I certainly think it is the very best way in which the pianos could be sold, and I feel, by joining the Club, I got a much better piano for the money than I could have anywhere else. Thanking you for your kindness, and for the beautiful calendar I received from you, I am." MISS ROSA EDNA BROWN, Blowing Rock, N. C.

"I take pleasure in certifying to the excellence of the Ludden & Bates Piano. I can cheerfully and truthfully recommend it as a first-class instrument, the equal of any and the superior of most in the qualities necessary to the accompaniment of the voice, and I believe it to be more than any other suited to withstand the effects of our Florida climate." F. W. DODGE, Jasper, Fla.

"The Ludden & Bates Piano that I purchased of you continues to give entire satisfaction. Its tones are exceedingly sweet and do not give way under the changes of season and climate, but preserve the same roundness and fullness as at first."
W. E. DEMPSTER, Waycross, Ga.

"I like my piano very much. Am sure I could'nt have been better pleased with any other." DAUTHITT GALLMAN, Georgetown, Miss.

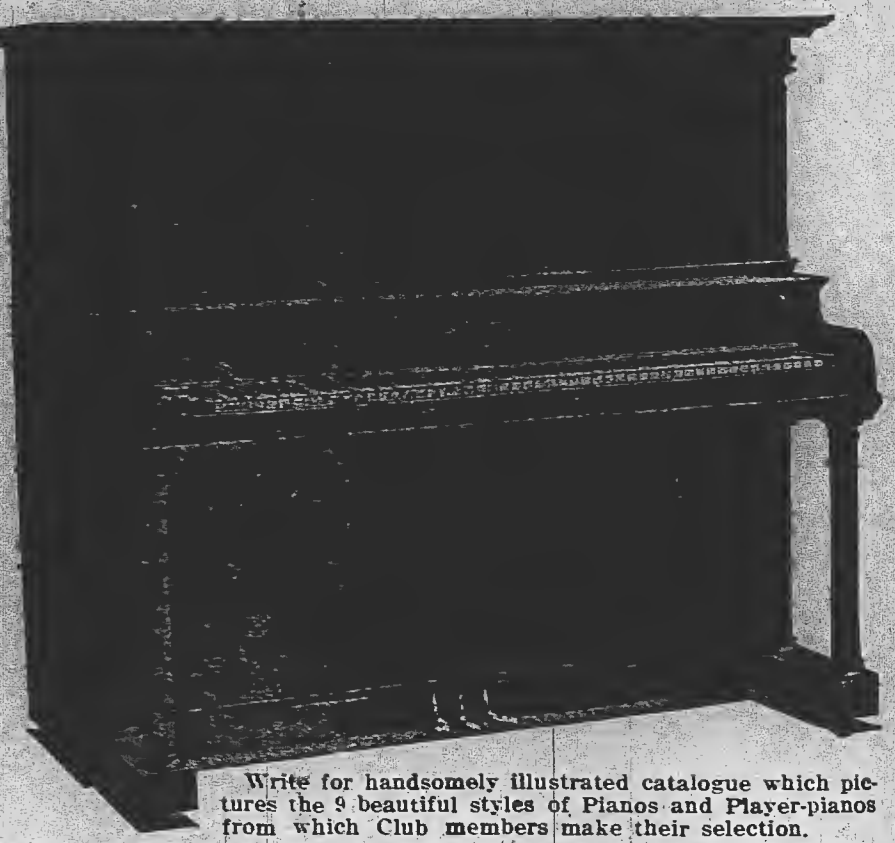
"The piano reached me safely last Monday. I am highly pleased with it. The case is beautiful, and the tone so mellow and sweet. Every person who has seen it likes it."
MRS. T. B. MARTIN, Greenville, S. C.

"I am indeed delighted with my piano. Think it one of the best I ever saw. With best wishes for you and the Club, I am yours respectfully."
MRS. J. P. RADNEY, Roanoke, Ala.

"The lovely piano came yesterday (May 3, 1912). Am just delighted with it; so are my musical friends. The tone is so full and sweet, and the case is lovely." MRS. MAY W. FARMER, Blythewood, S. C.

"It is a pleasure to me to state that the beautiful Ludden & Bates Upright Piano you sold me has, after a thorough test, proved more than satisfactory. The beauty, both in design and finish, of its exterior, can only be surpassed by its pure, rich tone. The bass I consider superb. I also wish to state that the piano suits me so well that I have paid freight on it across the continent, and intend doing the same back East very shortly. It is a piano fit for the best and most discriminating musicians." M. I. RICE, San Diego, Cal.

"I think it a capital idea. I know we would not have had our piano if we had waited to have gotten the whole amount. I find no fault with the Club plan so far, and as for the Club piano we are just delighted with it. All our friends say they would like to have one just like it. It is just a beauty, and we value it more than anything else in the house."
MRS. S. J. LEWIS, Attapulgus, Ga.



Write for handsomely illustrated catalogue which pictures the 9 beautiful styles of Pianos and Player-pianos from which Club members make their selection.

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LUDDEN & BATES NEW ORLEANS CHRISTIAN ADVOCATE PIANO CLUB DEPT., **ATLANTA, GA.**

NOTICE.

The District Stewards will meet at Newton on Wed., Jan. 7th, at 1 p. m. Trains from all directions will arrive before that hour, and leave sufficiently late for us to do our work. I ask that all the pastors meet with us. It is very important that every pastor attend.

H. W. FEATHERSTUN, P. E.

NOTICE.

On Jan. 15, at First Church, Shreveport, there will be held, in connection with the District Stewards' Meeting, a pastors' and laymen's institute, with program as follows: 10 a.m., Meeting of District Stewards and Trustees: 11 a.m., Address by W. S. Holmes, Conference Lay Leader; 3 p.m., Address by W. W. Drake, Conference Missionary Secretary; 7:30 p.m., Short Addresses on the following subjects—"Our Aim and Plans for 1914." "The Purpose of our Ministry."

Every one is cordially invited to attend these meetings, but it is specially desired that all the pastors, district officials, and church leaders in the Shreveport District attend.

W. H. COLEMAN, P. E.

COULD NOT WRITE.

Versailles, Ky.—Mrs. Elisha Green, of this place, says, "I could not write all the different pains I had, when I first tried Cardui. I could scarcely walk. Now I am able to run the sewing machine and do my work; and my neighbors tell me the medicine must be good, for I look so much better." Cardui is a specific, pain-relieving, tonic remedy for women. In the past 50 years, it has been found to relieve women's unnecessary pains, and female misery, for which over a million suffering women have successfully used it. Try Cardui for your troubles. It will help you. At the nearest drug store.

MARRIED.

At the home of the bride's father, Mr. Chas. Caldwell, five miles north of Amory, Miss., by the Rev. W. M. Young, Dec. 21, 1913, Mr. RUBEN ARMSTRONG to Miss CORDIE MISSOURI CALDWELL, both of Monroe County, Miss.

At the Methodist parsonage, on Dec. 24, 1913, by the Rev. W. M. Young, Mr. J. P. MILLER, of Pratt City, Ala., to Miss ELLA B. DIXON, of Amory, Miss. The young couple will make Pratt City, Ala., their future home.

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 8, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

"How sour sweet music is
When time is broke, and no proportion kept;
So it is with the music of men's lives."

* * *

A bright contemporary says: "Woman's love for dry goods and man's love for wet goods cause about nine-tenths of the domestic discord that exists in the world."

* * *

Wordsworth in his day complained that plain living and high thinking were no more. We think that there is undoubtedly a connection between the two. Luxurious livers are seldom great in any respect. The simple life makes for the development of all that is best in man.

* * *

It is better to be right than consistent. The man who does not grow wiser with years of observation and experience and vary his course accordingly, is much to be pitied. Gladstone was the largest figure of the nineteenth century, yet he lacked much of always standing for precisely the same things.

* * *

"The Spugs" is an abbreviated name for the "Society for the Prevention of Useless Giving," especially at Christmas time. It was organized about a year ago. As a rule, we are opposed to more organizations, but we are inclined to believe that the sphere of work mapped out by this one justifies its formation. Undoubtedly, the feeling that costly presents must be made at Yule-tide has become a burden to many.

* * *

What ought to be said about a delegate to the General Conference who does not take a church paper? If we may believe reports that have reached us there are some such. A clause ought to be placed in the Discipline making such men ineligible to a seat in our great law-making assembly. It is ridiculous to commit to such persons the important task of legislating to conserve and promote the interests of Zion.

* * *

Dr. W. L. Watkinson, of England, possibly the most suggestive of living Methodist preachers, in one of his sermons affirms that the chief function of the Church is not that of sowing, but of reaping; that the Holy Spirit moves upon the hearts of the unsaved in advance of Christian workers, and that they may always count upon his having prepared the way for them. This fact should inspire us with courage and expectancy as we go forth to try to gather precious sheaves for the Master. Far oftener than many imagine those out of the kingdom are ready and waiting for some one to come and guide them to its entrance gate. The success of individuals in the noble work of soul-winning largely depends upon the extent to which they have the faith to appeal to the lost with confidence in the name of Christ. We must dare to attempt great things for our Lord if we expect to achieve for him anything of consequence.

THE PREACHER AND HIS WORK.

Great indeed is the minister's responsibility when he stands in the pulpit on the Sabbath. Before him are people, if his congregation be an average one, with important and varying needs. There are perhaps in his audience sorrowing ones whose hearts have recently been lacerated and torn, who have come to the house of God, hoping to hear sweet words of comfort; persons upon whose souls the Holy Spirit has been moving, and who in their strugglings are longing for light and help; the careless and unconcerned who need to be made to think and seek the way of life; Christians whose experiences and attainments are unsatisfactory and who are hungering for the strong meat of the Gospel; the discouraged and depressed who need to be given heart and hope; children who ought to be brought to Jesus before the blighting touch of Satan has polluted them, and the aged who, standing upon the threshold of eternity, need to be steadied and strengthened by renewed assurances concerning the future. The preacher who, in the face of such opportunities as these, can turn aside to speculative and unprofitable themes and waste the appointed hour of worship in an effort to parade his own learning or oratory and win applause for himself, is to be profoundly pitied. We can scarcely conceive of a more awful betrayal of a weighty obligation than this. And yet candor compels us to admit that we fear that instances of it are not uncommon in the modern Christian Church.

If we are truly called to the Christian ministry, we are commissioned to preach the Gospel—not something else. The pulpit is not a lecture platform maintained for imparting instruction of a secular character, or the general entertainment of the public. Least of all is it a place for discussing the canonicity of the books of the Bible and for stating and explaining the views of so-called rationalistic theologians. **We are to feed the flock of Christ.** The sheep and the lambs are to be given the Word in its purity and strength. And Oh, how they are yearning for it! Nothing is needed in the world to-day so much as the unadulterated Gospel of Christ, and nothing draws like it. It is not outworn, and never will be, for the reason that it alone can meet the deep needs and longings of the human soul in the storm and stress of life and in its inevitable grapplings with the perplexing problems of the future. He who proclaims what Jesus taught need never fear that his message will not be up-to-date. The Man of Galilee is contemporary with all the ages, and the essential truths of his revelation are as unchangeable and eternal as the nature of God himself.

Preach the Word, brethren. Preach it plainly and simply so that a child can understand it. Grasp its great doctrines and so interpret and illustrate them that the ordinary man may see their significance and appreciate their force. Avoid big words as you would a veritable plague. The loftiest commendation that can be given a preacher is to say that "the common people hear him gladly." When the common people hear one gladly, so will others. Truth is never so powerful as when stripped of all that is superfluous. The noblest eloquence, like the best poetry, must be embodied in a language that appeals to the universal heart of humanity.

Preach the Word. Preach it tenderly, fervently, lovingly. Preach it with a note of authority. A gospel that has to be perpetually debated cannot be expected to stir the people. There is power in the expression, "Thus saith the Lord." If a messenger's utterances or manner show a lack of conviction and certainty upon his part, the audience will catch his spirit. Doubt produces doubt, and faith begets faith. Therefore, no man can preach with the highest efficiency who does not preach out of his own experience. No knowledge is so potent to influence others as that which is certified to by one's own consciousness, which never fails to stamp upon what it approves a label that human intuition can discover.

Strive to become an effective preacher. This is no easy task. To do so, one must live upon a high plane. He must crucify self and spend much time in real communion with God. He must be studious—he must master the Bible and other helpful books. He must learn human nature and keep up his points of contact with men. He must be filled with the Holy Spirit and constantly taught by Him. He must be a man of one supreme aim and one work. He must guard against letting the many demands made upon him convert him into a sort of ecclesiastical piddler. Our high calling is to **preach the gospel.** Preaching is God's mightiest agency for the conversion of the world. Nothing can take its place. The true preacher preaches everywhere—by the fireside, in the office and shop, and on the street—tactfully adapting his messages to the needs and opportunities of the occasion. But the pulpit, whether in or out of doors, should be the throne of his power.

The theological seminary cannot make a preacher. One of the right kind, rightly used, may greatly help to do so; but wrongly used, it may spoil the workman in the making. Too often the product of such institutions has been the prating pedant, governed by a selfish cultural ideal, rather than by that of a consuming and self-forgetful evangelical purpose. The fate warned against by Milton has overtaken him:

"Who reads
Incessantly, and to his reading brings not
A spirit and genius equal or superior,
Uncertain and unsettled still remains,
Deep versed in books and shallow in himself."

By all means, let our young men seek the best preparation for the ministry, but let them not fail to rate human learning at its true value. It is not the whole, nor indeed the chief part of the equipment of the effective prophet of the Lord. Even of things human it lacks much of being all that is needed. In the field of politics, who can reach and lead the people? The scholar? Nay, usually not so. It is the man who has sprung from among them, who has things in common with them, who understands them, and who has not gotten too far away from them, that they will hear and heed. Should we not learn a lesson from this fact? Then, as we have already suggested, there is the spiritual equipment, which is the first in importance and the most indispensable of all. Paul placed it high above all the wisdom of the world. The only really efficacious preaching is that accompanied by the Holy Ghost sent down from heaven. Every other kind is but as sounding brass or a tinkling cymbal.

WHO IS THE HONEST MAN?

George Herbert.

Who is the honest man?
He that doth still and strongly good pursue,
To God, his neighbor and himself most true,
Whom neither force nor fawning can
Unfix or wrench from giving all their due.

Whose honesty is not
So loose or easy that a ruffling wind
Can blow away, or glittering look it blind;
Who rides his sure and easy trot
While the world now rides by, now lags behind.

Who, when great trials come
Nor seeks nor shuns them; but doth calmly stay
Till he the thing and the example weigh:
All being brought into a sum,
What place or person calls for, he doth pay.

Whom none can work or woo
To use in anything a trick or sleight,
For above all things he abhors deceit;
His words and works, and fashion too,
All of a piece, and all are clear and straight.

—Methodist Recorder.

AN IMPORTANT CONFERENCE

By Rev. G. B. Winton, D.D.

Though the usual mid-winter missionary institute has been postponed till next summer, Dr. Pinson called a conference of Annual Conference Missionary Secretaries to meet in Nashville Dec. 17-18. The following were in attendance: Frank Siler, Western North Carolina Conference; C. Henley, Illinois Conference; D. L. Blakemore, Baltimore Conference; W. I. Canter, Western Virginia Conference; Clarence Burton, St. Louis Conference; H. M. Long, Northwest Texas Conference; W. A. Russell, Memphis Conference; R. E. Turnipseed, South Carolina Conference; George H. Givan, New Mexico Conference; R. M. Archibald, North Alabama Conference; John S. Jenkins, North Georgia Conference; W. H. Budd, South Georgia Conference; J. D. Bundy, North Carolina Conference; J. J. Stowe, Tennessee Conference. The Secretaries of the General Board were also present throughout the session.

This was a conference in the precise sense of the word. A list of topics had been made out. These were taken up as the delegates sat around a long table in the hotel where they were entertained. There were no set speeches or papers. The discussions were easy and informal. The spirit of the conference was deeply earnest and spiritual. The members were conscious that they were about their Father's business.

Toward the last a committee of four were appointed to gather up the findings of the body, especially for the benefit of those Conference Secretaries who had been unable to be present. The report of the committee was presented at the closing session, which was made the more agreeable by a luncheon taken by the members of the Conference together, and unanimously adopted. Following are some of the principal paragraphs of this report:

As soon as possible after the session of the Annual Conference a meeting of the Conference Board of Missions should be held, at which thorough-going plans should be laid for the year. The presiding elders and lay leaders should be urged to attend this meeting. It should be preeminently a business meeting and be given to open discussion of plans and methods with very few, if any, public or set addresses. Special attention should be given to evangelism, missionary specials, missions in the Sunday school and Epworth League, the Missionary Committee and the Every-Member Canvass, Presiding Elders' Institutes and the mission charges in the Conference. (This is the meeting that has usually been spoken of as "the mid-year meeting." We are of the opinion, however, that a meeting at the beginning of the year is preferable to one in the middle of the year.)

The importance of the District Institute, for which the Discipline makes the presiding elder responsible, cannot be too strongly emphasized. It should be composed of pastors, church leaders, Sunday school superintendents and fourth vice-presidents of Epworth Leagues. Plans should be thoroughly considered and laid out for uniting the forces of the District to carry out the lines of work discussed and provided for in the meeting of the Board referred to above, with special emphasis on Missionary Institutes throughout the District. The Missionary Secretary should co-operate to the fullest extent in these Institutes and put himself at the disposal of the Institute for aiding and carrying out their plans as far as he may be able.

The educational and inspirational value of missionary institutes for churches and circuits has been fully demonstrated. We would suggest a two days' Institute for all stations—preferably Sunday and Monday—or, if during the week, two nights and a day; and an all-day mass meeting with a basket dinner for circuits, but this circuit rally should not take the place of a mass meeting or Institute for every country church as provided for in the Discipline. The Conference Secretary should co-operate with the presiding elder and pastor in arranging and conducting such Institutes, and should offer his services for such itineraries as may be arranged for him by the presiding elders.

The first great need of the home base is a revival throughout the Church. There should be a Committee on Evangelism in every Conference, and an organized effort, by the help of leading pastors, for weak churches and the use of evangelists under the Board of Missions to secure a spiritual awakening in every church.

The movement to raise a quarter million dollars for a building fund for the home and foreign fields, so auspiciously launched at Junaluska last summer, is worthy of the united effort of the entire Church. Conference Missionary Secretaries should earnestly co-operate with the Board Secretaries and with leaders of the Laymen's Missionary Movement for the speedy completion of this important movement.

The growing interest in missions on the part of the Leagues and Sunday schools should be fostered, and Secretaries should urge that amounts contributed in this way be counted as a missionary surplus or special, and thus be made to swell the aggregate income instead of being swallowed up in the meager and altogether inadequate assessment. We greatly recognize the breadth of vision and generous efforts of the Secretaries of the Epworth League Board in making the League a vital missionary force, and rejoice in the increasing income for the budget in Cuba from this source. We indulge the hope that by 1915 the Leagues will reach their goal in carrying the entire budget of Cuba, and we pledge our best efforts to this end.

It is gratifying to witness the increasing disposition of men of wealth throughout the Christian world to give large sums to the cause of missions. This is as it should be since the small giving of the past will neither meet the demands of the hour nor furnish a sufficient opportunity for the accumulations and enlightened liberality of our day. Our leaders should bring the needs and opportunities of the cause of missions to the attention of men and women of means in our own Church for large personal gifts, life annuities and bequests. We should also bend our energies for recruits to the emergency corps planned by our Laymen's Missionary Movement, until they number at least 10,000 Minute Men of Methodism.

We believe the financial plan set forth in "The Financial Method for Methodists" is a well-nigh ideal system for our churches, and shall continue to urge its adoption throughout the Church. The weekly offering, according to the Duplex method, is the best plan yet invented for the solution of our financial problems. In every church a carefully prepared and thorough-going Every-Member Canvass should be made. In congregations using the budget system we would urge a straight member-to-member canvass to secure a free-will offering as a surplus or special for missions.

There is no better medium for reaching our people with missionary information than our Conference organs. We should aid in increasing their circulation and that of the Missionary Voice, and freely furnish missionary matter for their columns. The projection of the Southern Missionary News Bureau we regard as a wise and timely move. Its astounding success and the eagerness with which the secular papers, great and small, are accepting and using the service is a most hopeful indication of widespread missionary interest.

We believe it impossible for the Conference Boards to do their work properly without requiring and receiving regular reports from the men who serve mission charges in the Conference.

After much consideration of the subject we are firmly convinced that every Conference Board, where it is at all practicable, should put a Secretary in the field to give all his time to the carrying forward of a vigorous policy for Conference, Home, and Foreign Missions, provided always that a competent man can be had; but this position should in no case be filled by a weak or inefficient appointee.

Above all, we should put increasing emphasis on prayer. The task before us is too great for human powers. "It is not by might nor by power, but by my Spirit, saith the Lord of hosts." "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Our Lord can afford to despise his enemies and have them in derision, but he must wait on the prayers of his friends. The subject of prayer should be emphasized in every Institute, and the great duty and privilege of intercession urged on every occasion. God commands it, the missionaries plead for it, and our success waits on it. If we fail in everything else let us be men of prayer, and call on the Church to "advance on its knees."

CONVERSION OF LEWIS (LEW) WALLACE.

Gen. Wallace has the distinction of being "a soldier, diplomat, lawyer and author." From 1881 to 1885 he was United States' Minister to Turkey. His book entitled "Ben Hur, a tale of the Christ," has been given a high place in the religious literature of this and other countries.

An intimate friend of General Wallace has given an account of his conversion to Christianity, and what led to the writing of "Ben Hur." And we recommend the skeptic to ponder the case and knock at the same door that led Wallace into the temple of truth.

The following is the account:

"Before and for some time after the Civil War General Wallace was inclined to be skeptical on religious matters, particularly as to the divinity of Christ. One day, while traveling he found himself in company with Colonel Ingersoll. Their conversation turned on religious topics, and in the course of the discussion Ingersoll presented his views. Wallace listened, was much impressed and finally remarked that he was not yet prepared to agree with Ingersoll on certain very extreme propositions relative to the non-divinity of Christ. Ingersoll thereupon urged Wallace to give the matter the careful study and research that he himself had done, expressing his confidence that Wallace would, after doing so, fully acquiesce in the Ingersoll view. After parting, Wallace determined to give the matter the most thorough investigation. For six years he thought, studied and searched. At the end of that time "Ben Hur" was produced. I met Wallace at the Denison Hotel, in Indianapolis, not long after the book had been published. The book was naturally the topic of our conversation. After having told me the story he turned to me and said: 'The result of my long study was the absolute conviction that Jesus of Nazareth was not only a Christ and the Christ, but that he was also my Christ, my Savior and my Redeemer. That fact settled in my own mind, I wrote Ben Hur.'"—L. T. T., in The Bible Champion.

AN INFIDEL'S INCONSISTENCY.

A man, seeing a Bible in a Cleveland lawyer's office, not long ago, referred contemptuously to the Book, declaring it to be over-rated and of little real merit or importance; and, on being asked if he had ever read it, replied that he had not, further than a few passages occasionally.

A few minutes later the lawyer asked him his opinion of the commentaries of Blackstone, and he said that he did not consider himself competent to express an opinion on the subject, as Blackstone was universally recognized as the great authority on law. Besides, his reading of Blackstone was very limited, he added.

"And yet," said the lawyer, "you evidently think yourself qualified to pass an opinion concerning the value of a Book that the greatest men agree far surpasses Blackstone and every other literary work the world has known."

Such is the conceit and ignorance of the average skeptic when any question relating to the Bible is under consideration. He speaks ill of the things he knows nothing of, and because he prefers darkness to light is wilfully blind to truths that can be recognized by unprejudiced persons who are possessed of any intelligence at all.—The Bible Champion.

A LETTER FROM MR. J. A. STOCKWELL.

(The following letter was written more than thirty days ago to Mr. A. M. Mayo of Lake Charles, La., and was posted at Grand Bassom Cote D'Ivoire in Fauti, a Province of Guinea, on the northern coast of the Gulf of Guinea, where the steamer "Anversille" made its second stop on the voyage. We publish this interesting communication by courtesy of Mr. Mayo.)

Dear Folks at Home: As we are to have another chance to mail letters to-morrow, I will write you a few lines to let you know that we are still right side up with care.

We have had a very uneventful voyage so far. We are now along the coast, about five miles from land and have been about that close all day. This morning we passed through a great number of "fleets" of natives fishing. There they were, out as far almost as we could see past where we were, and they were in little dugouts, bobbing up and down on the water like corks. There were usually only two to the canoe. I certainly did not envy their means of earning their living, especially as a shark was sedately swimming around our boat, but I see that there is nothing like getting used to a thing.

All the morning we were sailing along the coast of Liberia, and are now opposite French territory; saw the wreck of a steamer that had tried to land at one of these little ports during a fog the latter part of last month. There was a wireless station there but no light house. We have not stopped at any place that was not well supplied with lights.

Dakir is a strange looking place. It is a French port, strongly fortified and has a good harbor, and is quite a good sized town, with paved sidewalks, good streets, electric lights, etc. The natives are mostly Mohammedans. There don't seem to be much there but the things naturally growing out of the French using it as their naval base for this part of the world.

The costumes of the natives were a sight to behold! Most all of them had the Mohammedan dress, which includes every color of the rainbow.

We are just getting into the rain belt. The rainy season follows the sun, so now it is on the south of the equator, but we are getting into the edge of it. It is really quite a relief as it has been pretty hot until the rains began, but I don't see much difference between this and the summer weather in Louisiana, so far. Of course, it is a little too early to make much comment on the weather conditions.

We have begun to study the Baluba language, under Dr. Morrison. He gives a talk on the conditions of missionary life in the Congo one day and the next in Baluba. He is very fine in both positions. In fact, he and Bishop Lambuth are both exceptional men, and we consider it a high priviiege to be with them.

We got our guns out of the hold this morning, as when we get to Boma we must have them stamped by the officers, and I think get a license to take with us. With two Winchester repeating shotguns, a Winchester 401 rifle, a double barrel rifle, about 45 calibre, a Winchester 25-20, and one or two automatic pistols, I think we will be able to give a pretty good account of ourselves if any big game should come our way.

Before we left Brussels I bought (for the mission) four dozen plates for my camera. When I told the Bishop about the number he told me that we had better order more; so at the last stop we sent back to London for eight dozen more. He is very anxious to have a lot of good pictures to take back with him, as he must proceed at once to raise more money to keep things going, and he feels that pictures go a long way toward doing the work. Hope that I can get some good ones, and don't see any reason why I cannot as I got the very best materials that I could get—made especially for the tropics.

I have been doing a little figuring on the length of time it takes to get to our station, and as near as I can get it, it takes at least 61 days of actual traveling, not counting any time at all for delays, waiting for boats, etc., which would take, no doubt, a month more; in fact, three months would be making pretty good time.

We will certainly be glad when we can hear from home again, as the further off we get the more we want letters. But I guess we will have to content ourselves with few letters from now on. In my last I told you that my address would be Lusambo, but if there is anything of importance to write about, send one to Luebo also, as it might reach me there first, and anyway there would be a double chance in case one letter was lost. Be sure to put the full address down as I gave it. Will also send both of our addresses with this.

Have found out that pineapples grow wild in our part of the country. Am certainly glad of it as they are the favorite fruit of both Mrs Stockton and myself. With love, from JOHN.

(Brother Stockton's address is, care R. D. Bedinger, Methodist Mission, Lusambo, Congo, Belge, Africa, and Mrs. Stockton's is care African Presbyterian Congo Mission, Congo, Belge, Africa.)

LARGEST GAIN OF THE CENTURY.

There will be rejoicing throughout the denomination over the official announcement that the Methodist Episcopal Church made during the past year a net gain of 111,869 in the number of its full members and 37,741 in its probationers. This is the largest increase in the present century, and one of the most striking in the history of the denomination. It is all the more significant when taken in connection with the conditions that have confronted the Church during the past few years. A year ago the gain was 64,190 in the full membership, while there was a decrease in the number of probationers of 1,516. Not only has there been this excellent gain in membership during the present year, but increases are reported in nearly all the statistical columns. The Sunday schools, for instance, show an increase of 420,483 in membership—as against an increase of 89,018 last year—and an increase of 5,241 in the number of officers and teachers, and of 185 in the number of schools. There is also an increase of 150 in the number of ministers. The only decreases are reported in the number of local preachers, which show a falling off of 187, and in the number of senior members of the Epworth League. Here there has been a loss of 11,008. The Junior Leaguers, however, show an increase of 1,045. These figures are published in the Methodist Year Book, which has just come from the press, and which should have a very large sale throughout the denomination. The facts it reveals are for the most part available nowhere else.

A most interesting study of the denomination by episcopal areas has been made. It is found that the largest increase in these sub-divisions was in the Cincinnati area, where there has been a net gain in the membership of the Church of 32,689. There is but one area in this country where there has been a decrease, and that is at New Orleans, where the falling off is 1,124. The Boston area, which includes the six New England Conferences, shows a gain of 2,979.

We are pleased to be able to publish this very encouraging report. There was cause for heart searching in the denomination a few years ago, when the gains fell to 32,116. We believe that the emphasis which has been placed upon evangelism through the General Conference Commission on Evangelism and the work that has been expended in the Sunday schools of the Church have made possible this excellent increase this year. But back of this, it is generally conceded, has been the intensive leadership which has been given the Church through the division of the denomination into episcopal areas. Never before in the history of our denomination has the Church enjoyed the close, personal, and efficient direction and inspiration of the general superintendents that has been the case since the General Conference at Minneapolis. We are beginning to reap the benefit, and we believe that the results will be still greater as the system is further developed.

Let Methodism, as it contemplates these figures, thank God and take courage—thank God for what has been accomplished, and take courage for still greater efforts in order to realize still greater results in reaching men and women for Christ.—Zion's Herald.

BREAD CAST ON THE WATERS.

When Ex-Governor Hanly, of Indiana, was a boy thirteen years old, he heard for the first time in his life a great orator. He walked from his little home village twelve miles to Urbana, the county seat of Champaign County. It was the first time he had ever been at the county seat; it was the first time he had ever seen a great crowd of people. There were several thousand gathered to hear the Lieutenant-Governor of Indiana, William Comer. The Lieutenant-Governor's speech that day made a tremendous impression in little thirteen-year-old Frank Hanly's heart. To him it was a call to the heroic, a call to righteousness, a call to public life. He said to himself as he walked back the twelve miles again that night: "I am going to enter into public life when I become a man." Sure enough he did. The time came when he was sent to Congress; later he was elected Governor of the State of Indiana. That he never forgot the influence of Lieutenant-Governor Comer is shown by the fact that one of the first things he did when he came into office was to secure one of the university trusteeships for the widow of Lieutenant-Governor Comer. This woman had been left with almost no means of support. On receiving her notification of the income which would be hers as a result of the appointment, she went to Governor Hanly and asked him how it happened. She said: "I know you have been greatly embarrassed by applicants for this very place. I made no application. How does it happen that I received the position?" The Governor then told her the incident which is recorded, and said: "I have never forgotten what your husband did for me in the speech he made that day at the county seat when I was but a lad. This is merely some of the bread cast upon the waters which is returning to you."—New York Christian Advocate.

Church News

The resources of Depauw University, at Green Castle, Indiana, have within the past few weeks been increased by donations and bequests amounting to $211,000.

* * *

Our two churches in Jackson, Tenn., have increased the salaries of their pastors as follows: Hays' Avenue, $100; First Church, $200. Rev. R. A. Clark is the pastor of the latter.

* * *

It is stated that the Mormons are soon to have a church in Washington City. Hitherto their services at the National Capitol have been held in the home of Senator Reed Smoot, of Utah.

* * *

Hendrix College, at Conway, Ark., has enrolled 260 students, about 80 more than the usual number up to this time of the year. In the same State about $50,000 has been pledged in the campaign to endow Galloway College (at Searcy).

* * *

The volume which gives the addresses delivered at the convention of Methodist men, held some time since in Indianapolis, Ind. (a gathering of the Methodist Episcopal Church), is entitled, "Militant Methodism." It is just from the press.

* * *

The North Georgia still remains the largest Annual Conference in Southern Methodism, with the Virginia a close second. The Atlanta District of the first-named Conference reported last year the reception of 1000 members by profession of faith.

* * *

The Memphis Conference Female Institute, at Jackson, Tenn., of which Rev. H. G. Hawkins is President, has increased the number of boarding students as compared with the number last year about 50 per cent. The local patronage is also said to be quite encouraging.

* * *

From the Pittsburgh Christian Advocate, we take the following: "It is said that John Bunyan is the only great reformer who is known to have had red hair." We suppose that our contemporary meant to restrict this observation to male reformers. If not, we dare say that the testimony of not a few husbands would refute it.

* * *

Rev. J. W. Lipsey, A. M., D. D., an esteemed and useful Baptist minister who had been preaching for 55 years and who was well known in Arkansas, Mississippi, and Tennessee, died at the Baptist Hospital in Memphis on December 16. He was the father of Rev. P. I. Lipsey, the accomplished Editor of The Baptist Record (issued at Jackson, Miss).

* * *

Dr. L. F. Beaty, who for nineteen years has been one of the Sunday School Editors of the M. E. Church, South, quietly filling an important position with great acceptability, recently spent a Sabbath in Conway, S. C., where he was born. He occupied the pulpit of our Church in that city both in the morning and evening, delivering discourses which a local paper says made a profound impression. Though his work requires him to reside in Nashville, Dr. Beaty is a member of the South Carolina Conference.

* * *

The Northwestern Christian Advocate says: "When Oklahoma's capital was moved from Guthrie to Oklahoma City, the former State capitol grounds and buildings were sold to the Methodist University for a nominal sum. The gift, which was opposed on the ground that the university is a sectarian institution, has been confirmed by the courts, it being held that an institution which is open to all classes and sects is not sectarian." We respectfully call the attention of Mr. Carnegie and all Carnegieized Southern Methodists to this decision.

* * *

Dr. J. B. Lawrence, who formerly was pastor of the First Baptist Church of New Orleans and later of the First Baptist Church of Columbus, Miss., has succeeded Dr. A. V. Rowe, as State Missionary Secretary for his denomination in Mississippi. Brother Rowe had held this position for many years and filled it with great efficiency. Dr. Lawrence is a man of fine capacity and tireless energy, and we predict that the Baptists of the Magnolia State under his leadership will show an increasingly aggressive missionary spirit. The headquarters of the new Secretary will be Jackson, Miss.

* * *

Through the courtesy of the new pastor, Rev. J. M. Workman, we have in hand the 1913 Year Book of the Winfield Memorial Church of Little Rock, Ark. This church has been in existence for 45 years and now has its second house of worship. The membership numbers over 1000, and the Sunday school enrollment is about the same. The Epworth League is about 200 strong, and a missionary pastor, Rev. W. G. Borchers, is supported in Rio De Janeiro, Brazil. The pastor of this stirring congregation for the past four years was Rev. P. C. Fletcher, who during his quadrennium added nearly 600 persons to its membership.

THE UNITED MISSIONARY CAMPAIGN.

H. Clay Billy, Field Secretary Laymen's Missionary Movement.

This great campaign, inaugurated by more than fifty of the largest Foreign and Home Mission Boards of the United States and Canada, has been carried on vigorously since early fall. It is estimated that six hundred conferences, in as many cities, will be held during this fall and winter. When it is remembered that each one of these conferences reaches a number of churches, some idea of the breadth of this campaign is apparent at once.

And when it is remembered that each one of these conferences means the adoption of new methods, and a permanent increase in missionary giving on the part of some churches, their value is seen at once. There is very little expense attached to one of these conferences, and this, when shared by all of the churches of a city is inconsiderable for any one of them. Of how much value a conference can be is evidenced by the words of the two pastors quoted below, whose testimony might be multiplied many times over.

One of them says: "Referring to the recent session of the United Missionary Campaign held in our town, I wish to say to you, as I am saying to my friends everywhere, that I have lived in Mt. Carroll fifteen years, during which time many good and great things have happened; but this conference is the biggest thing, and has set in motion a movement which means more to us at home and abroad in the Kingdom of Christ than any other thing our town has experienced during these years."

Another pastor writes: "You don't know how much good your coming to us has done. I believe this Laymen's Conference will touch with spiritual power the various congregations of our city. The meeting has been highly educational, spiritual, interesting, and in every way helpful."

During January, February and March Conferences will be held in the South, in Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama, and Mississippi, and later in Louisiana, Arkansas and Texas.

The Home and Foreign Mission Boards of all the Churches of the South are cordially supporting this campaign and some of their most effective men are heard in these conferences from time to time. It is a great manifestation of the spiritual unity of the Church, and this immense movement, international and interdenominational, goes forward with increasing power.

Nashville, Tenn.

THE WILL OF ANDREW JACKSON.

At "the breakfast" in Washington, December 11, one of the speakers, Senator Webb of Tennessee, told a story of Andrew Jackson. A gentleman asked one of the negro servants of Andrew Jackson if his master was pious. "Doan know, suh," was the answer. "Is President Jackson going to Heaven?" "Doan know, suh; but I knows dis: if Massa Jackson am headed dat way, he shu git dar."

Senator Webb then said: "The spirit of Andrew Jackson, the will that will not sleep or listen to defeat, is abroad in this temperance crusade. It is headed for prohibition. It will never acknowledge defeat. The saloon has got to go. God grant it may go in my day."—Central Christian Advocate.

To think about oneself all the while is to turn energy in on oneself continually that might much better go out in unselfish action. The self-conscious person needs to pour out this force of attention and thought, instead of concentrating it on self and wasting it in awkward embarrassment and hurt pride.—Great Thoughts.

REPORT TO THE ANNUAL CONFERENCE.

Report of the Board of Trustees of the Mississippi Conference Endowment Fund.

The Trustees of the Mississippi Confereuce Endowment Fund would respectfully suhmit this their annual report on the condition of the funds in hand:

Investments—		
Invested in notes and bonds	$16,411.00	
Cash on hand	261.44	
Total in bonds, notes and cash		$16,672.44
Total real estate holdings		3,400.00
Total invested and on hand		$20,072.44
Total last year		18,914.09
Increase iu funds		$ 1,158.35

Bequests, Gifts and Memorials—	
Van Houten Bequest	$1,000.00
P. A. Johnson Bequest	500.00
Henderson Bequest	500.00
C. D. Cecil Memorial	1,000.00
W. M. Thornton Memorial	1,000.00
J. T. Vickers Memorial	1,000.00
E. H. Easterling Gift	500.00
Robert B. Downer Gift, Real Estate	2,000.00
Miss Sallie Romane Gift, Real Estate	800.00
Chas. Betts Galloway Memorial	1,000.00
Total Gifts, Bequests, Memorials	$9,300.00

We hereby make grateful acknowledgment of gift of land by Miss Sallie Romane of Vicksburg, Miss.

Respectfully submitted,

J. M. MORSE, Chairman.

CHAS. W. CRISLER, Secretary.

THE LAWYER WORSTED.

We take from the Christian Guardian, of Toronto, Canada, the following interesting bit of humor:

The young lawyer didn't like the minister, and so he thought to corner him. "Now, doctor," he asked, "suppose the parsons and the devil should have a lawsuit, which party do you think would win?"

"The devil, unquestionably," replied the minister.

"Ah?" chuckled the young lawyer. "And will you tell us why?"

"Because he would have all the lawyers on his side."

"A SALOONLESS NATION 1920."

This great song with 24 others, among them "Hooray for Prohibition," that stirs audiences mightily, may be found along with about 50 pages of stirring fact and thrilling incident for the war on rum, iu our prohibition campaign book, "Sougs and Sayings for You." Mrs. Mary Harris Armor, the noted Southern orator, enthusiastically pronounces it a great book, especially fine for rallies, conventions and workers. The money goes into the war on rum. Price 25c. Special: 5 for $1. 12 for $2. Order to-day of Rev. L. L. Pickett, St. Augustine, Fla.

Those that hope little cannot grow much. To them the very glory of God must be a small thing, for their hope of it is so small as not to be worth rejoicing in.—George Macdonald.

Secular News and Comment

In the list of those to whom titles of honor were given in England on New Year's day was Mr. James Bryce, formerly Ambassador to the United States, who was made a Viscount.

* * *

The number of voters paying their poll tax for the past year in the city of New Orleans is 41,931, which is 800 less than the number in 1912. Only men who have paid this tax can vote in 1914 and 1915.

* * *

The number of suicides in the United States last year was 13,106 as compared with 12,981 in 1912. The proportion of suicides between men and women remained about the same, the division being 8,602 males and 4504 females.

* * *

In an interview given out last week, Speaker Champ Clark expressed the opinion that the public affairs of the nation are fast assuming such proportions that Congress will soon have to continue its sessions throughout the entire year.

* * *

Agriculturally, the past year in the United States was one of unprecedented prosperity. The volume of most of the leading crops fell short of the highest mark, but the prices were such that their value footed up the enormous sum of $10,000,000,000.

* * *

The present winter in Europe is said to be the coldest and most disagreeable experienced in many years. Even in Southern France the temperature has gone below zero, Fahrenheit, and the cold in Spain and Portugal has been so intense that it has caused numerous deaths.

* * *

The United States Naval Acronautic School will for the winter be transferred from Annapolis to Pensacola, Fla., and given quarters aboard the Battleship Mississippi, the broad decks of which are said to afford excellent facilities for the handling of hydro-aeroplanes in practical sea work.

* * *

The noted astronomer, Professor Seth C. Chandler, died at Wellesley, Mass., on December 31, aged 67 years. He served on the Government Coast Survey, edited the Astronomical Journal for ten years, and received numerous honors for his research work, including a gold medal from the Royal Astronomical Society.

* * *

According to the January number of the Review of Reviews, Mr .Garrison, the Secretary of War, estimates the expenditure of the leading nations of the world for military acronautics for 1913 as follows: France, $7,400,000; Germany, $5,000,000; Russia, $5,000,000; England, $3,000,000; Italy, $2,100,000; Japan (approximately), $1,000,000; Mexico, $400,000; United States, $125,000.

* * *

How is the following for a New Year's press dispatch from the Holy City: "Jerusalem, Jan. 1.—General Francois Xavier Bonnier, a French aviator, making the flight from Paris to Cairo, landed near the Pool of Siloam on New Year's Eve. The arrival of Gen. Bonnier's aeroplane, the first ever seen by the inhabitants of the holy city, created great excitement. The entire populace turned out to see the machine and welcome the airman."

* * *

The population of New York City is estimated by Dr. W. H. Guilfoy, statistian of the Board of Health, to be at this time 5,376,966, which is said to be approximately a million more than the population of London, leaving out its suburbs. The rate of growth of the American metropolis is much more rapid than of its great rival across the seas, and it is only a question of a little time when it will be the first city on the globe, if it is not already so.

* * *

Fewer births, marriages, and deaths was New York City's record for 1913. The number of births decreased from 135,655 in 1912 to 135,104 last year, and the number of marriages from 51,703 to 51,257. To appreciate the full significance of these figures, they must be considered in the light of the fact that the population of the city is rapidly augmenting. There were 73,901 deaths within the municipal limits, representing a decrease of .35 per 1000 of population. The greatest conservation of life was among children, especially infants.

* * *

Rudyard Kipling is said to be practically non-interviewable, but some time since Mr. Irvin Cobb, who had been touring Europe, met him in a social way and recently he gave the New York Evening Post Mr. Kipling's sentiments concerning a number of things. Of the American Civil War, the great Englishman is represented as having said: "It was the greatest epic of the Anglo-Saxon breed—more, it was the greatest epic in the history of mankind. And it hasn't been written—no, nobody has written it yet. It is not yet far enough in the past; you can't get the perspective. But it will be written, and when its written as it should be, a masterwork will be born."

* * *

The United Railroads of San Francisco, which also own some of the street-car lines of that municipality, on January 1 presented 1587 of their employees insurance policies aggregating $1,250,000. According to the contract of the laboring men with these companies every employee who has been three years in the service is insured for $250; every one who has served for four years, for $500; and every one has served for five or more years, for $1000. This arrangement between the railroads of the Far West and their workmen strikes us as an admirable one. Surely when capital thus manifests an interest in the welfare of labor the day when they will be more in accord and trust each other more fully is not far distant.

* * *

A dispatch from Chicago a few days since told of the supposed theft of a tiny bit of radium which in a small platinum capsule was being used in the treatment of a cancer patient. Noticing that the capsule when placed in the incision made in the arm of the subject had ceased to have any effect, it was opened and lo! the speck of the precious substance was gone. A wonderful thing indeed is this radium! It is said that if it was stolen and the person who took it does not know something of its properties, it may kill him; or if he should secrete it, it would disclose its presence by its effect upon the surrounding objects. The piece lost, which is stated to have been half the size of a pin's head, was valued at $4500. Indeed, so scarce and expensive is radium that it is affirmed that a record is kept of every single particle of it that exists in the world.

MRS. W. R. RAINEY.

Dear Brother Meek: Mrs. Lou Elliott Rainey, widow of the late Rev. W. R. Rainey, who was a member of the North Mississippi Conference for 35 years, fell asleep in Jesus in the home of her youngest daughter at Sturgis, Miss., on December 28, 1913. She was 80 years, 2 months and 10 days old when the Master's summons came. She was converted and joined the M. E. Church, South, at the age of 12 years; in fact, she grew up from infancy under Christian influences, being the daughter of a Methodist preacher. She was strong in the faith, and delighted in encouraging others and in doing good in every possible way. Though not able to attend services very often in her last days, she was always interested in the Church and her pastor.

Several weeks before her decease she was stricken with illness and suffered greatly; but she said through it all that she was trusting in the Lord and that she was prepared and willing to go at any time. She was esteemed and loved by all who knew her. Strength was given to this writer by her sympathetic words and the assurance that she always prayed for him. Her funeral was conducted at Starkville, Miss., by Dr. T. C. Wier and myself. May her loved ones look to Christ for peace and comfort! Her pastor,

Sturgis, Miss. B. F. BULLARD.

(The announcement made above will carry grief to many hearts in North Mississippi. As the wife of a faithful itinerant minister, Sister Rainey bore herself worthily, and left behind the fragrance of a good name. That she has passed to a rich and well-earned reward, none who knew her will doubt. We extend sympathy to the bereaved, and pray that the Holy Spirit may comfort and sustain them.—Editor of the Advocate.)

WAR.

The last of the savage instincts is war. The cave man's club made law and procured food. Might decreed right. Warriors were saviors. In Nazareth a carpenter laid down the saw to preach the brotherhood of man. Twelve centuries afterwards his followers marched to the Holy Land to destroy all who differed with them in the worship of the God of Love. Triumphantly they wrote, "In Solomon's Porch and in his temple our men rode in the blood of the Saracens up to the knees of their horses." History is an appalling tale of war. In the seventeenth century Germany, France, Sweden, and Spain warred for thirty years. At Magdeburg 30,000 out of 36,000 were killed regardless of sex or age. In Germany schools were closed for a third of a century; homes burned, women outraged, towns demolished and the untilled land became a wilderness. Two-thirds of Germany's property was destroyed and 18,000,000 of her citizens were killed because men quarreled about the way to glorify "the Prince of Peace." Marching through rain or snow, sleeping on the ground, eating stale food or starving, contracting diseases and facing guns that fire 600 times a minute, for 50 cents a day—this is the soldier's life. At the window sits a widowed mother crying. Little children, with tearful faces pressed against the pane, watch and wait. Their means of livelihood, their home, their happiness is gone. Fatherless children, broken-hearted women, sick, disabled and dead men. This is the wage of war. We spend more money preparing to kill each other than we do in teaching people to live. We spend more money building one battleship than in the annual maintenance of all our State universities. The financial loss resulting from destroying one another's homes in the civil war would have built 15,000,000 houses each costing $2,000. We pray for love but prepare for hate. We preach peace, but equip for war.

"Were half the power that fills the world with terror,
Were half the wealth bestowed on camp and court
Given to redeem this world from error
There would be no need of arsenal and fort."

War only defers a question. No issue will ever really be settled until it is settled rightly. Like rival "gun gangs" in a back alley, the nations of the world, through the bloody ages, have fought over their differences. Denver cannot fight Chicago and Iowa cannot fight Ohio. Why should Germany be permitted to fight France, or Bulgaria fight Turkey? When mankind rises above creeds, colors and countries; when we are citizens, not of a nation, but of the world, the armies and navies of the earth will constitute an international police force to preserve the peace and the dove will take the eagle's place. Our differences will be settled by an international court with the power to enforce its mandates. In times of peace prepare for peace. The wages of war are the wages of sin and the "wages of sin is death."—Leslie's Weekly.

FOOD FOR THE THOUGHTFUL.

It is when I am told that God is love that I commit all judgment to him gladly. It is when I believe that some one loves me that I am never afraid to be myself.—G. H. Morrison.

* * *

If thou neglect thy love to thy neighbor, in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten and by thy love to thy neighbor thy love to God is nourished.—Quarles.

* * *

"We are so accustomed to a chivalrous reverence for women that we are apt to ignore the fact that they owe the position which they hold to-day entirely to Jesus Christ. They have no such place in India nor in the countries ruled by the religion of Mahomet."

* * *

The following, from an unknown source, is quite suggestive: "The logbook of Christopher Columbus is said to have borne repeatedly the entry, 'This day we sailed on.' That is all. Behind lay defeat; ahead lay hope; aboard the ship seethed distrust. In the face of fear and suspicion and tradition, Columbus sailed on. The lesson is one that we may lay to heart in our own lives."

* * *

It probably never occurs to a young man or woman that he or she is "hard to live with." That is a phrase we always, somehow, use about other people. But why? Why not occasionally consider whether the difficulties we complain of may not be partly the result of our own sharp angles and selfish wills? The art of living with others is largely the art of living for others, and not for ourselves.—The Home Messenger.

WATER BAPTISM A TYPE OR SYMBOL OF WHAT?

In human salvation there are two Divine agents —Christ the Son, and the Holy Spirit. Christ redeems us by his atoning sacrifice. The Holy Spirit re-creates us after the image of Christ, through his sacrifice.

Now Christ has given us two sacred symbols called sacraments—the Lord's supper and water baptism: the one to represent the work accomplished by his death, and the other to signify the work of the Spirit—in the regeneration and sanctification of believers. That the Supper represents the sacrifice of Christ is generally conceded; and it should be equally apparent that baptism by water signifies the work or baptism of the Holy Spirit.

In harmony with this, we find in the Mosaic ritual water used in connection with the blood of the Jewish sacrifices; the blood evidently signifying the work of Christ, and the water—the operation of the Holy Spirit. Also, elsewhere in the Old Testament Scriptures, we find the term water evidently used as the symbol of the cleansing and life-giving agency of the Spirit. Almost at the very beginning of the New Testament we find John the Baptist saying: "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." This statement of itself so unites the baptisms of water and of the Spirit that one must needs be the symbol of the other. In confirmation of this, note that when Jesus was baptized by John, immediately the Holy Spirit descended upon him. Now this connection between the Christ's baptism and the descent of the Spirit was certainly not accidental; and the only logical connection between them, must be that of a sign, and the thing signified.

The fact that water baptism symbolizes the work of the Spirit expressed by his baptism is so clear that it would never have been questioned but for certain passages in two of Paul's Epistles, which incidentally speak of baptism—not necessarily water baptism—in connection with the death and burial of Christ. From these passages some have mistakenly inferred and constantly taught that baptism by water represents the burial and resurrection of Christ. Now this position is entirely out of harmony with the teachings, of both the Old and New Testaments, as is clearly set forth above.

And, besides, it makes both of the sacraments represent the work of Christ, and leaves the equally important work of the Spirit unrepresented by any sacramental symbol, which is so inharmonious, that without the strongest possible proof it should certainly not be accepted, even if unrefuted by other Scriptures. But these passages from Paul, when carefully studied in connection with their immediate context, do not of themselves warrant the position referred to. Take, for instance, Rom. 6:3-6: here Paul speaks not only of being buried with Christ by baptism, but of being planted together with him, and of being crucified with him, all by baptism, which is understood where not expressed. Now, baptism cannot represent a crucifixion; then why should we suppose it to represent a burial, when the two are used in the same connection?

In the other passage referred to, Col. 2:11-12, we read of being circumcised in Christ, and of being buried with him in the immediate connection, while in the Greek text, the word translated in the one case "in," and in the other case, "with," are exactly the same. Now it is evident that baptism cannot symbolize circumcision; then why should it be supposed to represent a burial? While these passages are complex, there is an explanation which does no violence to the texts themselves and which leaves them in full harmony with other Scriptures. Let me give it in brief. We are buried with Christ, by a spiritual burial—the "old man is buried." We are crucified with him by a spiritual crucifixion—"the body of sin," the fleshly nature, being nailed to the cross by his crucifixion. We are circumcised in him with a spiritual circumcision, which is, "the putting away of the filth of the flesh. We are planted together with him by a spiritual planting into the very life of God. We are raised with him from the death of sin—a spiritual resurrection—through his death and resurrection.

And all of this mighty spiritual work in us must be accomplished by the movement of the Holy Spirit, in virtue of Christ's atoning merits—in a word by the Spirit's baptism, of which water baptism is but the type and symbol. So the Spirit's baptism is related to all of this, not as a symbol, but as the sole and sufficient instrument of its accomplishment. And water baptism is related to it only as it is the symbol of the Spirit's baptism. It is merely the symbolic instrument, and not the type or symbol, of any of these spiritual processes wrought by the Spirit.

Now, since water baptism is simply the symbol of the Spirit's baptism, affusion would certainly, to say the least, be an appropriate method of its administration. For we read in the Acts that the "Spirit was poured out," and that He was "shed forth," in his baptism. And in the baptism of fire which he gave on Pentecost, fire in cloven tongues rested upon the disciples. It would certainly seem that the symbol and the thing symbolized should as far as possible correspond in the form of operation. Hence, whatever mode of baptism best symbolizes the Spirit's baptism to any person should be the one preferred.

M. B. SHARBROUGH.

Columbia, Miss.

A BUGLE CALL.

The action taken by many of our Christian denominations in Louisiana during the year just closing is encouraging to those of us who are endeavoring to direct the movement in our State against the licensed sale of liquor, and we desire to reiterate with increased emphasis our relentless opposition to this traffic. We hold that it cannot be legalized without sin. Its only argument is an appeal to greed and appetite. It is in collusion with the White Slave traffic and other forms of evil. Its fruits are cruelty, debauchery, conspiracy, and murder. It is the wholesale despoiler of the race, and is intoxicated with the blood of the multiplied thousands it has slain. As a rising flood, it sweeps away life, property and fortune. It is in a death struggle for mastery in politics, government, and society. The Church of God dare not yield an iota to its murderous march against humanity. It has no rightful place in our modern civilization. It is doomed. The forces that oppose this gigantic evil are in accord as never before. The saloon must be driven out of business. We have started on the next final step, a Nation-wide movement for a Saloonless Nation.

In this final struggle we know no party lines. It is a fact worthy of note that the Webb-Kenyon law passed over the President's veto in the dying hours of the last regular session of Congress, was supported by 32 Democrats and 31 Republicans. Denominational lines have also been lost sight of, in this struggle. Catholic and Protestant stand together for the freedom of our people from this awful curse.

Let every friend of temperance in Louisiana stand up and fight for our cause. The Baptist and Methodist Churches of Louisiana by official action have set aside a day to be observed as Anti-Saloon Day. Let every Pastor and Sabbath school worker begin now to plan for this day, that it may be a great day, both in point of education and finances.

We appeal to other denominations in the State to take the matter up at once. Already the Sunday school of the First Presbyterian Church in Monroe, La., has observed the day and sent in a nice sum as an offering to our work. Let those who are in sympathy with our work drop us a line of encouragement, and state whether or not the congregation with which they worship can be counted on in this fight for the homes in Louisiana and of the Nation. Yours to serve.

A. W. TURNER.

Superintendent Louisiana Anti-Saloon League. Box 32, Shreveport, La.

THE NEXT WORSE LIFE.

The preacher has a hard time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he should have children, for he is not setting a good example. If his wife sings in the choir, she is presuming; if she does not, she is not interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he is not deep enough. If he stays at home in his study, he doesn't mix with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on some very poor family, he is playing to the grandstand; if he calls at the home of the rich, he is aristocratic. Whatever he does some one could have told him how to do it better. He has a fine time living off donations which never came in and promises that never mature. Next to being an editor, it is an awful life.—Fayetteville (Miss.) Observer.

FINE PLANS FOR JUNALUSKA.

By Rev. John M. Moore, D. D.

Five splendid conferences have been planned for Lake Junaluska, North Carolina, next summer. According to the provisional program, which in all probability will be carried out, the Epworth League will open the series on July 15 and continue to July 23. Dr. F. S. Parker and Rev. J. M. Culbreth will be in charge. The Sunday School Conference, conducted by Drs. E. B. Chappell, H. M. Hamill, C. D. Bulla and L. F. Beatty will begin July 24 and close August 2. The Conference of Educators, with Dr. Stonewall Anderson in charge, will be held August 4-6. The Missionary Conference, directed by Dr. W. W. Pinson, and other Missionary Secretaries, will be held August 7-16. The Bible Conference, with Dr. W. F. Tillett as Dean, will be conducted August 16-23. Mrs. R. W. MacDonell and her associates will hold a Conference of Deaconesses August 24-26.

Such is the plan that was agreed upon by representatives of the Southern Assembly and the various connectional boards at a meeting held in Nashville December 30, of which Bishop James Atkins was Chairman, and John M. Moore Secretary. Others present were George R. Stuart, James Cannon, John R. Pepper, E. B. Chappell, W. W. Pinson, Stonewall Anderson, F. S. Parker, Ed. F. Cook, G. B. Winton, L. F. Beatty, C. D. Bulla, B. H. Rawlings, and J. M. Culbreth. During part of the session Mrs. R. W. MacDonell, Mrs. J. B. Cobb,, and Dr. T. N. Ivey were present.

The Southern Asembly, of which Bishop Atkins is the President, and Dr. Jas. Cannon the General Superintendent, is an institution of Southern Methodism, having the endorsement of the representative bodies of the Church. The purpose of its existence is to promote the work of Methodism and the cause of Christianity, by providing a place for great mid-summer Church Conferences, at which the various phases of Church activities may be discussed and plans for larger service in those various departments may be formulated. It combines recreation with instruction where both may be sanctified and beautified by a prevailing Christian spirit and an intelligent devotion to Jesus Christ and the study of His Word. The Boards of the Church should, and do, recognize in the Southern Assembly, not only a co-worker, but a vital part of their respective departments of labor. Bishop Atkins, Dr. Cannon, Dr. Stuart, Mr. Pepper, and their associates should have the hearty thanks of the Church for what they have accomplished, and the sympathetic co-operation of all Southern Methodism in carrying to completion the magnificent plans which have been adopted for a great Southern Assembly.

The Home Circle

THE FRIENDLY STARS.

I love to see the little stars
  That twinkle in the night.
I like to call them angel lamps,
  They are so clear and bright.
When I've been good, they seem to say:
  "Well done, dear little child!"
'Tis then the pretty angel lamps
  Shine with a radiance mild.
But when I've spoken thoughtless words,
  O very dim, indeed.
It seems as if those lights grew dim,
  O very dim, indeed.
So just before I say my prayer
  I always look to see
If all the friendly angel lights
  Are twinkling at me.

—The Sunbeam.

THIN PLACES.

"There! My darning is done for this week—every hole is mended!"

"And the thin places?"

"Thin places!" Why, Auntie, I never look for thin places! There are always holes enough to keep me busy."

"When I was a little girl," said Auntie, "I had a dear old grandmother who taught me to mend and darn, and with the teaching she slipped in many lessons about higher things. 'Look out for thin places,' she used to say, 'It'll save thee a deal of time and trouble.' A few runs back and forth with the needle will save a half-hour's darning next week. 'There are a few thin places in thy character,' she said one day, 'that thee'd better attend to—little failures that will soon break into sins.' I did not quite understand her; so, sweetening her talk with a bit of chocolate she carried for the children, she said: 'I see thy mother picking up thy coat and hat; putting away the rubbers again and again. I hear thee sometimes speak pretty sharply when some one interrupts thee at thy story reading. I heard thee offer to dust the parlor several days ago, but thee forgot it, and to-day thy mother put down her sewing to do it.' I felt so ashamed that I never forgot about the thin places after that, though I am afraid that I did not always attend to them at once."

"Why, Aunt Mary! If you hadn't said grandma, I'd think you meant me. There are my rubbers under the stove, and I promised mamma to dust the sitting-room this day!"—Christian Intelligencer.

WEE JANET'S PROBLEM.

Everything small and helpless was once afraid of a certain ragged, bare-footed little boy who had recently come to live in the country. His home was the old Perkins' house, in which no one had lived for years; at least no one but wildwood folk, little birds and squirrels. They didn't stay long after the arrival of Pete and his family, because Pete threw stones even at the bluebirds.

Wee Janet was afraid of Pete. All the primer children who attended the country school were afraid of the boy. He used to chase them and threaten to cut off their ears; once he whispered across the aisle to Bessie Saunders that he would like to eat little girls, and she believed it.

The teacher said that Pete was a bad boy. There was never a school day when the child wasn't justly punished for something. It did seem as if no one ever said a kind word about Pete.

Wee Janet was much troubled about Pete. "He'll be a dreadfully bad man," she said to her mother, "unless some one can make him into a good little boy. The teacher says she can't do it—she's tried. She says it's a problem."

"I'll tell you what to do, little daughter," said Wee Janet's mother. "Try to think Pete is the lovely boy he might have been if he had been born in the Perkins' house, and dear old Grandma Perkins was his own grandmother."

"But—but my thinker isn't strong enough," objected Wee Janet. "Besides, that wouldn't make Pete into a different kind of a boy."

"No," agreed Janet's mother; "but if you could imagine Pete is lovely, you would treat him in a different way, and it might make him better."

The following day Wee Janet tried her best to do as her mother suggested. The day after she begged all the little girls in the primer class to treat Pete as if he were a good boy. At last Wee Janet and the primer class gave it up.

"He just gets worse and worse," Wee Janet told her mother.

One Saturday morning the little girl's mother asked her to carry a pail of butter-milk to Aunt Nancy. "You needn't be afraid to go by the Perkins' house this morning," she said, "because your father was told that Pete was fishing to-day."

Wee Janet was half-way to Aunt Nancy's when not far up the road she beheld Mr. Mason's red cow eating grass outside instead of inside the fence.

"Oh, the hooking cow!" exclaimed the child, almost dropping her pail of butter-milk.

At that moment the red cow lifted her head. It is possible that she thought that Janet was a big clover blossom. Anyway, on came the cow, lowing gently. Mr. Mason always persisted that that cow was harmless.

Janet, too frightened to stir, screamed in terror. That scream brought a barefoot boy running over the fields. The boy was Pete.

"What's the matter, Weejan?" he called.

At that moment Pete looked beautiful to Janet. It seemed to her that she never saw a finer looking boy than Pete the ragged, when he picked up a stick and made the cow turn around and go the other way.

"Come on, Weejan," called Pete. "I won't let her hurt yez. I'll drive her back in her pasture and lock the gate. See if I don't."

After the cow was in her pasture Pete insisted upon going to Aunt Nancy's with Wee Janet. "Yer might see a rattler," he explained, as if such a thing were probable.

"Now I'll take yer home," the boy observed when Wee Janet found him waiting at the gate. "Yer too little to be out alone."

Janet's mother thanked Pete for taking care of her small daughter. Then she gave him a piece of gingerbread. After that she showed him Wee Janet's robin's nest and told him all about how the mother robin worked to build the nest, and how long she sat upon the eggs before the little nestlings were hatched.

Father robin scolded the boy so vigorously Wee Janet was afraid Pete's feelings might be hurt.

"You see," she explained, "he knows that you're a stranger. Now, Father Robin, don't make such a fuss. If Pete took care of me, he'd take care of your babies, too. Wouldn't you, Pete?"

"Sure!" Pete replied, with a broad grin.

From that hour there was a change in Pete. He told Wee Janet's mother that he never knew anything about birds before; whereupon he was invited to come every day to visit all of Wee Janet's birds' nests and to read her bird books.

Before the end of the year even the little girls in the primer class forgot, or appeared to forget, that Pete was ever a bad boy. He is in high school now in town and his mother never looks discouraged when she speaks of her eldest son, "Pete."—Churchman.

BABIES IN THE SNOW.

One of the most curious customs of the Laplanders is the manner of taking the babies to church, described in "Ram's Horn." The mothers go regularly, even when they have wee, tiny babies. Sometimes they ride ten or fifteen miles in a sleigh drawn by a reindeer. They all have warm clothes on, the baby in particular; oftentimes it is wrapped in bearskins.

As soon as the family arrives at the little church and the reindeer is secured, Father Lapp shovels a snug little bed of snow, and Mother Lapp wraps it snugly in skins, and lays it down there. Then Father Lapp piles the snow all around it, and the parents go into the church.

Over twenty or thirty of these babies lie out there in the snow around the church, and I never heard of one that was suffocated or frozen. The snow does not make them cold; for when it covers a person all over, if he has clothing enough so that it will not melt and wet him, it will keep him warm. The little babies are not strong enough to knock the snow aside and get away, so they just lie still there, and go to sleep.

When church is out the father goes to where the baby is, and puts his hands down into the snow, and pulls the baby out, and shakes off the snow; then the reindeer trots off a good deal faster than a horse, and takes all home again.—Pittsburgh Christian Advocate.

WHO IS THE TRAITOR?

The editor of a liquor organ, "Current Thought," dips his pen in alcohol and writes: "If any man would attempt to destroy industries that pay one-half of the national government expenses, why should he not be treated as a traitor to his country?"

The answer is simple as falling off a log. He who would abolish drink (and with it must go the licensed saloon) will save the government, through the increased efficiency of its citizenship, a sum of money beside which the saloon license fee would dwindle to a mere bagatelle. Beside that, he would save to the nation a hundred thousand lives now shattered annually by drink. Again, he would start the joy-bells of earth ringing in a hundred thousand homes that now are clouded by the touch of the serpent—drink. Traitor? Pray, who is the traitor?—North Western Christian Advocate.

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North Mississippi Conference—Rev. W. W. Woodland, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

A GREAT SHOWING.

Elsewhere in this issue of the Advocate we print a statement by Zion's Herald telling of the growth of the Methodist Episcopal Church during the past year. So remarkable are these figures that it may not be amiss to repeat some of them here. The gain in membership was 111,869, and in the number of probationers 37,741. The increase in the Sunday school enrollment was 420,488, and in the number of preachers 158. This splendid record, following the very creditable one of 1912 when the numerical gain in members was 64,196, indicates that our sister denomination is coming into her own again in the way of virility and efficiency. We are very happy to see this. We are deeply interested in world-wide Methodism, and its prosperity anywhere greatly pleases us, while, on the other hand, its failures distress us.

It is interesting to note to what our distinguished contemporary attributes the extraordinary success achieved during the year 1913. Three things are set down as having contributed largely to this gracious result: (1) The increased emphasis placed on the work of evangelism and the great vigor with which it has been pushed; (2) the new energy and intelligent aggressiveness infused into the Sunday school work; (3) the closer and more active oversight and leadership of the Church's chief pastors.

To these, we venture to add, a cheapening of the price and a far larger circulation of the church papers. As will be remembered, about a year ago the Publishing Board of the Methodist Episcopal Church reduced the subscription of all the weeklies owned by the Church, except the New York Christian Advocate, to $1 per annum, backing them up financially, and inaugurating a campaign to place them in the homes of the people. The Bishops threw themselves into this movement and the circulation of nearly all their periodicals mounted up at a rapid rate. The Northern Methodists have every reason to be proud of their press. In our judgment, it surpasses that of any other denomination in the United States, and it is a tremendous power for good.

It seems to us that our approaching General Conference would do well to examine carefully the plans and methods which have brought such signal success to our Sister Church, with a view to imitating or improving upon them. We think there is no doubt but that we need to tighten up our machinery at some points. The call of the times is for greater zeal and aggressiveness all along the line. Every agency should be made to count for the utmost possible, and there should be no wastage of strength anywhere. The conservation of all their energies and the right direction of them, can alone bring to the various branches of the Christian Church the full measure of success that they ought to achieve. Less than this is not perfect fidelity to our Lord.

NOT THE WAY TO HELP THE ENTERPRISE.

For some time there has been considerable talk about an exposition in New Orleans. Whether the agitation in its behalf that has been kept up for some weeks will crystallize into anything of consequence, yet remains to be seen. We are interested in every worthy movement that has for its aim the promotion of the prosperity of the Crescent City, and have been disposed to look with some favor upon this project. But while this is true, we confess that we were pained to note that its promoters saw fit to hold a business meeting in its interest at the Grunewald Hotel last Sunday afternoon, at which they elected officers and proceeded to outline their methods of work. We do not believe that such a profanation of the Holy Sabbath will tend to help this enterprise. The men having it in charge may have no regard for the sanctity of the Lord's day, but there are thousands of God-fearing men and women in Louisiana and the contiguous States, whose assistance they are trying to secure, who entertain quite a different view of the matter. We dare say that these persons will not be much inclined to give their endorsement and support to an exposition, the management of which shows so little respect for the Christian teaching and sentiment of the country.

In this connection, we invite attention to the following words uttered by Cardinal Gibbons, of Baltimore, a few days ago on the occasion of his annual New Years reception, which are well worth pondering:

> I have visited many cities of Europe and I am persuaded that neither in Paris nor in Brussels nor in Berlin nor even in Rome is there so great a regard for quietude and orderly tranquillity on the Lord's day as in Baltimore and other cities of the Union. But a close observer cannot fail to note the dangerous inroads that have been made on the Sunday rest in this country during the last forty years. If these encroachments are not checked in time, the day may come when the salutary thoughts of God, of eternity, and the soul will be choked by the pleasures and dissipations of the world.

SOME SCENES AT CHURCH AND WHAT THEY SUGGESTED.

Recently we sat in a church—no matter where. Immediately in front of us was seated a mother with a child on each side of her. There was perfect behavior in that pew. Behind us sat three small boys who were unaccompanied by any older person, and soon they were talking out loud to such an extent that we had to move our seat before the sermon began. On the front of the middle row of pews were two small lads unattended, and two others on the front bench to the right. These little fellows were restless and more than once attracted the attention of the preacher and congregation by the noises that they made.

From these scenes in the house of God during the hour of public worship which no doubt can be duplicated on every nearly any Sabbath and in almost any church, there is an important lesson to be learned, namely, that parents should not merely send their children to the sanctuary of the Lord, but that they should go with them. But to do this is to make a serious mistake. The uninstructed child may, to be sure, be benefited in some measure by the service conducted by the minister, but not to the fullest extent. The impressions of the hour would be far deeper and far more lasting with the father and mother present. And they owe it not only to themselves and their children to attend, but also to the pastor and the flock of which they are a part. The family pew, in which the members of the same household are expected to be grouped, ought not to be allowed to disappear from amongst us. It embodies a succession conducive to public worship that is sound and valuable, and which ever needs to be emphasized.

In our judgment the most serious defect in the religious teaching and training of this day is the dwindling part that the parents have in it. God assigned them the first place in this essential work, and we do not believe that modern ingenuity can provide any effectual substitute to perform the service that it is their duty to render.

THE CAMPAIGN FOR CENTENARY COLLEGE.

We take it that the naming of Rev. Paul M. Brown as agent for Centenary College at the last session of the Louisiana Conference means that a vigorous campaign will be conducted throughout the State to endow and equip that institution. That this urgently needs to be done, is true beyond question. Centenary has a highly creditable record in the past, and she is fortunate in the personnel of the men who are to-day directing her affairs. Any boy is specially favored to be under the care of such instructors as Dr. R. H. Wynn, Rev. H. T. Carley, Prof. Johnson, and the others who make up her teaching force. We doubt if there is a faculty of equal size anywhere in all the land that is doing better work than this one.

But while this is true, the time has come when Centenary must be placed upon a better basis. She cannot at all meet the future demands that will be made upon her without this. A college cannot merely stand still—it must either advance or retrograde. Some progress is necessary even to maintain its present relative rank, for the whole educational world is swinging forward.

The future of Louisiana Methodism—the Methodism that has given the Church McTyeire, Keener, Parker and a number of others not less worthy—is largely centered in Centenary College. From its walls must chiefly come the recruits to fill our pulpits in this State and to do the work that needs to be done in this trying and difficult field. Not to strengthen this historic institution would be a stupendous and well-nigh unpardonable blunder. The task of raising the money so imperatively needed will not be an easy one, but we believe that it can be done, and that Paul M. Brown is the man to do it. Let him and Dr. Wynn lead the way, and let every preacher and every Methodist in Louisiana actively co-operate with them. We pledge the full and unceasing support of the Advocate to this movement. In our opinion, as far as possible, this undertaking should this year be given the right of way in the State. Certainly, no other cause is more worthy or more pressing than this, and there is nothing that we can do that will count for so much in the coming years as to carry it forward to success.

MUCH WORK YET TO DO.

This is rather a trying time on optimists. The man who reads the newspapers these days and can yet affirm that the millenium is about to dawn certainly has the sense of hopefulness marvelously developed. For our part, we are rather inclined to the view that the battle between right and wrong is just beginning to get well under way. It is popular for one to prate of the glories of one's own age and land, and persons who come with a different message are always decried and discounted. The task of the true prophet has never been a pleasant one on earth, and perhaps never will be. Yet such men are the hope of the world. The preacher who carries no burden on his heart cannot be counted upon to do much toward the salvation of men and the elevation of human society.

CENTENARY COLLEGE CAMPAIGN EXPENSE FUND.

In order that the Centenary College campaign may go forward as rapidly as possible, it is very important that those who subscribed to the expense fund at Crowley pay their subscriptions as soon as possible. As treasurer of the Board of Education of the Louisiana Conference, I have been designated to receive payment of these subscriptions. Let those who have not already paid, send the money to me at the earliest possible moment. My address is Shreveport, care of Centenary College.

H. T. CARLEY,
Treasurer of the Board of Education.

PERSONAL AND OTHER NOTES.

The new district parsonage at Baton Rouge, La., has been completed, and Rev. H. W. Bowman, the new presiding elder, is now residing in that city. Let his correspondents take notice and govern themselves accordingly.

Rev. H. N. McKibben reports a pleasant reception and a good beginning at Camden, Miss. He is quite hopeful of being able to accomplish substantial results for the Master among his new parishioners.

Rev. C. W. Baley, of Paris, Miss., in a business note to our office, says: "December 13 found me and my family in our new home here. The people received us very kindly, and gave us a 'pounding' which we appreciated very much."

President J. R. Countiss, of Grenada College, in a personal note to the Editor, says: "All has gone well with the school thus far, and I am expecting all that we can accommodate at the opening after the holidays, even if several old pupils fail to return. We must have that new dormitory."

In a brief note to the Editor, Rev. D. L. Cogdell, of Shelby, Miss., who recently has been bereft of his beloved wife, who was one of the noblest of women, says: "Our hearts are torn. The people have been so kind. I profoundly thank the North Mississippi Conference for its sweet remembrance."

Rev. Thos. H. Mills writes cheerfully of his work—Southside, Corinth, Miss. He states that he is putting his whole heart into his labors, and that he is trusting the Lord for results. With such activity and such a spirit, we dare say that our brother will not fail to accomplish much for the Master in his charge.

Dr. S. H. Werlein was greeted by fine audiences again last Sunday at the First Methodist Church of this city. Three members (one on profession of faith) were received at the 11 o'clock hour, and the service closed with the Sacrament of the Lord's Supper, which was administered to quite a large company.

Among those who attended the Student Volunteer Convention in Kansas City, Mo., last week, was Dr. F. S. Parker, General Secretary of the Epworth League of the M. E. Church, South, and Editor of the Epworth Era. Dr. Parker delivered an address at the Conference of Editors which was highly commended.

At the home of the bride's parents, in Zachary, La., on Dec. 31, Mr. S. Putnam Woolfolk, of Columbus, Ga., and Miss Clara Virginia Harper were united in marriage, Rev. J. D. Harper, father of the bride, and Rev. R. H. Harper, her brother, jointly officiating. We extend to the happy couple our congratulations and best wishes.

In a business letter to our office, Rev. D. Scarborough, formerly of the Mississippi Conference, but now stationed at Santa Ana, California, makes the following reference to his family and work: "We are all well and are getting along splendidly in the West. I have been reappointed to this delightful charge for another year."

In connection with his work at Shreveport, La., Dr. Geo. S. Sexton will still have charge of the subscriptions made for the Representative Southern Methodist Church in Washington City. All persons desiring to pay what they have pledged to that enterprise may continue, as heretofore, to make their remittances to him.

In a letter bearing date of January 1, Mr. Robert Somerville, of Greenville, Miss., says: "Rev. J. T. Lewis has been with us since Conference. He has preached two Sundays and Brother Spragins, the presiding elder, one. Brother Lewis is a fine man and a good preacher. He has been cordially received and is making new friends here rapidly."

Dr. J. T. Sawyer is a sort of a general supply pastor for the Methodists and Presbyterians of New Orleans. He preaches somewhere nearly every Sabbath, sometimes occupying a pulpit both in the morning and evening. And it seems to be the universal opinion that he is one of the most suggestive expositors of the Divine Word in the city.

Rev. W. L. Broome is very much pleased with his new appointment, Konowa, Oklahoma. He says that his church seems to be in fine working order, and that he considers the outlook quite encouraging. We regret to know that Brother Broome has recently been down with an attack of typhoid fever, but are glad to learn that he has recovered and is again at work.

Mr. E. C. Brewer, of Black Hawk, Miss., who is now a law student at the University of Mississippi, sent us the following message from Kansas City on January 2, while attending the Student Volunteer Convention assembled there: "This is the greatest religious gathering that I have ever seen. There are in attendance about 8000 delegates from all parts of the world."

Mrs. S. C. Taylor, of Cleveland, Miss., has our thanks for a subscription secured for the Advocate a few days ago, as well as for some kindly words of commendation. Sister Taylor attended the recent session of the North Mississippi Conference, but missed a large part of the proceedings because of illness. She takes a deep interest in all the work of the Church.

Rev. H. T. Carley, one of the professors of Centenary College, at Shreveport, La., writes: "Brother Coleman, our new presiding elder, is here and is taking hold of his work vigorously. Dr. Geo. S. Sexton and Brother Means have both preached to their congregations and have made fine impressions. On the whole, the Church outlook here seems very bright."

Col. J. G. Hamilton, whose home has long been at Durant, Miss., in renewing his subscription, writes from South Pasadena, Calif., and orders his paper sent to that place. We infer from this that he will remain in the Far West for some time, at least. There is no finer gentleman anywhere than Col. Hamilton, who is also a stalwart and well-informed Southern Methodist.

The Wesley Bible Class of the Algiers Church, this city, observed watch night on the 31st ult. in an appropriate and helpful manner. The program consisted first of the usual study of the Bible lesson, then of interesting addresses, and included also an enjoyable social hour. This fine class numbers 81 and is planning to make its influence felt widely for good during the coming year.

Rev. Thos. J. Martin, Sr., of Ringgold, La., brought us under obligations a few days since for some subscriptions to the Advocate and a kindly expression of appreciation of our paper. We are grateful to him for taking care of the interests of the Conference organ in his rounds, and we earnestly pray that God may crown all of his labors this year with a large measure of success.

The work has opened favorably at the Rayne Memorial Church of New Orleans and the outlook is bright for a year of activity and progress. The pastor, Rev. Felix R. Hill, Jr., has been cordially welcomed back for the second year. There is not much splash and spangle about Brother Hill, but he is a man of depth, solidity, and strength—the kind that wears well and accomplishes things that endure.

A note just received from Brother Charles A. Knoll, of Buukie, La., brings news of the death of Brother B. W. Sewell, who passed to his reward on Dec. 26, 1913. He had been a life-long Christian and a subscriber to the New Orleans Advocate for 50 or 60 years. A true and worthy citizen and a faithful disciple of the Master, he will be much missed. We extend sympathy to the bereaved.

Miss Kate Williams, of Hattiesburg, Miss., in renewing her father's subscription to the Advocate, states that he has been taking it more than forty years, and that in their household it is considered not merely a weekly visitor, but a member of the family. We are pleased to receive the kindly greetings of these long-time friends of our paper, and we pray Heaven's richest blessings upon them in these opening days of the new year.

Rev. E. P. Craddock, of Mt. Olive, Miss., who about a year ago withdrew from our Church and entered the Presbyterian ministry, seems to be giving a good account of himself in his present field of labor. The Mount Olive News speaks in high terms of his pulpit work and his general bearing as a Christian gentleman. Brother Craddock continues to read the New Orleans Christian Advocate, which he says he regards highly.

Rev. T. H. Morris, of Mansfield, La., writes: "Your Conference reporter evidently did not hear all the reports of the preachers, judging by his comment on those who did and did not receive as many as 50 into the Church last year. I received at Mansfield 54 members and reported a net gain of 38. We start off encouragingly our third year, having had the most cordial reception we have had since we were appointed to this charge."

In a note received some days ago, Rev. A. H. Williams stated that he was in place at Shannon, Miss., his new appointment, and that he was pleased with the outlook. Brother Williams left the Black Hawk charge in better condition in many respects as a result of his labors there. He is a forceful and interesting preacher and has the reputation of always meeting every engagement promptly. We wish him much success in his new field.

Rev. T. B. Holloman, of Port Gibson, Miss., under date of Jan. 5, 1914, writes: "Brother E. S. Drake died at his home in Port Gibson, Miss., Sunday night, Jan. 4, after a long illness. He was a son of Rev. B. M. Drake, one of the pioneer preachers in this Mississippi territory, and a brother of Rev. J. P. Drake, late a member of the Mississippi Conference, and was a life-long member of the Church, and for forty years the superintendent of the Sunday school at this place."

We acknowledge the reception of a pamphlet written by Dr. S. A. Steel, now of Columbia, S.C., explaining why he objects to the terms "rebel" and "rebellion" as applied to the Southern soldier and the "war between the States." This statement was first made in a letter to a gentleman in Illinois and was afterwards published in the Columbia State. It is a most interesting discussion and ought to be read by every man, woman and child in the broad land of Dixie.

The people of the Prentiss (Miss.) charge a few days since adopted a series of resolutions highly commendatory of Rev. W. D. Dominick, their retiring pastor, as a man, and as a preacher, and as a worker. He is given by them the chief credit for the liquidation of the debt on the Prentiss church, and is heartily commended to the people of New Augusta, to whom he was assigned at the last session of the Conference. Manifestly Brother Dominick has done some high-class work in the field which he has just left, and he will long be held in loving remembrance by the members of the church there.

A correspondent at Lecompte, La., says: "Brother Neill's work here is moving along nicely. The good people of Le Compte showed their appreciation of his services on Sunday, December 21, when at the Christmas exercises he was presented by the Bible Class with a large box, which upon opening he found to contain a second box just a little bit smaller, and inside this was a third one slightly smaller still, and so on until the sixth box was reached, and when the last one was opened there was in it a nice bill-book containing $23. Of course, this made the pastor's heart glad. Everything here points to a good year."

From the Texas Christian Advocate of Jan. 1, we clip the following: "Rev. Walter G. Harbin, at the Tabernacle Church, Houston, has struck that town on a dead run and it will not be long until he has a spiritual speedometer on everything in his charge capable of acceleration, and from this time on there will be dust in the air along every street that passes his place of business. He has a record for doing things and his present field will give him a wide swath. That congregation has already come to the conclusion that there is something going on at the Tabernacle Church."

Dr. W. H. Huntley, the accomplished presiding elder of the Seashore District, under date of January 2, writes: "Our District Property Trustees met this morning, and as a result of the session a contract will be given to improve greatly the parsonage—indeed, practically to rebuild it. This is very comforting news to recite, for we have not now a comfortable home, and the presiding elder who is so much away can do better work when he knows that all is well with the loved ones whom he sees only occasionally." We are pleased to hear of this goodly enterprise. In more ways than one, Gulfport Methodism seems to be giving a fine account of itself.

In a business communication bringing us some subscribers, Rev. G. W. Bachman, of Winona, Miss., says: "Since the Conferences I have been kept busy filling orders for books and getting things in shape for the new year. All goes well with me except my eyesight, which is no better." We regret to know that our esteemed friend continues to be afflicted with an impaired vision, and we trust that soon the surgeons may be able to give him perfect relief, which, we understand, they think that they can finally do. There is no more faithful toiler among us than Brother Bachman, and we hope that he may be able to continue his valuable service to the Church for many years yet.

In a note written from Altura, Texas, on December 26, Rev. J. J. Golden, an esteemed member of the Mississippi Conference who was forced to go out West for his health, says: "We have been here two months and each week we anxiously look forward to the coming of the Advocate with fresh messages of truth and news. I am gaining in strength and weight, and I hope to be able to do some supply work in five or six months." Brother Golden's many friends in Mississippi, who ever hold him in appreciative remembrance and who do not forget him in their prayers, will be delighted to know that he is improving physically. We trust that he will let us hear every now and then how he is getting on.

From an appreciated personal letter from Dr. B. F. Jones, of Moss Point, Miss., we take the following: "At this place I am following in the tracks of some of the very best men that our Conference has produced. Among those who have gone to their reward, I note the names of J. P. Drake, C. A. Powell, John A. Ellis, H. R. Singleton, R. W. Bailey, and W. B. Lewis. Good men and true—none better. May the spirit of the departed ones rest on their successors! If it is legitimate to covet the best gifts, then I would covet inspiration from the consecration of Lewis and Drake, the eloquence of Black, the scholarship of Mounger, and the joyous, rippling spirit of Cooper. This place is attractive in many ways. It is the home of piety, refinement and wealth. I am anticipating a year of prosperity in everything that tends to the building up of the kingdom of our Lord. Rev. W. M. Sullivan, my immediate predecessor, and who succeeds me at Shubuta, is held in high esteem by his friends here. The people of all circles are saying exceedingly kind things about him. I get great pleasure from this. He left me a lion's share of the pecans from the parsonage trees, a pile of splendid wood and a square of fine turnips, all of which are being appropriated and enjoyed."

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. JANE DEAR was born near Selma, Dallas County, Alabama, April 21, 1831, and died in her home at Enterprise, Dec. 25, 1913. While quite young her home was in Picken's County, Alabama, then in Clarke County, Mississippi, and in 1842 her parents moved to Enterprise. She was twice married, first to Mr. John F. Hand, on Oct. 21, 1848, and twenty-four years later to Mr. D. P. Dear on Oct. 21, 1872. She was the mother of five children by her first marriage—four sons and one daughter. One son and the daughter survive her, and were at her bedside to comfort her till death claimed her spirit. Her second union was blessed by the birth of two sons, who are still living. She was a devoted mother. She was one of the seven charter members of the First Baptist Church at Enterprise, having professed faith in Christ and united herself with the Baptist Church in Alabama before the Church at Enterprise was organized. She was faithful to her Church and constant in attendance. Her remains were laid to rest attended by a multitude of loving friends in the Odd Fellows' Cemetery, at Enterprise, Miss., on Dec. 26, 1913.

N. T. HANNA was born July 16, 1831, and died November 15, 1913. He first saw the light in South Carolina (Fairfield District). And came, with his parents, to Mississippi when he was about one year old. After reaching his majority, he was married to Miss Angaline Barrineau, on March 23, 1854. This union was blessed with fourteen children all of whom, except one—whom the Lord called home at the early age of two years, survive him. Eleven of the thirteen children are married and have homes of their own. The other two are living in the old home with their brother, and are yet single. It was during a revival meeting, held in his community, the last week in September, 1867, that he joined the M. E. Church, South, in company with his oldest son, now A. M. Hanna, of Kosciusko. For forty-six years, he was a faithful servant of Salem Church, where his funeral was preached on the third Sunday in November by the writer. It was attended by a large concourse of people, which attested to his popularity. After the service, his remains were laid away, in the Salem Cemetery, with Masonic honors, to await the resurrection morning.

E. C. SULLIVAN.

JAMES A. MONTEGUDO was born near Port Hudson, La., East Baton Rouge Parish, Jan. 1, 1844, and died at Zachary, in the same parish, on Nov. 13, 1913. His parents were Joseph Montegudo and Mary Burskey. He was married to Mrs. Mary Smith on Oct. 11, 1866. They united with the M. E. Church, South, at old Pipkin's Chapel in 1876, and later they moved to Zachary, where they resided till his death. He was a quiet, peaceful man, tender and gentle in his conduct, and always faithful to his duty. When a mere youth, he enlisted as a Confederate soldier, and for four years fought bravely for his native State. For many years prior to his death he was postmaster, faithful in the discharge of his duty, and much beloved by the public who miss his cheery smile and hearty greeting. He was a most devoted husband. His bereaved wife said: "We lived together forty-seven years and he never spoke harshly to me. We never quarreled." He was a faithful attendant at Church, and preacher and congregation alike sorely miss his face in the pew he always occupied. His death was sudden, but he said: "I am not afraid. I am ready to go." I asked him if he was fully trusting in Jesus alone for salvation, and he said: (in a whisper) "Yes," and passed to his reward.

J. D. HARPER.

MRS. SALLIE WALKER McCLAUGHERTY.

Mrs. Sallie Walker McClaugherty was the daughter of Rev. J. B. Walker, D.D., and Jane Ridley. Although her father held pastorates in Tennessee, Mississippi, and Texas, he spent the major part of his ministerial life in Louisiana, being a leading member of the Louisiana Conference. He was in his prime at the time when the four-year time limit was removed from the pastorate in New Orleans, on account of the yellow fever. In consequence, he spent the best years of his ministry in New Orleans. Mrs. McClaugherty was born in Jackson, Miss., but moved with her parents, when a child, to New Orleans, where she spent her girlhood and young womanhood. The friendships formed in that old city, which she never ceased to love, she cherished to the day of her death.

She married Mr. M. A. McClaugherty, a prosperous merchant of Nashville, Tenn. After living in Tennessee a few years, they moved to Mississippi. They had no children, but she played the part of mother to the three orphan children of her sister, Mrs. Fauquier. The last few years of her life were spent at Monteagle, Tenn.

She died in Nashville, at the home of her step-daughter, Mrs. Frank T. Welburn, surrounded by her husband, loved ones, and friends. Although she had been in poor health for some months, it was not until a few days before her death that the end was seen to be near. About forty-eight hours before it came she passed into a state of coma, from which she did not rally.

She was a life-long member of the Methodist Church, and found comfort and joy in its service. Her religious life was characterized chiefly by devotion to duty and by untiring service to others. HENRY BEACH CARRE.

Vanderbilt University.

TAKE NO RISK!

When you pay five dollars for a pair of shoes and they go to pieces within two weeks you naturally expect the Shoe merchant to refund your money or give you a new and perfect pair. But if you buy a guaranteed piano or player-piano and it goes bad in five or ten years, as at least half of them do, have you any assurance that the dealer from whom you buy will be alive or in business at that time?

That is why we selected the oldest and one of the largest piano houses in the South to conduct the New Orleans Christian Advocate Piano Club. We wanted a guarantee that would not die, from a house that would not move away or go out of business. We have thus permanently secured Club members against all defects in workmanship and material and if your piano should ever go bad you will have an old and reliable house to make it good or give you a new one.

It is an easy matter for a temporary dealer to guarantee any piano, no matter how bad it may be; but when a house intends to remain in business permanently at the same old stand it must put the quality into your instrument so that it will last indefinitely. For nearly half a century that has been the policy of the house which we have selected to conduct the New Orleans Christian Advocate Piano Club.

But this is only one of the many attractive and economical features of the Club. Write for your copy of the illustrated catalogue and get full particulars of the big saving in price, the convenient terms, the binding guarantees, etc. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Advertisement.

Tidings From the Field

Haynesville, La.

We have been cordially received upon our return to this charge. The Lord helped us to do a good work last year, and we feel that we will have his presence with us in this year's labors. Last year we brought one church nearly to completion, began another which will soon be ready for occupancy, and repaired and painted two others. We received 42 members into the Church; took 77 subscriptions to the New Orleans Christian Advocate, and had good Sunday schools, and fairly good Leagues and Woman's Missionary Societies. We had very good meetings. We are hopeful for the future. Wishing all a happy New Year, I am cordially,

W. W. PERRY.

Hermanville, Miss.

We arrived here yesterday and found a large number of our ladies, and also men, awaiting the arrival of the train we were to come in on. They carried us to the parsonage and set us down to one of the best banquets I ever saw. They had the parsonage in good order, and gave us a very cordial welcome. My wife, who has been so seriously ill for such a long time was assured of the profound sympathy of the ladies; they also told her that they would see that she had their tenderest care during her illness. We are delighted very much over our new field of labor. Pray for us. I think that my wife is improving slowly. Your brother,

G. G. YEAGER.

Rolling Fork.

Dear Dr. Meek: We are beginning our second year on the Rolling Fork charge. We have been heartily received by this good people and are most hopeful for a year of large service. These people are so very kind and thoughtful of us that it makes us more determined to be helpful to them. We have had a fine Christmas. All we needed was sent to us, such as meats, cakes, fruits, nuts, candies, toys, groceries, etc. Such generous expressions of kindness do much to lighten a pastor's heart. I would be negligent not to speak of the excellent work the women are doing. "Woman's rights" are not questioned here, they are settled. Our women do things for God's cause. Our Sunday schools are doing fine work. The mud is preventing a full attendance just now. We will be glad to have you come to see us, Doctor. The weather is fine. Best wishes for the Advocate. —J. S. Purcell, P. C.

NOTICE TO FORMER TOPISAW PASTORS!

Not knowing the address, just now, of all the former pastors of the Topisaw charge, I take this method of informing them that the Committee on Ministerial Aid for the Topisaw Camp Meeting for 1914 have enthusiastically and unanimously agreed that we want those, who are still members of the Mississippi Conference, to be with us at the said Camp meeting this year to take an active part. We will pay your expenses to and from the Camp. The date is August 7-14. We want a re-union of all the former pastors of Topisaw in our Conference; so please notice the date and begin now to make preparation to be with us.

Later we want to send all of you a personal letter going more into detail relative to the nature of the proposed meeting. This note will suffice for the present. All of the pastors, and also the presiding elder of the Brookhaven District, are cordially invited and their expenses to and from the railroad will be paid also.

We would certainly appreciate it if all who think they can come will notify the pastor of the Topisaw charge at their earliest convenience.

Yours fraternally,
J. A. WELLS,
J. C. HOFFMAN,
W. D. BEACHAM,
Committee.

Sunday School

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Even the smallest rural school can have three grades—elementary, intermediate and adult.

Attractive Christmas announcements have been received from Miss Elie Willingham's Class and also from Mrs. R. P. Neblett's Class. Both of these Wesley organizations are doing an unusually high grade of work.

Some one has lately given a good definition of the Sunday school as the great organization built upon the thought of making an organized attempt to answer the question, "Who is my brother?" and of carrying the spirit in the Christ-type of Brotherhood into the wide, wide world, and to people of every age and station.

That which we expect to find in the church life of to-morrow, we must build into the child life of to-day. The truth we plant in the heart of a child will blossom in the mature life of the man or woman. For $1.50 you can purchase a model of a Japanese garden, with a knock-down Japanese house, Japanese dolls, pillows, chopsticks, etc., and then use twelve good stories which accompany the outfit, and there are twenty more that can be woven out of the really helpful missionary material. There are similar outfits representing the American Indians and Africans.

No greater, grander or more beautiful responsibility can be imagined than that of a real Christian Sunday school teacher in this beginning of 1914. Why? Listen to the words of Mr. Marion Lawrance, that veteran Sunday school expert, in his book on, "How to Conduct a Sunday School." He says: "The teacher is the best evangelist. It is his sacred duty and privilege to bring his scholars to Christ." We need method-training; we need all of the pedagogy we can sensibly assimilate; we need hours in psychology—but none of these valuable necessities to Sunday school teaching will avail, if we do not have Christ in our hearts, our voices, our footfalls, our handclasps, and are able to give to our pupils just that all-comprehending Christ. Caleb explained how he had won his success, and no better rule could be written on the tables of our hearts and lived than his brief statement, "I wholly followed Jehovah, my God."

The grand, and, indeed, the only characteristic of truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion.—Herschel.

Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned your place. He will direct your efforts if they be faithful.—F. W. Farrar.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Taylorville ..... Jan. 10, 11
Mt. Olive ..... Jan. 11, 12
Collins ..... Jan. 12,
Seminary, at Sanford ..... Jan. 13,
Eastabutchie, at Lux ..... Jan. 14,
Eucutta ..... Jan. 16,
Heidelberg, at Vossburg ..... Jan. 17, 18
Ellisville ..... Jan. 18, 19
Purvis ..... Jan. 21,
Green Co., Miss., at Winburn Chapel ..... Jan. 24, 25
Leakesville ..... Jan. 25, 26
McLain, at Cox Chapel ..... Jan. 27,
New Augusta ..... Jan. 28,
Silver Creek ..... Jan. 31, Feb. 1
Prentiss ..... Feb. 1, 2
Broad St. ..... Feb. 8, 9
Court St. ..... Feb. 8, 10
Main St ..... Feb. 12,
Williamsburg ..... Feb. 14, 15
Magee ..... Feb. 16,
Oloh ..... Feb. 21, 22
Sumrall ..... Feb. 22, 23

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—First Round.

Fernwood, at Fernwood ..... Jan. 10, 11
Magnolia ..... Jan. 11, 12
South McComb, at S. McC. ..... Jan. 17, 18
McComb, Centenary ..... Jan. 18, 19
Gallman, at Bethesda ..... Jan. 24, 25
Crystal Springs ..... Jan. 25, 26
Wesson, at Wesson ..... Dec. 27, Jan. 27
Bogue Chitto and Norfield, at Bogue Chitto ..... Dec. 31, Feb. 1
Brookhaven ..... Dec. 31, Feb. 2
Meadville, at Bude ..... Dec. 21, Feb. 4
Monticello, at Georgetown ..... Feb. 7, 8
Topisaw, at Sartinville ..... Feb. 14, 15
Bayou Pierre, at Center Pt. ..... Feb. 21, 22
Hazlehurst ..... Feb. 22, 23
Tylertown, at T. ..... Feb. 28, March 1
Adams, at Adams ..... Mar. 7, 8
Summit and E. McComb, at East McComb ..... Mar. 8, 9
Pleasant Grove, at P. G. ..... Mar. 14, 15
Scotland, at Bethesda ..... Mar. 22, 23
Buford, at Summer's C. ..... Mar. 28, 29

ROBT. SELBY, P. E.

Meridian Dist.—First Round.

Vimville, at P. H. ..... Jan. 10, 11
Meridian ..... 7th Ave. ..... Jan. 11, 12
Shubuta ..... Jan. 18, 19
Porterville, at P. ..... Jan. 24, 25
Waynesboro C., at Fedora ..... Jan. 31,
Waynesboro ..... Feb. 1, 2
Daleville, at D. ..... Feb. 7, 8
Lauderdale, at L. ..... Feb. 8, 9
Meridian ..... East End ..... Feb. 9,
DeSoto, at Salem ..... Feb. 14,
Pachuta & Quitman, at Q. ..... Feb. 15, 16
Buckatuna, at Win. ..... Feb. 21, 22
Scooba, at Scooba ..... Mar. 1, 2
Mascow, at Mellen ..... Mar. 6,
DeKalb, at P. R. ..... Mar. 7, 8
Matherville, at A. C. ..... Mar. 14, 15
Enterprise and Stonewall, at Enterprise ..... Mar. 22,

J. T. LEGGETT, P. E.

Seashore District—First Round.

Longbeach ..... Dec. 21,
Gulfport, 1st Church ..... Dec. 28,
Miss. City, at Handsboro ..... Dec. 31,
Biloxi, 1st Church ..... Jan. 4, 5
Pascagoula and O. Spgs. ..... Jan. 6,
McHenry and Lyman, at L. ..... Jan. 10, 11
Brooklyn and Bond, at B. ..... Jan. 12,
Bay St. Louis ..... Jan. 17, 18
Howison and Saucier, at S. ..... Jan. 19,
Derby, at Millard ..... Jan. 22,
Lumberton ..... Jan. 25, 26
Poplarville ..... Feb. 1, 2
Moss Point ..... Feb. 7, 8
Escatawpa, at E. ..... Feb. 9,
Americus, at P. H. ..... Feb. 11,
Columbia ..... Feb. 14, 15
Hub, at H. ..... Wednesday, Feb. 18,
Loxtown ..... Feb. 21, 22
Mentorum, at Pinegrove ..... Feb. 28, Mar. 1
Coalville, at C. ..... Tuesday, Mar. 3,
Vancleave, at Mt. P. ..... Mar. 7, 8
Wolf River Mission, at Whittington ..... Mar. 11,
Carriere and Picayune, at C. ..... Mar. 14, 15
Wiggins ..... Mar. 21, 22

W. H. HUNTLEY.

Gulfport, Miss.

Jackson Dist.—First Round.

Lake City, at Anding ..... Jan. 13,
Flora ..... Jan. 14,
Yazoo City ..... Jan. 18,
Lintonia, 7:30 p.m. ..... Jan. 19,
Fannin, at Andrew Chapel ..... Jan. 21,
Mendenhall ..... Jan. 25, 26
Braxton, at Rexford ..... Jan. 28,
Satartia ..... Jan. 31, Feb. 1
Benton, at Midway ..... Feb. 7, 8
Camden ..... Feb. 14, 15
Edwards ..... Feb. 19,
Madison ..... Feb. 22, 23
Terry ..... Mar. 1, 2
Bolton ..... Mar. 8, 9
Florence ..... Mar. 13,
Sharon ..... Mar. 14, 15
Canton, 7:30 p.m. ..... Mar. 15,

PAUL D. HARDIN, P. E.

Port Gibson District—First Round.

Mayersville, at M. ..... Jan. 11, 12
Vicksburg, at C. S. ..... Jan. 14,
Vicksburg, at Gibson M. ..... Jan. 15,
Oak Ridge, at O. R. ..... Jan. 18, 19
Rocky Springs, at R. S. ..... Jan. 21,
Hermanville, at H. ..... Jan. 25, 26
Port Gibson ..... Jan. 27,
Harriston, at H. ..... Jan. 28,
Utica, at Utica ..... Feb. 1, 2
Natchez, Jefferson Street ..... Feb. 3,
Natchez, Pearl Street ..... Feb. 4,
Washington, at W. P. ..... Feb. 7, 8
Sloster ..... Feb. 11,
Liberty, at Liberty ..... Feb. 14, 15
Centerville, at C. ..... Feb. 21, 22
Woodville Ct., at P. C. ..... Feb. 28,
Woodville ..... Mar. 1, 2
Nebo, at Nebo ..... Mar. 4,
Fayette, at Fayette ..... Mar. 5, 6

J. W. ADAMS, P. E.

LOUISIANA CONFERENCE

Lafayette Dist.—First Round.

Patterson ..... Jan. 10, 11
Morgan City ..... Jan. 11, 12
Lake Charles ..... Jan. 17, 18
Sulphur and Vinton, at Vinton ..... Jan. 18, 19
New Iberia ..... Jan. 24, 25
St. Martinsville, at St. Martinville ..... Jan. 25, 26
Acadia Ct., at Branch ..... Jan. 31, Feb. 1
Rayne, at Iota ..... Feb. 7, 8
Jeanerette ..... Feb. 14,
Franklin ..... Feb. 15, 16
Evangeline Miss., at White Chapel ..... Feb. 21, 22
Houma and Miss. ..... Feb. 28, Mar. 1
Gueydan and Abbeville, at Abbeville ..... Mar. 7, 8
Vermilion, at Henry ..... Mar. 8, 9
Jennings ..... Mar. 14, 15
Lake Arthur ..... Mar. 15, 16
French Mission, at Moss ..... Mar. 21, 22
Indian Bayou, at Indian Bayou ..... Mar. 28, 29
Belle City, at Belle City ..... Mar. 29, 30

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—First Round.

Farmerville ..... Jan. 10, 11
Tallulah ..... Jan. 15,
Bayville ..... Jan. 18,
Waterproof ..... Jan. 25,
Brooklyn, at Truman's ..... Jan. 31,
Eros ..... Feb. 1,
Calhoun, Wednesday ..... Feb. 4,
Mangham ..... Feb. 5,
Oak Grove ..... Feb. 15,
Lake Providence ..... Feb. 22,
Bastrop ..... Mar. 1,
Shelby Island ..... Mar. 8,
Gilbert ..... Mar. 9,
Winnsboro ..... Mar. 15,

WM. SCHUHLE, P. E.

Baton Rouge Dist.—First Round.

St. Francisville, at St. F. ..... Jan. 11, 12
East Feliciana, at Oak Grove ..... Jan. 17, 18
Tickfaw, at Tickfaw ..... Jan. 25, 26
Baton Rouge, 1st Church ..... Feb. 1, 2
Keener Memorial ..... Feb. 1, 2
Baker, at Baker ..... Feb. 7, 8
Zachary, at Zac. ..... Feb. 8, 9
Pinckneyville, at P. ..... Feb. 15, 16
Port Vincent, at P. V. ..... Feb. 21, 22
Pine Grove, at Pipkins Chapel ..... Feb. 28, Mar. 1
Denham Springs, at D. S. ..... Mar. 5, 6
Livingston ..... Mar. 7, 8
Albany ..... Mar. 8, 9
St. Helena, at Days Chapel ..... Mar. 14, 15
Kentwood ..... Mar. 15, 16
Amite ..... Mar. 17,
Mt. Hermon, at Varnado ..... Mar. 21, 22
Franklinton ..... Mar. 28, 29

H. W. BOWMAN, P. E.

Alexandria Dist.—First Round.

[illegible] ..... 11 a.m., Jan. 11,
Cameron ..... 7:30 p.m., Jan. 11,
Natchitoches ..... 7:30 p.m., Jan. 13,
[illegible] ..... Jan. 16,
[illegible] ..... Jan. 18,
[illegible] ..... 7:30 p.m., Jan. 21,
[illegible] ..... 11 a.m., Jan. 22,
Bon Ami and Carson, 7 p.m., Jan. 23,
Marksville ..... Jan. 25,
Cheneyville ..... 7:30 p.m., Jan. 26,
Pollock ..... 11 a.m., Jan. 29,
Pineville ..... 11 a.m., Feb. 1,
Alexandria ..... 7:30 p.m., Feb. 1,
Glenmora ..... 11 a.m., Feb. 4,
[illegible] ..... 7:30 p.m., Feb. 5,
Melville ..... Feb. 7, 8
Marksville ..... Feb. 9, 10
Harrisonburg ..... Feb. 15,
Provencal ..... Feb. 18,

The District Stewards, Trustees and Lay Leaders are requested to meet in the office of the First Church at Alexandria, La., February 3, 11:30 a.m.

H. W. MAY, P. E.

Shreveport Dist.—First Round.

Pelican, at Pelican ..... Jan. 12,
District Stewards' Meeting and Pastors' and Lay-members' Institute at First Church, Shreveport ..... Jan. 15,
Mooringsport, at Mary ..... Jan. 17, 18
[illegible] ..... Jan. 18, 19
Princeton, at Hornbeck ..... Jan. 20,
[illegible] at Zwolle ..... Jan. 21,
[illegible] at First Church ..... Jan. 25, 26
[illegible] ..... Jan. 25, 28
[illegible] at Grand Cane ..... Jan. 29,
[illegible] at Carroll Chapel ..... Jan. 31, Feb. 1
Coushatta, at Coushatta ..... Feb. 1, 2
[illegible] LaChute, at LaChute ..... Feb. 3,
[illegible] and Oil City, at Mooringsport ..... Feb. 7, 8
[illegible] ..... Feb. 8, 9
[illegible] Mansfield, at South Mansfield ..... Feb. 14, 15
[illegible] ..... Feb. 15, 16

[illegible] M. COLEMAN, P. E.

Ruston Dist.—First Round.

[illegible] at Athens ..... Jan. 11, 12
[illegible] at Prospect ..... Jan. 14,
Ringgold, at Ringgold ..... Jan. 17, 18
Gibsland, at Gibsland ..... Jan. 18, 19
Haynesville, at Salem ..... Jan. 20,
Homer ..... Jan. 21,
Dubach, at Dubach ..... Jan. 24, 25
Missionary Institute, at Ruston ..... Jan. 28, 29
Simsboro, at Simsboro ..... Jan. 31, Feb. 1
Jonesboro, at Jonesboro ..... Feb. 6,
Bernice, at Bernice ..... Feb. 7, 8
Winnfield ..... Feb. 8,
Ruston ..... Feb. 11,
Cotton Valley, at Spring Hill ..... Feb. 14, 15
Minden ..... Feb. 15, 16
Arcadia ..... Feb. 21, 22
Haughton, at Haughton ..... Feb. 28, Mar. 1
Sibley, at Brushwood ..... Mar. 7, 8

BRISCOE CARTER, P. E.

THIRTEENTH ANNUAL STATEMENT OF

THE COMMERCIAL NATIONAL BANK,

OF NEW ORLEANS,

At the Close of Business, December 31st, 1913.

Resources

[illegible]	$3,777,923.20	
[illegible]	200,000.00	
[illegible]	66,270.00	
[illegible]	8,000.00	
[illegible]	1,830,418.72	
	$6,633,612.92	

Liabilities

Capital	$300,000.00	
Surplus fund		
Earned	450,000.00	
Undivided profits	62,454.37	
		$ 812,454.37
Circulation		297,300.00
Dividend No. 16		18,000.00
Deposits		5,151,468.55
Bonds borrowed		354,360.00
		$6,633,612.92

Officers

[illegible] President
[illegible] Vice President
[illegible] Cashier
[illegible] Ass't Cashier
[illegible] Ass't Cashier

Directors

Edgar H. Bright — Alexander Laird
L. C. Fallon — I. M. Lichtenstein
J. H. Fulton — Edwin T. Merrick
Adam Gambel — Wm. Mason Smith

WOMAN'S CITY BOARD OF MISSIONS.

The City Board of Missions of the Methodist Church, South, held its regular meeting Tuesday afternoon in St. Mark's Hall, Mrs. S. A. Montgomery presiding, and every committee and department of the Board gave encouraging reports of the work. The meeting was opened with the customary devotional exercises, led by Miss Nutt, the head resident of the mission. Noting the presence of Dr. Werlein, after an absence of two years, Mrs. Montgomery expressed her pleasure at his return, to which Dr. Werlein responded that he was equally delighted to be among old friends, and was ready to assist the Board of Missions at all times.

It was stated that Mr. Romana was expected to arrive this week from Tampa, Fla., to fill the place made vacant by Mr. Pagani, the former pastor of the Mission, who has been transferred to Texas. Mr. Romana comes to New Orleans very highly recommended, and is expected to accomplish much good in the settlement.

It was reported that from fifteen to twenty patients are cared for daily in the free clinic. In making her report, Miss Nutt said: "Those around us are coming to us for various things. We are trying to serve them in every way that we can. More than 90 persons came here during the month asking help in some way, and these do not include the great number who visited the nurse, the pastor or the clinic. We never leave the house unoccupied at any time, so that we may be constantly ready to respond to every demand."

Miss Nutt reported that she had made nearly fifty visits in the neighborhood trying to get in close personal touch with those who might need St. Mark's, and that she had explained its aims whenever possible to do so.

A Christmas tree gave joy to eighty children, and five baskets were filled for families who needed them. The baskets were made possible by a gift from one of the members. The Sunday school held at 4 o'clock every Sunday afternoon was reported thriving, and the preaching service immediately following was growing in attendance.

The welfare committee reported that 189 babies were under observation, and that every one of them was brought weekly to be weighed and its condition thoroughly noted.

The addition of a drug store is a source of much gratification to the Board, and it is expected some one will soon be in charge of this pharmacy, which has been fitted up at a cost of more than $300. The free dispensing of medicine is made possible by the Sickles fund, which was left for this purpose.

Mrs. W. S. Norwood, of the W. C. T. U. announced that a meeting would be held Thursday, Jan. 15, in the First Methodist Church in the interest of prohibition work and urged a good attendance.

"If we meet with unkindness and contempt from the world, we should remember the trials and the contempt which our blessed Savior suffered in it."

DISTRICT STEWARDS' MEETING.

The District Stewards of the Baton Rouge District will please meet Jan. 21, at 10 o'clock a. m., in the First Methodist Church of Baton Rouge.

In connection with the District Stewards, I ask, all Sunday school superintendents, lay leaders, and pastors, to meet with us to discuss plans for the year's work.

H. W. BOWMAN, P. E.

NOT YET FULLY REALIZED.

Lessing once said: "Christianity has been tried for eighteen centuries. The religion of Christ has yet to be tried." This is one of those brilliant epigrammatic deliverances which conceal as well as reveal truth. We do not know what Paul of Tarsus "tried," what Augustine "tried," what John Huss "tried," what Wesley and Whitefield "tried," what D. L. Moody and Gipsy Smith have "tried," if it was not Christ's religion. They were not perfect men, but they got at the heart of Christianity's secret, they lived close to the Cross, they had as their dominant mood, their overmastering passion, the mind of Christ. Yet if Lessing means to remind us that after eighteen—now nineteen—centuries Christianity is for multitudes a name rather than a life, a theory rather than a deed, a sentiment rather than a sacrifice, he is right. Moreover, no man, not even Paul, has tried out to the very uttermost all the possibilities of the Christian life.—Zion's Herald.

To be despised may be no ill-fortune, but the real ill-fortune is to be despicable.—John Ruskin.

Woman's Missionary

Edited by Mrs. R. F. Harrell, editor.

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All communications for this department should be sent to the Editor at the address given above.

Each day, each week, each month, each year, is a new chance given you by God. A new chance, a new leaf, a new life—this is the golden, the unspeakable gift which each new day offers to you.—Cannon Farrar.

GOD'S TENTH.

In touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the Church. In saying this we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Here, plainly, the giving of tithes is made the condition of an abundant outpouring of the Spirit.

Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes? But "tithes" mean money or other property of equivalent value and the effusion of God's spirit is here made contingent upon bringing in these tithes and paying up these dues to God.

If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For, observe that here is an instance where the Lord actually makes a challenge to his people, and sets up a test case, saying, "Prove me now." Taking this scripture in connection with others, we find that there are two points to be demonstrated:

1. That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity, will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. Woe to the Christian who gets so gold-leafed over with his wealth that the pores of his sympathy are shut, and the outgoing of his charity restrained. He is thenceforth dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of scripture. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." This is but one specimen of many from the Old Testament. "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom." Do we belive these words of our Lord, and can we question that they refer to abundant temporal returns in recompense for abundant giving?—Rev. A. J. Gordon, D. D., in Missionary Survey.

WITH OUR MISSIONARIES.

Miss Alice Waters, of the Susan B. Wilson School, Sunkiang, China, has reached her home in Kentucky, for a much needed rest.

Miss Laura Summers, from Songdo, Korea, who is in Louisville, is improving under the skillful treatment of Dr. J. D. Trawick, chairman of the Medical Board of the Board of Missions.

NEW MISSIONARIES TO CHINA.

Miss Attaway, of South Carolina, is at the Laura Haygood, Soochow; Miss Laura Mitchell, of Florida, is at Sungkiang; Miss Biller has charge of the finances at the Mary Black Hospital, and is thus giving relief to the two young physicians, Drs. Polk and Love.

Misses Moling, Alfter, and Cunningham are quietly at work in San Luis Potosi, Mexico. Miss Varner is at Guadalajara, and Misses Wilson and Harper of Chihuahua, although that city has been the seat of war. Misses Booth and Massey have returned to Guadalajara, and the school opened on December 8.

Miss King, fresh from a trip in the Shanghai District, writes: "There are so many open doors and so many hungry hearts among the women of China. There must be more put into our outstation work; not so much more in money, but in strong Christian women to lead the young Christians into strong Christian faith and to carry the light to these hopeless lives."

Miss Laura Edwards writes that the country schools in the Choou Chun District, Korea, are greatly hampered by lack of buildings. What is done in educational lines for that district will be determined entirely by what is made of the country school.

On the evening of Nov. 6 a beautiful service was held in Brussels, Belgium, in honor of the missionary party bound for Congo, Africa, with Bishop Lambuth and Dr. Morrison, of the Presbyterian Church, U. S. A. It will be several months before they reach their destination. Pray daily for this party who through God go to meet the dangers and glories of the African Mission.

ENGLISH FOR IMMIGRANTS.

The Fireside League, organized for teaching English to immigrants, has been transferred to the Council of Women for Home Missions. This means that any organization can secure a teacher's outfit and some instructions by ordering the same from Miss Grace Walker, 600 Lexington Avenue, New York. Price $2.50. This outfit consists of the book, "Early Stories and Songs for English" by Mrs. L. C. Barnes, for the teacher; a leaf for the pupil's use which corresponds to the page of book used by the teacher; charts hung by the teacher for the class with pictures of lessons taught. While classes may be thus taught, home mission women are urged to get into the homes of the immigrant women and teacher the individual. The system is so simple that any woman with a sister's love can do this work. There are fifty-one cities in eighteen States reporting the use of this plan of teaching immigrants. The women of the South ought to begin this work before we are dismayed by the great numbers who will need help.

JANUARY 9—DAY OF PRAYER.

This first week of the new year is being observed by Christian workers everywhere as a Universal Week of Prayer. We are to pray for an outpouring of God's spirit not only upon the workers, but upon those instrumental in keeping the workers in the different mission fields.

Friday of this week has been set apart as the special day to be observed for united prayer by our women for our women. Many subjects have been outlined for the different hours of the day, chief among them being a prayer for unity; for a vision of the task before us; for our missionaries throughout the world; for faithfulness in stewardship; for our native Christian converts; for plans for united effort in foreign lands through colleges, hospitals and preparation of literature.

Pray for a great increase of student volunteers, for young women who will lead in foreign mission work in the churches at home, and for others who shall train our children in missions.

Pray earnestly, fervently, and intelligently.

MARRIED.

At the home of B. M. Barkhead, on Dec. 29, 1913, at Dover, Yazoo County, Miss., by Rev. M. S. White, Mr. CLAUD F. SKILLMAN of Memphis, Tenn., and Miss LEILA C. NOLAN of Dover, Miss.

At the residence of the bride's parents, on Jan. 1, 1914, Mr. WILLIE B. HARRISON and Miss LUCY N. SCHACK, both of Rankin County, Miss., Rev. R. E. Rutledge officiating.

"Happiness is a roadside flower, blooming on the highway to usefulness."

"Because love hopes ever, it can ever endure; and if its hopes can be realized, love will realize them."

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Durant Dist.—First Round.

Noxipator Ct., at N.....Jan. 10, 11
Louisville, at L. .....Jan. 11, 12
High Point at H. P., 11 a.m..Jan. 13,
Pickens, at P., 11 a.m.....Jan. 15,
Chester, at Chester .....Jan. 17, 18
Slate Spgs. at S. S., 11 a.m..Jan. 23,
Bellefontaine, at B.F., 11a.m.Jan. 24,
Eupora and Maben, at E., Monday, 9 a.m.....Jan. 26,
Kilmichael, at K. .....Jan. 25, 26
Quarterly Conf. Mon., 11:30 a. m.
Popiar Creek, at Friendship, 11 a.m., Jan. 27,
Vaiden, at Vaiden, 11 a.m...Jan. 28,
West Ct., at W., 11 a.m.....Jan. 29,
Hesterville Ct., at Shiloh, Jan. 31, Feb. 1
Black Hawk at B.H., 11 a.m..Feb. 4,
McCool, at Bowie .....Feb. 7, 8

W. S. SHIPMAN, P. E.

Corinth Dist.—First Round.

Booneville Ct., at Carolina.Jan. 10,
Booneville ....Jan. 11, 12
Mooresville, at M. .....Jan. 16,
Sherman, at Sherman .....Jan. 17, 18
Corinth Ct. at Box's C.....Jan. 23,
Kossuth, at Wesley's C.....Jan. 24,
Rienzi, at Rienzi .....Jan. 25, 26
Kirkville, at Marietta .....Jan. 29,
Wheelers, at Wheelers.....Jan. 30,
Mantachie, at Shiloh .....Jan. 31,
Guntown and Baidwyn, at Saltillo ....Feb. 1, 2
Hickory Flat, at Ebenezer..Feb. 6,
Myrtle, at Myrtle .....Feb. 7, 8
New Albany Ct., at Ingomar.Feb. 14,
New Albany ....Feb. 15, 16
Chalybeate, at Mt. Pleasant.Feb. 19,
Ripley Ct., at Rainey's C....Feb. 20,
Dumas, at Jacob's Chapel..Feb. 21,
Ripley and Blue Mountain, at Ripley ....Feb. 22, 23
Tishomingo, at T. ....Feb. 27,
Belmont, at Patterson's Chapel, Feb. 28, March 1

The District Stewards will please meet at the First Methodist Church at 9 a.m., Jan. 13, 1914. Let all be present. You can get in and out the same day from all directions.

J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.

Water Valley, First Church.Jan. 9, 11
Paris, at Paris .....Jan. 10
Water Valley, N. Main St...Jan. 11, 12
Duck Hill, at Tie Plant.....Jan. 17
Grenada ... .Jan. 18, 19
Lamar, at Lamar .....Jan. 20
Abbeville, at Abbeville .....Jan. 24
Grenada Ct., at Holcomb...Jan. 25, 26
Waterford, at Waterford...Jan. 31
Potts Camp, at Potts Camp.Feb. 1, 2
Taylor, at Taylor .....Feb. 6
Pine Valley, at Pine Valley.Feb. 7
Coffeeville, at Coffeeville...Feb. 8, 9
Mt. Pleasant, at Mt. Pleas't.Feb. 14
Byhalia, at Byhalia .....Feb. 15, 16
Cambridge, at Cambridge ..Feb. 20
Toccapola at Lafayette Spgs.Feb. 21,
Randolph, at Randolph ....Feb. 22, 23
Ashland, at Liberty ..Feb. 28, March 1

District Stewards will meet at First Church, Water Valley, at 2 o'clock, January 12. R. A. TUCKER, P. E.

Greenville Dist.—First Round.

Clarksdale ....Jan. 11, 12
Benoit & Beulah, at Benoit.Jan. 18, 19
Shelby ....Jan. 24, 25
Shaw and Merigold, at Shaw ....Jan. 25, 26
Tunica and Robinsonville, at Evansville ....Jan. 31, Feb. 1
Lula and Dubb, at Lula....Feb. 1, 2
Glen Allen .....Feb. 8, 9
Jonestown and Belen, at Jonestown ....Feb. 15, 16
Boyle ....Feb. 22, 23
Rosedale and Hillhouse, at Rosedale ....Feb. 28, Mar. 1
Friars Point .....Mar. 1, 2
Coahoma and Lyon, at Coahoma ....Mar. 8, 9

The District Stewards will meet in the Methodist Church in Cleveland, January the 5th, at 2:30 p. m. It is important for every charge in the District to be represented.

H. S. SPRAGINS, P. E.

Columbus Dist.—First Round.

Mathiston ....Jan. 10, 11
Cedar Bluff .....Jan. 17, 18
Columbus, First Church ...Jan. 20,
Mashulaville ....Jan. 24, 25
Sturgis ....Jan. 31, Feb. 1
Cochran ....Feb. 8, 9
Columbus Ct., at Caledonia.Feb. 14, 15
Macon Ct., at Salem .....Feb. 21, 22
Longview ....Feb. 28, Mar. 1
Mayhew ....Mar. 1, 2

Sardis District—Fourth Round.

Cockrum ....Jan. 10, 11
Wall Hill .....Jan. 17, 18
Tyro ....Jan. 24, 25
Longtown ....Jan. 31, Feb. 1
Crenshaw ....Feb. 2,
Arkabutla ....Feb. 7, 8
Coldwater ....Feb. 8, 9
Lake Cormorant and Hinds, Feb. 14, 15
Charleston ....Feb. 21, 22
Oakland ....Feb. 22, 23
Courtland ....Feb. 28, March 1
Eureka ....March 7, 8

J. W. DORMAN, P. E.

Winona Dist.—First Round.

Indianola Ct., at Fairview..Jan. 10, 11
Indianola Sta. .....Jan. 11, 12
Ruleville Ct., at Ruleville..Jan. 17, 18
Drew Ct., at Drew.....Jan. 18, 19
Minter City, at Minter City.Jan. 24, 25
Webb Ct., at Sumner.....Jan. 25, 26
Dublin Ct., at Mattson.....Jan. 30,
Lambert Ct., at Vance..Jan. 31, Feb. 1
Tutwiler Ct., at Tutwiler..Feb. 1, 2
Schlater Ct., at Schlater...Feb. 7, 8
North Carrollton Ct., at Poplar Springs .....Feb. 14,
Carroliton Ct., at Carrollton.Feb. 15, 16
Mars' Hill Ct., at Gore's Springs .....Feb. 21, 22

The District Stewards will please meet at Greenwood, Miss., Jan. 29, 1914, at 10 a. m. in the Methodist Church. BEN P. JACO, P. E.

Aberdeen Dist.—First Round.

Vardaman, Dema .....Jan. 10, 11
Montpelier, Woodland .....Jan. 16,
Houston Mission, George's Chapel .....Jan. 17, 18
Okolona Mission, Thompson's Memorial .....Jan. 24, 25
Verona ....Jan. 29,
Fulton, Friendship .....Jan. 30,
Tupelo, (night) .....Jan. 30,
Smithville, Smithville .Jan. 31, Feb. 1
Buena Vista, Buena Vista..Feb. 6,
Aberdeen ....Feb. 8, 9
Prairie, Strong .....Feb. 14, 15
Greenwood Springs, Greenwood Springs .....Feb. 19,
Nettleton, Pine Grove.....Feb. 21, 22
Amory and Nettleton.....Feb. 22, 23
Tremont, Asbury .....Feb. 28, Mar. 1

JNO. W. BELL, P. E.

AN OVERSIGHT.

Dear Dr. Meek: Some time last year, at the request of the Editor of the Natchez Democrat, who was preparing a "Booster's Edition" of his paper, I hurriedly wrote a historical sketch of Methodism in Natchez, basing it very largely on Dr. W. C. Black's little book, "A Centennial Retrospect." This article, just previous to our Annual Conference, was copied in the New Orleans Advocate. My attention was then called to the fact that in giving a list of the men who had served Jefferson Street Church, I had omitted the name of Rev. R. D. Norsworthy; and as I wrote the list from memory (a rather poor one at that), I may have omitted others.

I considered the omission of Brother Norsworthy's name as peculiarly unfortunate as his continued residence here, up to last fall, for the several past years, has kept him even in more intimate and affectionate touch with this city and this church than others whose subsequent paths have carried them in other directions.

Sister Norsworthy's membership just now is with us and they are both highly esteemed here, both for their influence in the past and present. It has been interesting to me to note what different pastors with their different "make-ups" have stood for so as to peculiarly impress the congregation. I have studied the men who have preceded me here. It is a goodly company—the real apostolic succession. Not one of them has failed to make a good contribution to the life of this community. As one studies these men he prays to be worthy of them.

Brother Norsworthy stood with especial firmness for the living of Methodist ideals and the violation of life rules peculiarly dear to Methodists pained him beyond measure. Our people need to remember his example and his precepts.

He lives now with his son, Rev. T. J. Norsworthy at Yazoo City, Miss., and while feeble, is an interested, eager, watchman of the ongoings of Zion's army. May his path be brighter and brighter, until the perfect day shall dawn!

H. B. WATKINS.

Natchez, Miss., Dec. 29, 1913.

John Wesley reminds us that God "will be a strong tower to all that trust Him, from the face of your enemies. What is there either in heaven or in earth that can harm you, while you are under the care of the Creator and Governor of heaven and earth? Let all earth and hell combine against you; yea, the whole animate and inanimate creation; they cannot harm you while God is on your side; his favorable kindness covers you as a shield."

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 15, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

A SOUND UTTERANCE FROM A HIGH SOURCE

"A good religion is the real basis upon which all law, all business and all pocketbooks must rest. Without a heart, what good is a mind? Give a man a sense of responsibility to God and you can wipe off all the laws from the slates. Conscience is the greatest force of which man has knowledge from the cradle to the grave. Conscience rears about us stronger walls than walls of stone."

These ringing words are from the Hon. W. J. Bryan, our brilliant Secretary of State. Some years ago ex-President Roosevelt said to a group of gentlemen, "Bryan ought to have been a preacher." Though not professionally so, he is a preacher. We know of no living man who can state the great practical truths of Christianity more impressively than can he; nor does he hesitate to do so when opportunity offers. He is a force for righteousness not only in his own land, but in all lands. And he is perhaps to-day the world's most eloquent and influential advocate of international peace.

PLAN AND PUSH YOUR WORK.

The best work is never done in a haphazard way. He achieves most who has a well-formed plan and labors systematically to carry it out. We think it would be well for every pastor in these opening days of the new year to study carefully the conditions in his charge, determine what is most needed to promote its true prosperity, and to direct his efforts accordingly. Of one thing he may feel fully assured, and that is, that no department of the church will run itself. If the prayer meeting is to be made to flourish, time and attention must be bestowed upon it both in the way of securing an attendance and of making the exercises interesting. And the same is true of the Sunday school, the Epworth League, and the regular preaching services. Perhaps there is nothing that so stimulates all the different activities of a congregation as faithful pastoral visiting upon the part of the preacher. Scarcely any sowing may be expected to yield so quick and plentiful a harvest as that done by the fireside in the homes of the people. Only the preacher who is intelligently diligent may hope to win the richer and larger prizes of the Christian ministry. Without the right kind of planting and cultivation, there can no more be a full and joyous reaping in the spiritual than in the physical realm.

THE EDITOR SUSTAINED.

Some months ago in discussing the question of college theatricals, we ventured to suggest that they are more harmful than helpful in the real work of education. We noticed in the New Orleans States of last Saturday an endorsement of our position which came from a wholly unexpected quarter. Dr. Brandt R. V. Dixon, the president of Sophie Newcomb College, is reported to have stated that his faculty is opposed to allowing the young ladies of that institution to join the young men of Tulane University in giving their accustomed annual play, on the ground that the excitement of the rehearsals interferes with their studies.

Among other things, Dr. Dixon is quoted as having said: "I personally am not against the plan to have the young ladies take part in the play, but on behalf of the faculty, I am going to oppose the idea. The months of preparation which the play entails disrupts their interest in school matters, and we wish merely to protect the educational interests of the girls."

This conclusion reached by those in charge of Newcomb, the wealthiest and one of the most fashionable colleges for young ladies in the South, ought, it seems to us, to carry some weight with it. We respectfully commend it to the careful consideration of the instructors in our church institutions who are given to insisting that public amateur theatricals are a necessary part of the best educational training.

SHALL WE RETREAT, OR ADVANCE?

There is scarcely a State in the South that is more fearfully cursed by the liquor traffic than Louisiana. The Southern part of the commonwealth is largely in its grip, and with hundreds of barrooms in New Orleans shipping intoxicants in every direction, there is not a parish anywhere that does not feel its awful effects. The supreme call of the hour to our moral and patriotic citizenship is to rise up and strike down this monster iniquity, which more than anything else bars the pathway of all worthy progress. The most effective agency with which to fight this gigantic evil is the Anti-Saloon League. That organization has wrought wonders in other States, and it is our only immediate hope. We must support, strengthen, and cooperate with it if we would redeem this fair portion of the American Union from the blighting sway of the open dramshop.

Unfortunately we are not doing this as we should. We have it upon good authority that the Anti-Saloon League in this State is being seriously hindered in its operations by a lack of funds. The Louisiana Conference has given to this important work one of its best ministers, and we must not abandon him in the struggle. We owe it to him to sustain him and the noble cause which he so ably represents. Not to do this, thereby defeating his efforts and entailing hardships upon him and his family, would be a positive reproach to us. We must AT ONCE give this matter attention, and provide the sinews of war to carry on this urgently needed campaign. Let every friend of temperance, clerical and lay, send immediately to Rev. A. W. Turner, Box 32, Shreveport, La., a remittance for this purpose. Let our pastors bring this cause to the notice of all sympathizers with it in their communities and ask them to give it financial assistance.

Never was the outlook for the prohibition movement over the State brighter than it is now. We only need to press the battle vigorously to achieve substantial results; but this cannot be done without money. Shall we retreat, or go forward? This is the question that now squarely confronts us. Shall we let our lack of liberality prolong the reign amongst us of the saloon, with all of its attendant woes and vices? How shall we meet our Lord in the judgment if we do?

PAYING THE PASTOR.

This is the time when the assessments for ministerial support are being made in the various pastoral charges. The law prescribes that after conferring with the preacher, the stewards must determine in each instance what amount is to be raised for his maintenance during the year. Oftener than otherwise these estimates are agreed upon and placed on record at the first quarterly conference. This is a most important matter and should never be hastily or carelessly dealt with. Much depends upon making such provision for the minister as will enable him to secure the best facilities for conducting his work and keep him free from financial worry. Otherwise he cannot render the best service of which he is capable. The cost of living at present is exceedingly high, and official boards should not be unmindful of this fact. Wherever it is possible, unless it is already quite adequate, it would be well to increase the pastor's salary in some measure, to offset the skyward trend of prices for the necessaries of life. But under no circumstances should a minister wrangle with his stewards over the question of the assessment for his support. Such action upon his part almost invariably hurts more than it helps. To make a respectful and dignified statement as to his needs, when requested to do so, is quite as far as he should go.

But it is not enough for an official board to place an assessment upon the membership of the church for the maintenance of the preacher—they should go further and devise some plan of collecting the money that will enable them to furnish him promptly and regularly the means necessary to meet his current expenses. Perhaps the best way is to pay him on the first day of every month; but if this is not feasible, a vigorous and faithful effort should be made to settle with him quarterly, according to the plan of the Discipline. Few ministers have any collateral upon which to borrow money, and it is a grave injustice to force them to ask for unsecured credit in a community where perhaps they are almost strangers. The extent to which our preachers have had to do this on the poorer charges has long been one of the most trying hardships of the itinerancy, and it is high time that we were inaugurating a better system of caring for them and their families. Let us do our utmost to make progress in this direction during the year 1914, whose days are already so swiftly fleeting by.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched, sometimes even, resound with sweet music.—Phillips Brooks.

THE PASTOR-EVANGELIST.

I always have recognized the high office of the evangelist. I believe the office to be the appointment of God and that the evangelist has a place in the work of the kingdom that none other can fill. But I also believe that every pastor can be an evangelist.

The degree of a pastor's success in special soul-winning will depend largely upon the degree of his passion for souls, and his passion for souls will depend on his intelligent conception of the awful condition of a lost soul. If he will realize that there is an awful hell, and that every lost sinner is hanging just over it, and the only thing between him and it is death, and that that brittle cord may be snapped at any moment, he will find himself in an avalanche of passion to win him to Christ Jesus the Savior, who alone can change this fearful condition.

I find altogether too many pastors who are perfectly satisfied to turn the special work of soul-winning over to the few who seem to be especially called of God to this work. This is a fearful mistake. Some men are more apt in soul-winning than others, but every preacher called of God may be a soul-winner in a special way.

Dear brother pastor, what has God called us to do if it is not to win men to Jesus Christ? Surely this is the great commission, the great evangelism.

The pastor can be an evangelist if he will get the work upon his heart and exercise confidence in himself and his God in the work. No pastor can rightfully excuse himself for the lack of evangelistic power because he is strong in the pulpit as an orator, or is a good financier, or is at home in the commercial world, or is a good mixer in the social circles, or is a good pastor to take care of the sheep already in the fold. All these are above price, and will help him to be the better evangelist among his own people and in his own community, if he will but add evangelistic power.

Who could be better informed as to the need of the church and community than the faithful pastor? He is, or should be, the best prepared to discover the conditions and apply the needed remedies. It is said, and often is too true, that a stranger can come into a church and community and say and do things which ought to be said and done, but which the pastor would not dare say or do. Why is this so? Ought this to be true in any church or community? Is there anything which really ought to be said from the pulpit, which the pastor, in the spirit and love of the Master, can not say or ought not say? Is there anything which an evangelist can do which the faithful pastors ought not do? Brother pastor, would you allow a stranger to come among your people and say and do what you would not say and do, and think it all right? If the pastor has obtained the confidence of his people, that is his privilege. To them, what he says and does is right. In the evangelistic meeting it may take him longer to awaken a deep conviction and an active interest; but, when it does come, it will last longer.

How may the pastor become evangelistic, or receive evangelistic power? By meeting the conditions and paying the price.

1. He must realize that his first and highest calling is to win men to Jesus Christ.

2. He may need to separate himself from many things he now holds dear—perhaps from the pulpit he now occupies. Many a pastor is hedged in and short of evangelistic strength because he occupies the wrong place, for him.

3. He must consecrate himself to this work with persistent determination to succeed, and never give up until success comes. I find that too many pastors give up and close a meeting just when victory is at the door.

4. He must study and use the best methods of evangelistic effort. What is necessary for the success of a general evangelist may be necessary for the pastor's evangelistic success.

5. He must know how to organize his church so as to use the largest number possible in definite and special work.

6. He must know his singers, and know how to organize the largest number possible into a chorus, with a good leader at the head. I would recommend a good evangelistic singer when at all possible. It is too much for the pastor to direct the music or lead the singing; but he must keep his hand on this department if he would win.

7. He must prepare faithfully and preach evangelistic sermons. Every sermon must be intended to convince, convict, and persuade, and then it must be delivered with such courage, love, and earnestness that every word will burn its way into the heart of his audience.

8. He must know when to make an appeal, and how to draw the net. Much tact is needed at this point. It is one thing to get a fish in the way of the net, but altogether another thing to land him. So it is one thing to get a man convinced that he ought to be a Christian, but altogether another thing to get him to be one. To lose at this point, is to lose all. Hence, the great necessity of knowing how to get men to definitely decide for Christ.

9. He must learn the art of advertising, and not be too modest about it. Many pastors fail as evangelists by not letting themselves and their meeting be known. A good advertising committee is a great help in a meeting. The same advertising and preparation necessary to the success of a meeting under the leadership of a general evangelist will be necessary under the leadership of the pastor-evangelist. Many pastors fail because they do not advertise enough, and do not hold preparation meetings. If the pastor can not be present to hold the preparatory meeting, he should organize his church to do it.

For ten or more years I have used as nearly as possible the methods used by most of the general evangelists, and find that they work well. I am fully persuaded that the pastor-evangelist can succeed under the same conditions and with the same methods with which any other evangelist succeeds. Dear brother pastor, throw yourself into the work with a determination to win. Make every preparation possible. God will help you. Believe you can do it, put the Master to a test, and see what he will do for you and through you. Pray, plan, push, and persist, with a consuming passion for souls, and you will break through all hindrances to a glorious triumph in soul-winning. Read Prov. 11:30 and Daniel 12:3, "He that winneth souls is wise;" and "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—Religious Telescope.

PALMETTO LETTER.

It takes about fifty years, Meek, for a man to catch on to things in this world. The longer I live the more wisdom I see in the example of Jesus, who took thirty years to prepare to work three years. We don't start with the very thing we need most—experience. How foolish the conduct of twenty often appears to the eye of fifty! Of course, it is all for the best, and our Maker was not indifferent to our highest welfare when he started us in the kindergarten stage of existence. But for this plan of life we would have no memories of the past, and I find these are among life's most precious treasures. Their value enhances with the flight of time, and when the snows of age whiten our heads they make us in our hearts contemporaries of our youth. I have made my full share of blunders, but I wouldn't swap the glorious memories of the journey along which I made these blunders for a life without memories. No, sir! I learned some of my best lessons through my blunders. It is a great world, and I can't suggest any improvement on the Divine plan of it.

I think what is true of my own life is true of the universe. What we know to be defects and imperfections are the unavoidable conditions of moral development. The glorious fact about the universe, Meek, is that the Good is militant, and contends with Evil always and everywhere. And we are fighting a winning battle. Sometimes the cause seems lost, and we are ready to give up, and take to the woods as Elijah did. But if we are as true and earnest as he was God deals gently with us, sends an angel to give us a square meal, shows us the inner workings of his Spirit in the "still, small voice," reasons with us, and then utters the heroic, "Go, return!" and sends us back to the front to carry on the fight. No room for pessimism in this world as long as we can see the blood-stained banner of the Cross flashing through the storm and hear the great guns of God's judgments booming in the chaos. A new world will be lifted into light before we are through, wherein righteousness and peace will reign.

I have been getting some good books lately. The bright young authors whose pens are as polished as their tongues are eloquent have sent me the lucious fruit of their vineyards. When I was holding forth at McKendree in Nashville, there was a young man among the Vanderbilt "theologues" whose bright face was often seen in my congregation. Whether my preaching or the charms of the college girls drew him would not be a fair question—he was there. He has "made good." To his laurels as an eloquent and useful preacher, he has now added the distinction of authorship. Dr. Frank M. Thomas, of Louisville, Ky., has sent forth in his book, "The Coming Presence," a most intensely interesting and helpful message. It is an able discussion of a subject that has always been close to the heart of all true followers of Jesus. Dr. Thomas brings to the discussion not only the contribution of original thought, and a spiritual insight that enables him to grasp the truth, as well as a deep moral sympathy with the subject, but the rich resources of a fine scholarship. He seems to have mastered the whole literature of his theme, which is now immense, and uses it to unfold the truth as he sees it. The beauty about the book is that it is not a compilation, but the output of a mind that has convictions. Whether you agree with the author or not, he tones you up. This book will shove you heavenward. If you read it through, you find at the close a strong current bearing you on, and, from somewhere, the fragrance of flowers that bloom in the gardens of God filling the air all about you.

When we launched the game little torpedo craft called "The Epworth Era," and it was cruising around in Methodist waters, carrying consternation to all the coasts of sombre conservatism, I chanced to enlist a gallant young officer, the sparkle of whose polished blade added new lustre to our fame. He, too, was from Kentucky—Oh, yes, the "Bluegrass region," of course! Did you ever see a Kentuckian from any other part of "the dark and bloody ground"? He has written a book, and sent his former captain a copy. How felicitous the title, "When Sainthood was in Flower." It is a charming volume of Bible portraits, just the sort of book our young people ought to read. Without robbing them of their antique aspect, without divesting them of the Hebrew robes they wore, Dr. Henderson has made Daniel, and Rebecca, and Joseph, and Ruth almost appear in a modern role. They certainly afford admirable examples for us to emulate. What a fine book this would be to put in the Epworth League Reading Course. Harry's pen still keeps its diamond point—his cimeter its Damascus edge.

And here is another. It, too, is from a Kentucky source. It bears the names of two registered Blue-grass thoroughbreds sure enough, the Rev. John R. Deering, D. D., and Rev. E. L. Southgate. It is the report on "Laity Rights" made to the Kentucky Annual Conference, and adopted by them at their last session. It is a brief tract, but it is multum in parvo, which used to mean, much in little! If I were rich enough to afford it, I would print a million copies and send them out over America in the interest of Christian womanhood. Respectful and conservative—Kentucky gentlemen, born again at Methodist altars could be nothing else—it is a ringing assertion of the Scriptural truth about woman. The time has come, Meek, when we have to make an earnest effort to save Christian ideals from the disintegrating and destructive influence of modern radicalism. God grant that Southern Methodism may stand firm for the old against the new here! The Kentucky Conference honored

work, and did the cause of Christ a great service. Also it adopted this strong statement of the truth on this vexed subject. When you go to Oklahoma, bury the Laity Rights monster ten thousand fathoms deep so that nothing but the trumpets of the judgment day will be able to unearth it again. Thank God it is only a noisy "few" among Southern Methodist women who want "laity rights." Maternal rights are the concern of Southern womanhood. May it be so till Gabriel blows his trumpet!

You owe this letter to a touch of grip. "Bleeged" to stay in my room. Yet it is bright and balmy as spring out of doors. This is a delicious climate. We had a house ready for Brother Wilson; but he went right by us to Pass Christie-Ann! Well, I tell them over here that a little strip of Eden escaped the ravages of Satan; and that strip was the Mississippi Gulf Coast. Amen.

Columbia, S. C. S. A. STEEL.

STONEWALL JACKSON.

(Editorial in the New York World of May 2, 1913.)

Fifty years ago to-night there fell mortally wounded at Chancellorsville one of the great captains of the English-speaking races.

Lee, who called Stonewall Jackson his strong right arm, once said that he would have won Gettysburg if Jackson had been there. Be that as it may, the almost uninterrupted victories of the Army of Northern Virginia ended when Jackson passed away. Chancellorsville marked the flood-tide of the Confederate arms. Two months later came Gettysburg, and from thence on to Appomattox Lee's forces, despite all their marvelous courage and tenacity, were never again invincible.

Jackson's place in military history is unique. Most great reputations were made by long years of service. His career was compressed into a scanty twenty-two months, from that day in July, 1861, when Bee pointed to him "standing like a stone wall" at Bull Run, to the early May day in 1863 when he marched his corps around the front of Hooker's army, smashed in its right flank and gave the Confederacy its most brilliant victory, only to fall under the fire of his own men.

A terrible partnership was that between the Cavalier and the Puritan; between Lee, who embodied the chivalry of Virginia, and Jackson, who was a direct spiritual descendant of the men that fought with Cromwell at Naseby. In all crises the two men seemed to fight with a single brain and a single purpose destitute alike of the jealousy and intrigue that all but wrecked the Army of the Potomac.

Jackson presents a strange, appealing figure on the pages of history. He was as gentle and gracious as Lee, as silent and taciturn as Grant, as daring and audacious as Stuart or Sheridan, as relentless as Sherman, and with it all there was an intensity of religious fervor that belonged to the seventeenth century rather than the nineteenth. The war to him was a holy war. He went to battle with a prayer on his lips, and he went from battle to give thanks to God who had crowned his army with victory—

> Appealing from his native sod
> In forma pauperis to God,
> "Lay bare thine arm—stretch forth thy rod,
> Amen!" That's Stonewall's way.

Even the bullets that struck him down he regarded as providentially directed by a definite divine purpose. There is no more mendacious phrase than that of "a born soldier," but here was a man who was beyond question a born soldier—a soldier who hated war, who was dazzled neither by ambition nor glory, who fought for principle and principle alone, and whose military genius was elemental. Peace to his ashes! A united nation can be proud that he was numbered among her sons.

THE BATTLE FOR THE CHURCH PAPER.

By Rev. W. H. Jordan.

Was it a dream or was it a real vision? I saw a Christian home and in it a center table groaning under the load of secular magazines, trade and fashion journals, farm papers, local and metropolitan dailies. Above them all was the bulky, gaudy Sunday daily, apparently pompous and proud because of the universal attention accorded it in the home. It made little difference what this gossipping, irreverent, muck-raking scavanger, a very god of this world blinding the people's eyes, proscribed in England, preferred in America, uttered, all that it uttered or pictured was received by young and old with open eyes and ears.

I looked farther and saw that the house was thoroughly fortified. Other secular papers were heaped against the doors and windows, as though some terrible enemy sought to enter.

Looking outside the door, I beheld a mighty force for righteousness, a valiant soldier, the Christian paper, the denominational weekly, and the missionary monthlies trying to break in. It reminded one of Bunyan's siege of Man-Soul. The forces of the religious press on the outside called and pleaded. They even threatened that a life or a home without a Christian paper would grow more narrow, would stultify. They proclaimed their worth. They showed the goods. The wind blew the leaves about and page after page, department after department demanded its right to do good in that home. Each paper offered to come each week or month like an inspiration. But there was no response. The papers pleaded and good people sought to help and to advocate their cause.

During the siege, in one of the fiercest attacks, the man of the fortified house was cornered by a flank movement and a tremendous effort was made to accomplish the seemingly impossible. The man had been a member of the Church for many years (some said he had even been an officer, but I cannot believe this to be true, for no man would think of holding such a position and not read a denominational paper), but declared himself too busy to read the church paper. The church paper endured the insult and recalled the Teacher's portrait of the man, how that "the cares of the world and the deceitfulness of riches choke out the word and it becometh unfruitful." Then the fellow pleaded poverty, but the comforts of his home and the apparent prosperity of his business all belied his words. He had money evidently for secular papers, why not for a religious newspaper that could be read without one's feeling the necessity of a bath or a confessional. Think of it. There stood that man, the husband and head of the house, between his family and the finest Christian literature in the country. His children were growing up without forming the acquaintance of that wonderful agency for good, the weekly denominational paper.

But the stalwart weekly denominational paper was not to be put off lightly. "How can you call yourself a loyal or intelligent Christian and neglect me?" The man was cornered, blushed, and the inquisitor went on: "Think of our large church membership, and what do you know about the great agencies of the Church, educational, social and missionary? How can you pray 'Thy Kingdom Come,' and not watch the mighty movements in the world to-day? Let us in and we will keep you informed. Is it more necessary to read on farming and politics than it is on the mighty movements and modern triumphs of the Gospel? I should be first in your home; let in and kept in. More than half a hundred people have contributed heart and brain to prepare me for the mighty work I have to do in your home. Cost? I cost less than the church member's cigar, or the children's gum, or the ice cream cones. Come across, now, open up and let us in!"

But all this time the church paper was interrupted by voices from the center table and in different parts of the house: "We have a religious column!" "We carry the Sunday school lesson!". "We have a syndicate sermon by——!" The man who was cornered seemed to think now that deliverance had come, but the forces who had laid siege would not give up, but persisted until he capitulated, and opened the door. I thought the money he let loose of was the biggest he had ever seen. I even thought I heard a little scream from the bird of liberty.

But no sooner was the church paper inside and swept its eye over vast forces within than it feared it would be crushed in the conflict, beneath the load of magazines and papers, most of whom cast sinister and envious glances at the new-comer as a most unwelcome invader.

Only gradually did the attractive looking weekly paper get the attention of the various members of the family, but a wide-awake exhortation one morning, from the pastor made many friends for the paper, and to-day the church paper, so long neglected, despised and excluded, holds the fort and both parents and children find it a friend worth while, full of life, entertaining, instructive, inspiring.

I started in my reverie, and lo, my church paper was waiting in its accustomed place, eager to pour out its wealth of thought, its contributions from many minds in many lands.—Christian Intelligencer.

GUARDING THE GIRLS.

"Fifty thousand girls drop out of sight every year," a famous newspaper announces in huge type. A mere student would ask what percentage this is of all girls between, say fifteen and twenty years, and whether such loss is possible. The article apparently is based on the fact that 600 girls disappeared in twelve months between New York and Chicago. This is bad enough surely. The remedy recommended is to copy after an English association which publishes protective rules beginning as follows:

1. Girls should never speak to strangers, either men or women, in the street, in shops, in stations, in trains, in lonely country roads, or in places of amusement.

2. Girls should never ask the way of any but officials on duty, such as policemen, railway officials, or postmen.

3. Girls should never loiter or stand about alone in the street, and if accosted by a stranger (whether man or woman) should walk as quickly as possible to the nearest policeman.

4. Girls should never stay to help a woman who apparently faints at their feet in the street, but should immediately call a policeman to her aid.

Possibly these restrictions are colored by the moral overstrain apt to characterize a reformer's zeal, but it is fair to ask whether a land in which they are necessary is either civilized or Christian. Nothing Bernard Shaw says of English hypocrisy and sensuality is half so striking as this proposal to put everybody in social quarantine. If the facts sustain such contentions, the sooner we have an ironclad etiquette the better. But what a ghastly commentary on our "progress," how our cities sink their pride and become mere traps of lust and death! What is the truth of all this?—Collier's Weekly.

Church News

As a result of a recent campaign directed to that end, $150,000 has been added to the endowment of the Randolph-Macon Woman's College at Lynchburg, Va.

* * *

Mrs. Cyrus McCormick is planning to give buildings to Presbyterian mission colleges at Tsinan and Nanking, China, at a cost of $750,000.

* * *

There were 28 additions at the Scruggs Memorial Church of St. Louis on the first Sunday of the new year. Rev. H. R. Singleton is the pastor of this congregation.

* * *

It is stated that Evangelist G. A. Klein, of Nashville, Tenn., and his singer, Mr. P. M. Boyd, will spend the first three months of the year in revival work in Florida.

* * *

Four theological seminaries in Montreal—Presbyterian, Methodist, Episcopalian and Congregationalist—have united. The "Record of Christian Work" says the public approves. Probably so. But is "public approval" the standard?—Florida Christian Advocate.

* * *

Dr. R. D. Smart, one of the best known pastors in Southern Methodism, died at Charlottesville, Va., on January 4, after a protracted illness. He had filled leading pulpits in the Little Rock, Memphis, St. Louis, Louisville, and Virginia Conferences. He is stated to have been about 67 years of age.

* * *

Bishop E. E. Hoss spent Sunday, January 4, in St. Louis. He occupied the pulpit of the Cabanne Church at 11 a. m., delivering a sermon that was up to his usual high standard. He was en route to Nashville to be present when the Vanderbilt University case was argued before the Supreme Court of Tennessee.

* * *

Bishop W. F. McDowell, of the Methodist Episcopal Church, was operated on for infection of the gall bladder on December 24. He stood the operation well and is reported to be making satisfactory progress toward recovery, but his physicians have advised that all of his engagements for the next two months be canceled.

* * *

An effort has lately been made to overcome the resonance in our beautiful St. John's Church in St. Louis, which was said to be quite a detriment to its acoustics. The brilliant pastor, Dr. J. W. Lee, states that the work to remedy this defect was a perfect success and that one can now be heard in this fine auditorium without difficulty.

* * *

Rev. T. W. Lewis, pastor of the First Methodist Church of Memphis, Tenn., which has a membership of more than 1,800, has recently sent the Nashville Christian Advocate a list of 20 subscriptions and the Midland Methodist, his Conference organ, a list of 61. Brother Lewis is one of the most effective pastors in Southern Methodism, and he knows the value of the church paper in the homes of his people.

* * *

Rev. J. Edgar Wilson has been chosen Editor of the Florida Christian Advocate, succeeding Rev. D. B. Sweat, whose ill health forbade his continuance on the tripod. We welcome Brother Wilson into the field of church journalism, though we give Brother Sweat up with not a little reluctance. An assessment of $2,500 was levied on the Florida Conference for the maintenance of this journal during the current year.

* * *

Rev. H. M. Ellis, Agent for the Methodist Hospital at Memphis, Tenn., has secured for that enterprise subscriptions amounting to more than $100,000, of which amount more than $30,000 is in cash. Considering the length of time that Brother Ellis has been at work and the conditions existing in the co-operating territory, this is a most remarkable showing. Our pastors everywhere should swing the doors wide open to the Agent for this urgently needed institution and give him their hearty co-operation. The presentation of this worthy cause will not hurt the local interests in any charge.

* * *

Writing of the press of the Methodist Episcopal Church, the Central Methodist Advocate, of Kansas City, Mo., says: "During the last quadrennium our official press; that is, the presses of the Book Concern themselves, put out more than five billion pages, which, could they be placed end to end, would make a noose of light more than a million miles long. And, to repeat our favorite comparison, when we remember that it is but twenty-five thousand miles around the earth at the Equator and but two hundred and forty thousand to the moon, we get some idea of the output of our presses every year, and this output was never so large as now, and never was growing so rapidly."

THE STUDENT VOLUNTEER CONVENTION.

(We are indebted to Mr. F. P. Turner, the General Secretary of the movement for the following interesting account of the recent Student Volunteer Convention in Kansas City, Mo.).

Nearly four thousand students, professors and other representatives of seven hundred and fifty-five institutions of higher learning of the United States and Canada met at Kansas City, December 31 to January 4, in the Seventh International Convention of the Student Volunteer Movement for Foreign Missions. Two hundred and seventy-nine secretaries, missionaries and other representatives of the Foreign Mission Boards of North America; fifty-three editors and special correspondents of the religious press; three hundred and sixty-five special delegates and guests; and three hundred and fifty laymen representing the Laymen's Missionary Movement, made a total registration of five thousand and thirty-one, exceeding by nearly eight hundred the attendance at any previous Convention of the Student Volunteer Movement. The number of institutions represented was also in excess of any of the earlier quadrennial gatherings, while the presence at the Convention of nearly two hundred oriental students—Chinese and Japanese for the most part—contributed a new and unique element to the Convention personnel.

The purpose of the Convention, as of its predecessors, was to bring together the leading Christian students and professors of North America and the leaders of the foreign missionary enterprise for helpful association and conference; to consider unitedly the problems of the evangelization of the non-Christian world; to gain inspiration and a vision of the foreign missionary responsibility of the Church, and to pray and earnestly to resolve to enter with greater consecration upon the work of extending the Kingdom of Christ among the non-Christian nations.

The general sessions of the Convention were housed in Convention Hall, seated to accommodate six thousand, thus providing for a thousand Kansas City patrons and hostesses whose generosity and hospitality helped so much to make the Convention possible. Afternoon Section Conferences were held for the most part in churches of the various denominations.

The great themes of the Convention turned upon the larger discovery of God; a greater appropriation of the spiritual resources available to every worker in the Kingdom; the tragic and compelling needs of the nations of the earth, especially those prevailingly non-Christian; the characteristics, equipment and training of worthy workers for foreign service; the message they are to deliver; the development of an adequate financial base at home; and the significance of the general out-reach of North American social, intellectual and commercial life as well as that distinctively missionary.

Among the notable speakers at the main sessions were Dr. R. F. Horton of Great Britain; Bishop L. L. Kinsolving, of South Brazil; Dr. Robert E. Speer, perennial inspirer of North American students; Dr. W. D. Mackenzie, of Hartford Theological Seminary; Dr. S. M. Zwemer, Cairo, Egypt, Christian apostle among the Moslems; Prof. Charles R. Henderson of the University of Chicago, Barrows lecturer in India last year; G. Sherwood Eddy, student evangelist in Asia; Hon. H. B. F. Macfarland, the great layman of Washington; J. Campbell White, of the Laymen's Missionary Movement; Dr. Shailer Mathews, president of the Federal Council of the Churches of Christ in America; J. A. Macdonald, editor of the Toronto Globe; Hon. William J. Bryan, Secretary of State of the United States, and Dr. John R. Mott, Christian leader of students throughout the world.

Each afternoon the Convention broke up into sections, once for the consideration of specific fields, again, into denominational groups, and a third time for consideration of special problems pertaining to the promotion of missionary intelligence and activity on the part of the students. Two special groups held most interesting afternoon sessions each day—the editors of college papers, and the Chinese students, the former about 75 in number, and the latter 160 including not a few young women.

Between sessions the students interested themselves in a large and comprehensive exhibit of literature and accessories for use in up-to-date mission study classes.

More interesting and impressive than any speaker, longer to be remembered than any one feature of the program, however great, was the Convention presence itself. Probably never before in Christian history has there been so large a number of Christian college men and women together, and among these were the largest number of intending missionaries—student volunteers—ever assembled at one time. Slow indeed must have been the imagination of any delegate or visitor which was not set aglow by the sight; ideals of life service already high were being heightened; consecration already genuine was being deepened; views of world need and world opportunity were being broadened; the lives to be devoted to foreign service, already significantly numerous, were being added to hour by hour. In such a presence and amid such processes, significant for the extension of the Kingdom to earth's farthest bounds, were the days spent.

At the farewell meeting on Sunday night there was read the honor roll of several volunteers who had died during the four years since the convention of 1910; a large number of volunteers who are expected to sail during 1914 stood while in prayer and song they were commended to the Father's care; and farewell charges were delivered by Mr. Eddy and Dr. Mott.

DOES NOT LOOK WELL.

In the face of the fact that the matter is in the courts, and that the great majority of the annual conferences of the Methodist Episcopal Church, South, have officially spoken with the greatest plainness and emphasis against the acceptance by Vanderbilt University of the million-dollar gift of Mr. Carnegie, the Board of Governors of the medical department of that university, organized under the provisions of Mr. Carnegie's offer, has met and taken active measures looking to the carrying out of the plans. This looks to outsiders very much like a bold defiance of the action of the Bishops of their Church, of the will of the Church, and of the very courts in which the case is still under consideration. It looks, too, as if the conviction prevails in the minds of the advocates of the reception of the Carnegie gift that the amount of the latter is so great that in the end all opposition must break down. Shall money rule?—Presbyterian of the South.

"If there is anywhere on your horizon a spot of light, fix your eyes upon it and turn your thoughts away from the clouds which may cover the rest of the sky. One spot of blue is worth a skyful of gray."

Secular News and Comment

Over 900 nurses are employed in the Moscow Hospital, the largest in Europe.

* * *

The number of immigrants to the United States during the last year was 1,197,892.

* * *

It is estimated that 674 persons were killed by automobiles at street crossings in this country last year.

* * *

Of 558 immoral women examined before the Chicago morals court, the education of 28 equaled the eighth public school grade, of 296 the fourth grade, of 186 the third grade, and seventy-eight could neither read nor write.

* * *

According to report, the cotton mills of the United States consumed 5,786,330 bales of cotton in the year 1912-13, as compared with 5,367,583 bales for the year previous. This was the largest consumption in the history of the industry in this country, exceeding the average for seven years by 851,253 bales.

* * *

Orville Wright, the inventor of the aeroplane, is said to have invented a stabilizer for aeropianes in flight, the value of which may be very great. It is supposed to reduce the danger of flight to a minimum and make it comparatively safe and practical. We may expect much more rapid progress in aviation in the next few years than in the decade just passed.

* * *

In addition to the large dry dock to be built near Quebec, we are shortly to have another of about equal size on the Atlantic Coast at South Boston; both are to be built to accommodate the largest steamers. The latter dock is to cost $3,000,000, and the International Mercantile Marine, the Cunard and the Hamburg American Lines have agreed to pay $50,000 a year for twenty years in compensation for its use.

* * *

The gross earnings of all American railroads for the first two weeks in December, 1913, was $16,798,962, which is a loss of $980,582, or 5.5 per cent less than the gross earnings for the same two weeks in 1912. Nearly all of the roads in the West and Southwest report decreased earnings while the railroads in the South show no decrease. Among the roads showing important increases are the Southern Railway, the Louisville and Nashville, Mobile and Ohio, and the Cincinatti, New Orleans and Texas Pacific.

* * *

Marked progress has been made during the past year by the Playground and Recreation Association of America. The total expenditure for this service during the past twelve months has been $5,700,000, an increase of $1,500,000, or 33 per cent over that of 1912. New playgrounds for children were established in seventy cities during the year. We are glad to note that good progress has been made in New Orleans in this essential part of the child's education and welfare.

* * *

In his discussion of the high cost of government in the Saturday Evening Post of January 3, Senator Burton of Ohio makes the assertion that we spend more in one day now than we did in one year in 1790. He says, that "our national budgets have flourished with tropical luxuriance," and that, "during the last four years of unbroken peace we have spent $829,000 more than during the four years of frightful warfare between the States." The presentation of this subject is instructive and interesting and should be widely read.

* * *

In the judgment of a high canal official, the Panama Canal will be in condition to pass vessels across the isthmus in about seventy days. It appears to be impossible to fix the exact date for the opening. After the removal of the Cucaracha slide, which blocks the cut at Culebra, and the other smaller slides in the same locality, it is estimated that it will take several months to train the operating force before the waterway is formally opened to commerce. Thus it seems that this wonderful gateway which will open up to us the new South America with its almost fabled resources, is now nearing completion.

* * *

We quote from the Commercial Appeal of January 6 some startling census facts and figures, given by William F. Feagin, Superintendent of Education, to the county superintendents in conference at the Alabama Capitol. Among other things he showed that within the past decade the value of farm lands increased 116 per cent in Alabama as against 118 for the entire Union; that the excesive cost of transporting crops, due to bad roads, is more than a billion dollars; that 83 per cent of Alabama's citizens live in rural communities, compared with 88 per cent ten years ago; that 30 per cent of the children in 429 country schools, representing 37 counties "show physical defects of sufficient gravity to retard seriously their development," and that less than one-fourth of the 429 rural schools are found to have sanitary arrangements which meet the minimum requirements, the inevitable result being a heavily polluted soil actually constituting a part of the children's playground. We agree with Superintendent Feagin, in his declaration that 'ere long the most valuable of all arts will be the art of deriving a comfortable subsistence from the smallest area of soil,' and that our supreme need, if our economic, sanitary, social, educational and spiritual status is to be materially bettered, is an organization in each community that will eliminate every hurtful agency, inhibit every negative one, and stimulate every positive one into harmonious co-operative relationship through some systematic plan for social betterment.

SOME OBSERVATIONS ON BAPTISM.

Mr. Editor: Brother Sharbrough makes quite a blunder when he says that our "English Bibles" (King James translation, I suppose he means) say that Jesus "went down into the water." No such statement is made by Matthew, Mark, Luke or John, and they tell us about all we know concerning the baptism of Christ. I have never known an intelligent, well-informed immersionist to make that claim. That is the claim that our modern Methodists and Presbyterians are making for them. I took an itinerant Methodist preacher and a Presbyterian lady to task on that statement just a few months since. The preacher was so sure that the Bible says that Jesus "went down into the water" that he drew his sword and made fight, but he soon retreated in defeat from the field.

Brother Sharbrough also shows a serious lameness when he says that Christ might have gone down into the water and received baptism by affusion. There could have been no occasion for Christ to have gone down into the deep, muddy, cold waters of the "rushing Jordan" if he was baptized by affusion. If he went down into the water, he went down into it to be immersed, and he was immersed.

If Brother Sharbrough will examine the American Standard he will read in Matthew that Christ came "up straightway from the water," and no foot note is given, which shows that all the members of the committee were agreed that that is the correct translation. Also in Luke 3:16 and Acts 11:16 they inform us that John the Baptist baptized "with water." In both instances all the members of the committee were agreed that John the Baptist, according to St. Luke, baptized with water, and not in water. On the contrary, where they render in, into water, or in or into the Holy Spirit, they give the foot-note "or with," which shows that they entertained considerable doubt concerning the doctrine of immersion and that the preponderance of verbal evidence is in favor of affusion. They were sure that John baptized by affusion; they were not sure whether he or any other person baptized by immersion. Two-thirds of this committee, I am informed, were immersionists.

While I am on this subject, Mr. Editor, I will give two concrete examples of how easy it is to put to confusion an exclusive immersionist.

To a Baptist who was pressing the contention that not anything except immersion in water is Christian baptism, I put the question: "Where did Philip find water in the city of Samaria to immerse his converts?" A perplexed and confused frown is the only answer that I have yet received. Jacob, as you remember, had to dig a well there to get drinking water and water for his cattle.

Another exclusive immersionist was rather boastfully contending that Christ's burial was given by St. Paul as the true symbol of Christian baptism, and that, therefore, immersion in water alone is Christian baptism. I said: "If I were to dig a pit, put a Christian convert in it, dip water with a bucket and pour on him until he was covered with it that would be a complete symbol of our modern burial by interment; but would you accept it as a case of immersion?" No answer was returned except a look of confusion, which forcefully expressed the weakness of the doctrine of immersion when viewed in the light of its strongest arguments.

Christ was not buried by interment—interment is the most complete likeness to immersion that we can find—but burial by interment is burial by affusion. Throwing dirt on a dead human body with spades and shovels, is more like affusion than immersion. "WESTERNER."

CALLED HOME.

Dear Dr. Meek: My precious mother, who was 90 years old the 13th of October last, peacefully passed away last night at her home in Gallatin, Tenn. She had been a Christian since her childhood and a member of the Methodist Church for more than 70 years. My wife and I visited her immediately after the session of our Conference. She reared eleven children of her own and had been a widow since August, 1869. God was good to spare her to such a ripe age, but oh, how sad it is even now to give her up! JNO. W. BELL.

January 10, 1914.

(Our heart goes out in tenderst sympathy to Brother Bell in his bereavement. The passage of one's mother into the sphere invisible is one of the greatest earthly losses that one can sustain. We pray that the Holy Spirit may comfort every one who has been made to feel lonely and sad by the home-going of this faithful servant of the Master.)

A PASTOR COMPLIMENTED.

One of our North Dakota pastors who had given special atention to the prisoners and outcasts in his town was recently intercepted by one of the community's worst while on his way to the station to attend Conference. "You are not going to leave us, are you, preacher?" he asked with some concern. "I cannot tell," replied the parson. "No Methodist preacher knows where he will be next year. I may not come back. I cannot tell." With a serious look of deep concern the poor fellow asked next, "What will us poor bums do then?"

What a compliment to this preacher! We have since learned that he went back (to Rugby, N. D.) and among those to welcome him, we trow not, is the "hum" who felt that his removal would be a personal loss.—Northwestern Christian Advocate.

PORT GIBSON DISTRICT.

The district stewards, lay leaders and pastors of the Port Gibson District will please meet in the Methodist Church in Port Gibson at 3:30 p. m., January 27. The meeting will continue overnight and a good part of the following day. Let us have a full attendance. Pastors are urged to be present. Dr. Holloman will make ample provision for the entertainment of all. Come praying for the presence of the Holy Spirit.

T. W. ADAMS, P. E.

PREACHER WANTED.

For Vermillion Circuit, Lafayette District. Good parsonage, partly furnished; four appointments—one reached by water; $350 to $400 to the right man, with $75 missionary appropriation. Plenty of hard work. Strong man with small family needed. Address,

JAMES I. HOFFPAUIR, P. E.

Rayne, La.

The measure of a man's Christianity is the occupation of his mind and heart with the truth as it is in Christ Jesus.—Alexander Maclaren.

"The lenient God, tolerant of sin as of all else, too kind to punish and too gentle to be wrathful, may be a desirable evolution of the deity according to the modern mind, but it is certainly not the God of the Bible."

OUR WORK IN BRAZIL.

By Dr. John T. Sawyer.

Not much is known by our people about Brazil. One writer says of it: "Physically, Brazil is one of the most remarkable countries in the world. Its shape suggests a huge fan. Its handle is the narrow strip that slips down between the Atlantic Ocean and the Argentine Republic. The body of the fan spreads out northwestward toward the Andes Mountains and northeastward along the Atlantic shore. It comprehends the heart of South America. It would take another Texas added to the United States to make this country as large as Brazil."

Bishop Lambuth says of it: "South America has been called the neglected continent. It is a fact that the unpenetrated area in the center of Brazil is greater than that yet unexplored in Africa. Some heroic man like David Livingstone is needed who will penetrate the recesses of the forests and trace the tributaries of the Amazon until he shall have mapped out that vast territory and discovered its populations. It is estimated that there are 2,000,000 Indians in this section, one tribe of whom are cannibals, and another are head hunters like the aborigines of Formosa." Speaking of the Amazon River, which runs through the northern section of Brazil, he says: "This river may not be the longest in the world, but it is the greatest, and empties two and one-half times as much water into the ocean as the Mississippi. It drains a basin containing a million miles more territory. A United States gunboat has entered the mouth of the Amazon and traveled one thousand miles to the city of Manaos, and then steamed fourteen hundred miles farther. Adding the tributaries of the Amazon, we have a grand total of 27,000 miles of navigable water, or a distance greater than the circumference of the globe."

The Republic of Brazil, with its twenty States and its nearly 20,000,000 inhabitants, is a heathen land, the vast majority of its inhabitants being grossly ignorant, superstitious and immoral. They have no open Bible; the Virgin Mary being substituted for Christ, the people worship at her shrine. Protestant Christianity entered Brazil in 1860. The M. E. Church began work there in 1874; and the Southern Methodists, with Rev. J. J. Ransom of the Tennessee Conference as missionary, started work in 1876 with three American and no Brazilian members. Our Woman's Board entered Brazil in 1881, sending out Miss Mattie H. Watts of Louisville, Ky., who opened work in Piracicaba. We learn from the Annual Report of Board of Missions published last May that we have in our two Conferences in Brazil 18 men and 22 women in the Brazil Mission Conference and 6 men and 4 women in the South Brazil Conference, making 50 missionaries. The native workers are 17 traveling preachers and 10 local preachers in the Brazil Mission Conference and 6 traveling preachers and 10 local preachers in the South Brazil Conference, making 43 traveling and local preachers. There are 5 districts and 45 pastoral charges in the Brazil Mission Conference, and in the South Brazil Conference 2 districts and 13 pastoral charges, making in all 7 districts and 58 charges. The statistics of last year showed a membership of over 7,000 in the two Conferences and the number must have been increased by some hundreds up to this time. There were reported 124 Sunday schools, 344 officers and teachers, and 5,083 scholars; also 64 Epworth Leagues, with 2,333 Epworth League members. There are at least 5 self-supporting churches, and there was last year about $17,000 collected for the support of the ministry, and for missions nearly $6,300, and for Church Extension within 34 cents of $4,000. Those statistics show that there were 43 church buildings, 9 missionary residences and native parsonages and 6 school buildings, making the estimated total value of mission property about $475,000. The increase since on this item may now make the estimate considerably greater. One of the school buildings is valued at $15,000. Bishop Lambuth at the Junaluska Conference said that "in addition to the splendid showing made by these figures there should be mentioned Granbery College, one of the leading Protestant schools for young men in the Republic, and the six boarding schools and colleges for young women under the auspices of the Woman's Missionary Council. Our women have shown great wisdom as well as zeal in the development of an educational work which is reaching hundreds of the youth of the land, touching scores of homes, and helping in an intelligent way to intrench Christianity in the centers of population and of activity."

The South Brazil Conference was organized in 1910, and it is declared of our people there that "their liberality and zeal know no bounds. One congregation paid all of its assessments, voluntarily increased its assessment one hundred per cent, and made a thank offering at Christmas of $400 for evangelistic work. These people contributed ten dollars per capita during the past year."

The last report of our Mission Board states as follows: "Of our Latin-American fields, Brazil has now taken first place—a position once held by Mexico, where recently political disturbances and other obstacles have checked the march of progress. Like most of our mission fields, Brazil is feeling keenly the need of more churches of the better type. We have reached a stage in all of the fields where, to do our work as it should be done, we must rise up and build. Granbery College, the Collegio Piracicabano, the Collegio Uniao, and the People's Institute at Rio are typical institutions. Their influence and that of the schools at various other points will more and more be felt as the people of Brazil come more and more to recognize their own need and the contribution which these institutions can make toward meeting it."

Bishop Lambuth wound up his report on Brazil at the Second General Mission Conference, held at Lake Junaluska, N. C., June 25-29, 1913, with these words: "A vigorous type of Christianity is needed for Brazil. Given such a type, working with the leaven of the Gospel, we may confidently expect to see the forty per cent of illegitimacy and the eighty-five per cent of illiteracy wiped out and a general toning up in morals. The Republic needs thoroughly trained Christian teachers and preachers—Americans and Brazilians—who will do honest work, hold up the highest standards, and live what they teach. This is one of the most hopeful fields in the world. When one thinks of the growth of Protestantism, nearly fifty thousand strong, in the face of Romish misinterpretation, opposition, and abuse, one concludes that it has been one of the most fruitful. The common people hear the Gospel gladly. To them it brings freedom from bondage, comfort in sorrow, and a new and larger life. To them we must go or be untrue to the command of our Lord.'

In the list of American Missionaries in Brazil, I find the names of the following three who are accredited to Louisiana: Rev. George D. Parker, Petropolis, Brazil, appointed in 1901 and Miss Helen Johnston, Ribeirao Preto, Brazil, also appointed in 1901; and Frank M. Long, Juiz de Fora, Brazil, appointed in 1913. Brother Parker was, in his boyhood, a member of Felicity Church, New Orleans, during my pastorate there, and was a glorious helper in the church work and an enthusiastic Epworthian; and, since he has been in Brazil, he has accomplished much, being a divinely approved and tireless worker for the spread of the Master's kingdom among the Brazilian millions of heathen. Miss Johnston's record is also one of thorough devotion and eminent success. Brother Long has doubtless thrown himself deep and altogether into the battle for souls in Brazil.

A quarter-million of dollars is certainly needed to be put into the Brazilian field, and our great Church with its immense membership could send that amount to Brazil this good year, and have many millions left. May Southern Methodism make a mighty effort to send money, men, and women in abundance, and may the prayers of faith and the baptism of the Holy Spirit go with them! Where does the money go anyhow? I saw a list not long since headed "How Americans spend their money." Here it is:

Foreign Missions	$ 11,600,000
Chewing Gum	25,000,000
Church Work at Home	290,000,000
Confectionary	290,000,000
Soda Fountain Beverages	415,000,000
Tobacco	700,000,000
Jewelry and Plate	900,000,000
Intoxicating Liquors	1,600,000,000

I saw another list of "Annual Gifts for Foreign Missions." Here it is:

	Average per Member
Reformed Church in America	$2.45
United Presbyterian	2.33
Southern Presbyterian	1.71
Northern Presbyterian	1.50
Congregational	1.09
Protestant Episcopal	.82
American Baptist	.80
Methodist Episcopal	.76
Disciples	.47
Methodist Episcopal, South	.46
Southern Baptist	.25

Our Church, you see, is next to the foot, not averaging 50 cents per head. Let us pray over this showing and, God helping us, do greatly better than this. One dollar a head would move us up considerably in the column.

I cannot close this paper without a direct reference to our dear women; and I have this to say, that without the great work they are doing—you know they have not the purse strings and are called the weaker sex, which is not true in the matters relating to church and Christianity—our showing would be much smaller and many a wheel of progress would have to stop. Our women in Brazil have nearly, if not quite, as large a part in our work there as have our men. A 1912 leaflet has the following in regard to the work of Miss Watts, the first missionary sent out by the Woman's Board: "Twenty-seven years ago a lone woman in a rented room struggling for three months with a single pupil; to-day in the same city on the ground formerly devoted to bull-fighting is a college that makes the enemies of truth tremble. It is considered to be the source of all that is best in the public schools. It is acknowledged by health officers to be one of the most hygienic buildings in the State. Collegio Piracicabano is feared and hated by its enemies and loved by those who love mankind. This college and seven more like it have grown from the sowing twenty-seven years ago, and the sower is seeing the harvest. Many who sent out the lone missionary have gone to their reward; but God has answered their prayers and rewarded their self-sacrifice in a measure greater perhaps than their faith and with results greater and more far-reaching than their successors comprehended. There are now eight flourishing stations under our Board in Brazil, with twenty-four missionaries doing splendid work."

One, writing of Miss Watts and her work, had this to say: "Then, too, there is the story of a blessing not accorded to every worker in the Master's vineyard—the story of how he allowed her to see the fruits of her labors and one day to stand surrounded by a great multitude of her own spiritual children and with her own hands to seal the corner-stone of the school building which was to bear her name and to give to the girls of Brazil that which she had given her best years to secure for them—a chance to know her Lord and their Lord—and to see in the place of the old bull-ring the beautiful college of her desire—The Piracicabano with the Martha Watts Annex." Not many women may be favored as are our missionary women in Brazil, but all of the sisters who have to stay at home may pray the prayers of faith daily for those who have gone thither, and they may give of their substance liberally to support the sisters at the front. One soul is priceless—planets of solid gold would be outweighed

by one soul—and there are many millions in Brazil and all over this world who must perish unless we personally carry or send by others the glorious Gospel of the blessed God, telling of Jesus who "came to seek and to save the lost," and who is "able to save unto the uttermost" all who come unto God through him.

The Home Circle

BEFORE I GO TO BED.

Each evening as the clock strikes seven,
Directly after tea,
My mamma gets me dressed for bed,
An' then she cuddles me;
Sits down in her own rocking-chair
An' takes me on her knee.

She tells me then such lovely tales,
How all the stars and flowers
An' clouds are splendid casties grand
With shiny rainbow towers.
I find that I would like to stay
An' listen there for hours.

An' 'fore she kisses me "good-night"
She softly strokes my hair,
While I kneel down beside her knee
An' say my evening prayer.
An' when she tucks me safe in bed,
She says I'm in God's care.

So I'm not frightened in the dark,
'Cause mamma says it's clear
That children who have trust in God,
Need never have a fear;
For angels watch them as they sleep,
And God is always near.

—The Presbyterian.

THE CATCHING SMILE.

"Everybody smiled at me. They were all nice people that we met out walking," delightedly reported the tot who had just returned from the park.

"Bless the child, it was her own sweet little smile, ready for everybody, that made them all smile back," laughed the maid who had been along.

If you give good will, you will receive good will in return. Most people will respond to your good opinion of them by thinking well of you. And not the least pleasant thought will come with the knowledge that your smile is helping others, quite as much as their smiles help you.—Comrade.

THE WAYS OF TWO MOTHERS.

Two boys, John and Henry, were caught by their mothers reading "The Boy Burglar of Chicago." John's mother took her boy's copy away from him, threw it into the ash-pan and forbade him to read any more such books under penalty of "a good sound thrashing." That afternoon the mother went out, and John, of course, got the book out of the ash-pan and finished reading it, as any normal boy would do.

Henry's mother suggested that they read the book together. Mother read it out loud, and somehow it didn't sound right to the boy when the story came from his mother's lips. "It isn't much, it is true," said the mother, "but let us finish it." But the boy protested. "Well," said the mother, "suppose we read a story like it, but which I think is better." The boy was interested, and the mother read "Robin Hood." The boy voted it "great," and asked John to come over the next day and listen to it. Then the mother continued with "The Boys' King Arthur" and Fenimore Cooper's "Leatherstocking Tales." Meanwhile "The Boy Burglar of Chicago" lay on the library table where Henry could get it, but it was never taken up nor finished.

It was simply two ways that two mothers handled the same situation, but secured different results.—Southern Churchman.

A STORY OF LAFAYETTE.

During Lafayette's visit to America in 1824, he was everywhere honored. Once, when passing through a village where the entire population turned out, he saw an old soldier in Continental uniform. The old veteran drew himself up in the stiff fashion of the old-time drill and gave the military salute. As Lafayette made the return signal, tears started to his eyes. The tattered uniform, the ancient flint-lock, the silver-haired soldier, even older than himself recalled the dear past.

"Do you know me?" asked the soldier.

"No, I can not say that I do," was the frank reply.

"Do you remember the frosts and snows of Valley Forge?"

"I shall never forget them," answered Lafayette.

"One bitter night, General, you were going the rounds at Valley Forge. You came upon a sentry in thin clothing and without stockings. He was slowly freezing to death. You took his gun, saying, 'Go to my hut. There you will find stockings, a blanket and a fire. After warming yourself, bring the blanket to me. Meanwhile I will keep guard.'

"The soldier obeyed. When he returned to his post, you General Lafayette, cut the blanket in two. One half you kept; the other half you presented to the sentry. Here, General, is one half of that blanket, for I am the sentry whose life you saved."—Herald and Presbyter.

"SUNNY BOBBIE."

"Sunny Bobbie" was the pet name given him in the home, where he was, indeed, the sunshine of a shut-in mother and careworn sister. No matter how gloomy the weather, his cheerful whistle could be heard as he went about his work at home, and when on his way to and from school.

"Mother," he said one Sunday night, as he leaned against her hair, "teacher talked a long time to-day about doing things to make other folks happy. She said there were always things we could find to do, if we tried, to brighten some life or make glad some sad heart. I have wondered what I could do. You know I can't give money, and haven't time to spare to work away from home. Of course, I am counting on doing big things when I am a man, but I would like to begin right now."

"My dear little son," said his mother, tenderly, as she drew him down and kissed his rosy cheek, "you have already begun. You bring joy to our hearts every day, and both sister and I long for the merry whistle which tells of your coming, and which sounds so cheerful as you go about your work."

"Why, mother, I just naturally love to whistle and sing," said Bobbie; "but I never thought of its helping anybody, and I am sure glad if it helps you, dear mamma, shut up in this room so long."

He did, indeed, sing naturally as a bird, with a sweet, if untrained, voice.

On his way to school, Bobbie had to pass the shop of a blacksmith, whose heart and conscience had become hardened and seared with sin. One morning Bobbie passed, singing "How firm a foundation," and as the blacksmith was not busy just then, he listened. This, he remembered, was his mother's favorite song, and tender memories began to stir in his hard old heart, and thoughts of the long ago came trooping in to soften the hard crust formed by selfishness and indifference. How often he had heard his mother's voice uniting with the congregation in singing this grand old hymn in the country church near his boyhood home! When the dying hour came, she had asked them to sing this song, and had tried with feeble voice to join in the last two verses. Tears began to roll down the furrowed cheeks of the old man, and as Bobbie's voice died away in the distance, he buried his face in his toil-hardened hands, and wept bitterly.

In the afternoon Deacon Haley came to have his horse shod. He noticed the subdued manner of the old blacksmith, and the absence of the profane language he habitually used. The horse shod, the deacon still lingered, hoping he would tell him his trouble, and he had not long to wait.

"Deacon," said the old man, "you have been praying for me these many years, I know, and you have tried time and again to talk to me about my soul's salvation; but it seemed my old heart was so hardened, and I had wandered so far away from my mother's teachings, that nothing could reach me. But this morning something happened to make me think, and I am a miserable man, deacon, and I want you to pray for me right now."

Together they went into his house, and the deacon prayed earnestly and talked long with him, quoting the precious promises in God's Word for such as he, if they will repent and seek him with their whole heart. After a while the light of peace flooded his heart, and joy gleamed in his eyes, and his friend left him rejoicing in his new-found happiness. The following Sunday he united with the church, and in the afternoon he went to the home of Bobbie's mother, and told them how his singing had been the blessed means of bringing this new-found happiness. We may be sure the mother's heart sang for joy, and Bobbie was a happy boy when his mother told him the good news, saying: "You see, my dear boy, there are ways of accomplishing great good, even if we don't have money and time to give. Just go on being brave and cheerful, and God will bless my Sunny Bobbie in bringing good to others."—Baptist Boys and Girls.

God sometimes washes the eyes of his children with tears in order that they may read aright his providence and his commandments. — Theodore L. Cuyler.

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Editorial

THE VANDERBILT SUIT.

The Vanderbilt lawsuit was argued before the Supreme Court of Tennessee, in Nashville, last week, Mr. C. C. Trabue and Mr. J. J. Vetrees appearing for the majority of the trustees, and Messrs. Fitzhugh, Biggs, and Judge E. C. O'Rear for the Church. The case is now in the hands of the Court, but it is thought that two or three weeks may elapse before a decision is rendered. What the verdict will be we have no means of knowing. There is no doubt at all but that equity and right are on the side of the Church, but unhappily the technicalities of the law do not always coincide with justice. The recalcitrant trustees appear to have kept up to the very last their reprehensible manipulating tactics; but of the latest of these, we shall not speak specifically now, though we may do so later.

We take from the Nashville Tennessean the following paraded utterance of Major Vertrees, who made the closing speech for Dr. Kirkland and his followers: "When you unite Church and State, you do not make the State any more religious, but you make the Church more secular. **When you unite the Church with an educational institution, you do not make the Church any more enlightened, but you make the educational institution more 'churchy.'"** The latter sentence certainly embodies a remarkable outburst of logic! Think of men claiming to be good Methodists standing sponsor for such an utterance!

The argument of Mr. Fitzhugh, who closed the case for the Church, is said to have been one of the ablest and most eloquent ever heard at the historic Tennessee Capital, where great legal giants have so often clashed. Referring to his masterful discussion, the Tennessean said: "Mr. Fitzhugh, in his address, alluded to the fact that the Methodist Church had been criticized in the brief of the trustees for not having given more funds to the University. He denied that the Church had been niggardly, but he said that he had never witnessed any example of liberality on the part of the Board of Trustees. "When," he asked, "did they ever give a penny to this institution?" He resented the attacks made upon Bishop Hoss in the brief of the trustees. He said that these attacks had come because the Bishop had had the courage to take up the gage of battle when the rebellion began and to stand like a faithful sentinel for the rights of the Church."

As we have said before, that Bishop Hoss, because of his unwillingness to see the rights and property of the Methodist Episcopal Church, South, wrested from her, should be singled out and have such indignities heaped upon him by the hired counsel of the trustees, is a crying shame. His colleagues in the episcopacy, almost to a man, are standing with him on the issues involved, as are also an overwhelming majority of the rank and file of Southern Methodists. It is true that in nearly every Conference there is a little band of bushwhackers who, lacking the courage to come out in the open and confess their real sentiments, are discreetly sneering and striking at Bishop Hoss and those who have stood with him, as opportunity admits. But they dare not let the great body of our preachers and people know the true secret of their hostility to those who have championed the cause of the Church in this great contest. Compared with the course of those who have pursued this policy of cowardly and underhanded antagonism, that of the trustees, bad and indefensible as it has been, is far preferable.

Nor is it difficult to foretell what these bushwhackers will do in case the Church should lose in the lawsuit. They will come quickly from under cover and loudly declare: "I always thought so; Bishop Hoss and those who have co-operated with him are responsible for the loss of the University." But nothing would be more untrue. But for Bishop Hoss and others who have stood resolutely with him, the University would have been alienated from the Church without even an effort to save it. Bishop Hoss has done his duty nobly and grandly, whether we win or lose. He who battles courageously for truth and right and unselfishly suffers in the conflict, does not need victory to make him a hero. The fame of Lee as a man and as a soldier was not lessened because the flag of the stars and bars went down at Appomattox; nor will the place of E. E. Hoss in the hearts of our people or in Methodist history dwindle to any appreciable extent if the cunning machinations of lawyers shall succeed in spoliating the property of the Church. The story of the brilliant and fearless fight that he has made will forever command for him a high rank among the bravest of the brave and the knightliest of the knightly.

"COURAGEOUS CHRISTIANITY."

Under the above caption, the Lincoln (Neb.) Journal recently contained the following utterance:

"A man without the courage of his convictions is no man at all. He who is not willing to suffer for the sake of the truth is no friend of the truth. Two weeks ago three converts, under the ministrations of a local evangelist, gave testimony to the faith that was in them by cheerfully submitting to the ordinance of baptism in the good old-fashioned way of complete immersion. Near the boat landing at Lake Sisseton a section of ice was sawed out, and about this forbidding gap a considerable number of people gathered to witness the solemn ceremony. Some may question the efficacy of baptism as a saving ordinance, but we doubt if this occasion and experience will ever be forgotten by those who took part in it."

We quite agree with our northwestern contemporary that these converts are entitled to admiration for their splendid adherence to their convictions, no matter what one may think of their views. Persons who were willing "to go down under the water" under such circumstances certainly must have been tremendously in earnest, and that is what it takes to make a good soldier of the Cross. There was nothing easy-going in the manner of getting these candidates into the Church—a criticism that we often hear passed upon our modern methods of securing additions to our flocks. Though we differ from them radically on some points, there are many things about our immersionist brethren, particularly the Baptists, that we sincerely admire. They usually stand for something, and they work with a zeal and vigor that are well worthy of emulation.

THE VALUE OF PRAYER.

A writer sets down some of the benefits of prayer in the following impressive manner:

"Are you full of peace? Pray! Prayer will preserve it to you.

"Are you tempted? Pray! Prayer will sustain you.

"Have you fallen? Pray! Prayer will raise you.

"Are you discouraged? Pray! Prayer will reassure and comfort you."

THE HOME.

"Whereas there are to-day many and strong forces, commercial, professional, political, social and ecclesiastical, tending to break down the power and influence of the Home, therefore, be it

"Resolved, That we will do all in our power to defeat these hurtful tendencies, and to re-establish the Home in its rightful and royal place, by preaching from the pulpit, by personal appeal in the homes of our people and by so arranging our church services as to afford the Home a better chance.

"Resolved further, That we call on all ministers of the gospel and all Christian people everywhere to join us in this effort in behalf of the sanctity and supremacy of the Home."

The foregoing resolutions were adopted by the Mississippi Conference in its recent session at Natchez. This utterance was a needed and timely one, and it sets up a banner in the right direction. The well-regulated Christian home is the mightiest agency for righteousness on our planet, and should it ever wholly cease to exist, not much of value will be left in our civilization. In our opinion, the thing which to-day is most menacing the Christian home is the feminist movement. If any one thinks that we have no foundation for such a statement, let him read the article entitled "Feminist Intentions," by Mr. W. L. George, of England, which appeared in the December number of the Atlantic Monthly. The truth is, the agitation in behalf of so-called woman's rights is being viewed far too superficially. Our leaders and legislators need to study this question and see what it really involves before they undertake to deal with it. They should not let gallantry thrust reason aside and influence them to aid in bringing disaster upon the nation and the world.

PERSONAL AND OTHER NOTES.

Rev. H. C. Morehead, of Sidon, Miss., has been spending some days at Jackson, Miss., in the interest of prohibition legislation. He is a wise and tactful leader in such matters.

Bishop W. B. Murrah spent a part of last week in Nashville, Tenn., where he attended the trial of the Vanderbilt University case in the Supreme Court. He is one of the committee of three appointed to represent the College of Bishops in the management of that suit, the other two being Bishops Candler and Denny.

We acknowledge ourselves indebted to Mrs. Mattie L. Lee, of Monticello, Miss., for three subscriptions sent in on the 9th inst., and some generous words of commendation. The Advocate is fortunate indeed to have such friends as she. It is they who constitute the real strength of our paper, and who keep it going.

The Delhi (La.) Progress of January 10 says: "The new Methodist minister, Mr. V. D. Skipper, comes to our town with the most glowing recommendations. He is said to be one of the strongest preachers in the Louisiana Conference, a good mixer, and a real church builder. He will preach his first sermon here to-morrow."

Rev. J. A. Poe, of Sidon, Miss., was in Jackson, Miss., last week looking after some humanitarian legislation, in which he is interested. It gave us pleasure, while in that city, to grip his hand and exchange greetings with him.

Rev. A. J. Gearheard has recently spent about a week in the extreme southern portion of the State in the interest of the mission work which he proposes to project in that section. He reports the field to be a needy, but promising one. The Rayne Memorial Church of this city will largely aid in financing this missionary enterprise.

Sister J. A. Randolph, the wife of Chaplain Randolph of the United States Army, and her daughter, Mrs. McDonald, are now in New Orleans and will remain here until June. They came to be with Mr. V. P. Randolph, Brother and Sister Randolph's only son, who is taking a medical course in Tulane University. They are residing at 1508 Conery Street.

The Algiers Methodist Episcopal Church, South, is showing commendable activity under the leadership of the present pastor, Rev. R. M. Brown. A vigorous effort is being made to bring the Sunday school up to a high standard of efficiency, and the other departments of the work are not being overlooked. There are some choice people in this congregation.

Rev. S. B. Myers, of Senatobia, Miss., writes: "I am pleased with this work and am hopeful of a good year. We have been most cordially received and everything so far has been favorable. Congregations have been good in spite of the inclement weather. The church feels that a great revival is needed, and we are planning and praying for it.

The Protestant Ministers' Association of New Orleans has appointed a committee to try to secure the services of "Billy" Sunday for a revival campaign. It is composed of Bishop Thirkield, Dr. George Summey, Dr. J. M. Henry, the Rev. Mr. Brengle, and Rev. F. D. Macey. We should like very much to see Mr. Sunday come to the Crescent City and conduct a meeting.

It was our pleasure to spend a day in Jackson, Miss., last week. In the evening we called on Major Millsaps and spent a delightful two hours in his home. We never saw him looking better or found him in a more genial humor. We were also pleased to meet on the street Dr. A. F. Watkins and Professors Swartz and Burton, who reported things to be in fine condition at Millsaps College.

Rev. L. A. McKeown writes: "We are delighted with Byhalia. We have found a good, kind people, who have given us a cordial reception. My health is improving, and I am at work for the Master." We are pleased to have this good news from our long-time friend, than whom the North Mississippi Conference has never had a truer or worthier member. Brother McKeown is already interesting himself in the circulation of the Advocate.

Dr. I. W. Cooper, President of Whitworth College, spent Thursday, Jan. 8, in New Orleans, having come to the city to transact important business, which he did not get to do, however, as it was the anniversary of the day on which Old Hickory won his famous victory over the British here, and a holiday. He favored our office with an appreciated call, but, much to our regret, we were away and missed seeing him.

Rev. Waights G. Henry, the pastor of the Galloway Memorial Church at Jackson, Miss., has begun work in his new field, and has made a most

favorable impression. The new house of worship which this congregation is constructing is going steadily up, and a splendid structure indeed it promises to be. It is thought that the Sunday school room of the new building will be ready for use in about six weeks.

In a letter to our office, Rev. Robert Selby, the accomplished presiding elder of Brookhaven District, says: "The work is starting off in good order, and everything points to a prosperous year."

Rev. G. P. White, of Plaquemine, La., in a letter bringing us some subscriptions, says: "Our people are exceedingly kind in their treatment of us. Many good things came to the parsonage during the Christmas season."

Rev. A. C. Seevers, pastor of our Seventh Avenue Church of Meridian, Miss., requests us to state that he is open for several engagements to sing in meetings during the present year. Brethren desiring his services would do well to write him at once.

We are indebted to Brother T. M. Babington, of Franklinton, La., for a club of six subscribers, forwarded on January 9. Brother Babington is one of the leading business men of his town and a Methodist without reproach. It is nothing unusual for him to lend the Advocate a helping hand.

Of his new field, the Wheeler Circuit, North Mississippi Conference, Rev. M. L. Ward says: "We have reached our new charge and settled down to work. We find a very kind and thoughtful people, who are interested in the work of the Church. We feel that the outlook is encouraging."

No charge in the Louisiana Conference is more fortunate than Leesville, where Rev. R. W. Tucker is pastor. Sound in the faith and consecrated to his calling, Brother Tucker is a workman that needeth not to be ashamed. A flock with such a shepherd ought to go steadily forward to larger things.

Brother D. W. Heidelberg, of Shubuta, Miss., has presented Mr. W. C. Futvoye with a year's subscription to the New Orleans Christian Advocate as a prize for the best record of attendance upon his Sunday school class during the past year. We trust that our paper will prove helpful to this faithful Sabbath school student in many ways.

And still they come! Rev. W. W. Holmes writes: "Like Baton Rouge, Ruston does not want to be left off the list of charges in the Louisiana Conference that received more than 50 members last year. We had 97 accessions. We have made a good beginning in the work of the new year."

We are indebted to Bishop E. Cottrell, of the C. M. E. Church, for an attractive calendar, ornamented with pictures of the buildings of the Mississippi Industrial Institute, at Holly Springs, Miss. Bishop Cottrell has been the most influential supporter of this institution ever since its foundation. We feel an interest in its work, and we are glad to have this constant reminder of it upon the wall of our office.

A note from Rev. W. H. Saunders, our pastor at Fernwood, Miss., announces the arrival of a fine baby girl in the parsonage at that place on January 9. We extend congratulations, and pray that the Heavenly Father may have both the mother and the little one in his gracious keeping. This makes the fifth daughter that Brother and Sister Saunders have in their home. Rich indeed are they.

Dr. C. F. Reid, secretary of the Laymen's Movement in our Church, has recently been meeting some engagements within the bounds of the Brookhaven (Miss.) District. He spoke at Fernwood to a good audience last Friday night, where he was accompanied by the presiding elder, Rev. Robert Selby. Brother Selby held the first quarterly Conference of the Fernwood charge the next morning, January 10.

Rev. L. C. Wilson, of Mer Rouge, La., writes as follows: "We arrived here on December 25 and were given a cordial welcome. We have now settled down to work and the outlook is hopeful. The good people of Franklinton, with whom we lived and labored for four years, showed us much kindness before our departure, and they have our hearty thanks, as well as our best wishes for a successful year under the ministry of Rev. J. A. McCormack."

The mail brought to us a few days since a tiny envelope containing in attractive form the following announcement. "A little stranger arrived in the parsonage at Rolling Fork, Miss., on January 4, 1914; weight, seven and a half pounds; name, Leslie Harper Purcell; parents, Rev. and Mrs. J. S. Purcell." We congratulate the happy father and mother, and pray that a favoring Providence may watch over the child and bring him to a worthy and useful manhood.

Through the courtesy of the pastor, Rev. M. L. Burton, we have received a post-card picture of our splendid new First Church at Gulfport, Miss. It is indeed an imposing and attractive looking structure, and Brother Burton and his fine flock deserve to be heartily congratulated upon having brought it to completion. The erection of such a house of worship in the chief city on the Mississippi coast means much for the Methodism of that section.

As will be seen elsewhere in this issue of the Advocate, Rev. John F. Foster, of Amite, La., who is the Publisher of the Louisiana Conference Minutes, desires to have any of the preachers who have changed their addresses since the annual meeting at Crowley to inform him of the fact, and also if there are any errors in the dates of ordination, etc., in the Minutes of last year, he wishes to have his attention called to them. This is a matter of importance, and should be given immediate attention.

We acknowledge the reception of a program of the service conducted at the First Methodist Church of Mansfield, La., on the evening of January 4, when the officials of that congregation were formally installed. The exercises arranged for the occasion were exceedingly appropriate, and we doubt not that they were quite impressive. Brother Morris and his wide-awake flock also observed the Week of Prayer and Self-Denial at the time designated by our Missionary Secretaries at Nashville—January 4-11.

Brother George S. Weems, of Shubuta, Miss., has been appointed agent for the Mississippi Methodist Orphanage at Jackson for the Meridian District. This district has pledged itself to pay $105 every month—$5 for every charge—for the maintenance of this noble institution. Brother Williams, the manager, calls attention to the fact that if the other districts in the State would pay a like amount, it would give the Orphanage a monthly cash income of approximately $1,600. Why shouldn't they do so?

We deeply sympathize with Rev. I. D. Borders, our pastor at Aberdeen, Miss., in the loss of his mother, who died at the home of her son, Mr. John M. Borders of the University of Arkansas, at Fayetteville, on December 28. She was the widow of the late Dr. John M. Borders, a physician, and lived for a number of years at Brooksville, Miss. Brother I. D. Borders and Prof. Borders are the only surviving children. We pray that the Heavenly Father may graciously comfort and sustain them in their sore bereavement.

Master Thomas Lawson Porter, of Olive Branch, Miss., writes: "Mother has just written a letter to Dr. Ivey for me telling him how I enjoy his page for the boys and girls, and I want you to know how much I appreciate what you have for us, too. Mother reads your "Home Circle" selections to us every week, and we are greatly disappointed when we get crowded out, or when the same stories appear in both Advocates." We are pleased to have these appreciative words from this young reader. In making up the contents of our paper we always try to keep the children in mind.

The meeting of the Winona District Stewards at Greenwood, Miss., on January 29 was an occasion of much interest. Referring to it, Rev. B. P. Jaco, the capable presiding elder, says: "Bishop Murrah came up to be with us and preached two great sermons on Sunday; but was forced to leave early Monday. The pastors met with the district stewards, and in addition to apportioning the assessments, we had a good program embracing discussions and plans for aggressive work for revivals, Sunday schools, missions, and finances. It was decided to hold the next District Conference at Tutwiler."

The Woman's Missionary Society, at Franklinton, La., some time ago adopted resolutions highly commending the work of Mrs. L. C. Wilson, during her four years' stay among them and expressing regret at having to give her up as a member of their auxiliary. They also affirmed that any community receiving her as a resident should count itself most fortunate. It is not our pastors alone who win their way into the hearts of the people whom they serve; the wives of our itinerants are often loved equally as much, and leave behind them, when the Church bids them go to other fields, memories fully as enduring.

Be sure to read the article, entitled "The Battle for the Church Paper," which appears on another page. It deals with an important matter in a unique and most impressive manner. No home is complete without a religious journal to tell of the ongoings of Christ's increasing Kingdom. What are the petty things of politics and society compared to the activities of the Church and the triumphs of the Gospel? It is the moral movements of the world that will sway the future and fix the destinies of nations. A church member who does not take and read the organ of his denomination is too indifferent to amount to much as a worker.

Writing from Greenwood, La., on January 3, Rev. C. F. Staples calls attention to the fact that the Ida charge reported 65 accessions at the last session of the annual Conference. We are pleased to know that there were so many appointments in the State that went beyond the half-hundred mark in the number of members received last year. This tends to confirm the view that the reported numerical loss in the Louisiana Conference during the year 1913 was due to incorrect statistics, rather than an actual decrease. It seems well-nigh impossible to get all our pastors to exercise proper care in filling out their report blanks.

We are requested to state that on next Monday evening at 8 o'clock the official board and congregation of the First M. E. Church, South, of New Orleans will tender a reception to Dr. and Mrs. S. H. Werlein, their newly appointed pastor and his wife, in the church. All Methodist ministers, their wives, and congregations, and also all pastors of other Protestant Churches in the city and their wives, are cordially invited to attend.

From the Lexington (Miss.) Advertiser of January 9, we take the following: "Sunday was observed as re-opening day by the Methodist congregation here. The church was filled with worshippers at both services. In the morning the pastor, Dr. H. G. Henderson, preached a New Year's sermon on 'Times's Question,' which the Advertiser publishes for its readers. At the evening hour the other churches united in the service and the pastor preached upon the subject: 'A New Year Motto.' The improvements upon the church, which have cost about $1,500, add very much to the looks of the interior, and give two Sunday school classrooms and a pipe organ alcove. The next step will be to purchase and install a new pipe organ."

In renewing her subscription, Sister J. F. Evans, now of Tupelo, Miss., whose husband was one of the noblest ministers that we have ever known, and under whose guiding hand we found our way to the Master, writes as follows: "The Advocate has been a part of my most valued possessions from early childhood. During the editorial management of Bishops McTyeire, Keener, Parker and Galloway, and on down to the present time, its visits have brought me pleasure. No wonder that I must keep in touch with it. That it may go on in its good work, standing firmly for the right on all questions, conveying joy and comfort to every home it enters, is my sincere wish at the beginning of this new year!" We are most grateful for these kindly words, and we pray heaven's richest blessings upon our esteemed sister, whose strength has been so freely spent in the Master's service.

We have received a neat card which reads as follows: "1864—1914; Major R. W. Jones—Elizabeth S. Sprately; Pleasant Shade, Va., January 6th." This simple announcement means, of course, that Dr. and Mrs. Jones celebrated the fiftieth anniversary of their wedding on the day designated above. Dr. Jones was the first President of the Mississippi Industrial Institute and College and was for many years a professor in the University of Mississippi. He has been one of the South's really great educators, as well as one of the most useful laymen in our Church. For some years his health has not been good and he has been residing quietly at Laurel, Miss. We extend congratulations to Dr. and Mrs. Jones, and pray that they yet may have many recurring anniversaries of the day when their lives were so happily linked together.

We have on our table the Minutes of the North Mississippi Conference for the year 1913. They are well arranged, neatly printed, and tastefully bound, making quite an attractive pamphlet. As a Conference Secretary, Rev. J. R. Countiss ranks with the best, being quick, accurate, and thoroughly informed as to every detail of the work. Nor is he less skilled as a publisher of the Conference proceedings. We cannot say that this latest journal is superior to any of its predecessors; but it is fully equal to the best of them. Brother Countiss is to be commended for the promptness with which he has brought out this publication, which is valuable for the information that it contains, and indispensable as a working manual. We do not appreciate as much as we ought the large amount of gratuitous labor that our Annual Conference Secretaries are called upon to perform.

SUBSCRIPTION RATES

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1914:

year 1914:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks where possible. If personal check is sent, please add 10 cents to cover cost of exchange.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. LOTTIE M. FERGUSON departed this life January 3, 1914. She was a member of the Methodist Church in Hollandale, Mississippi, and was a sincere Christian, and loved, trusted and served Christ, who reigned in her heart and life. Now, while her body sleeps in some quiet, faraway spot, her sweet spirit has passed from earth and its cares and lives with her Savior, "in a city not made with hands, eternal in the heavens." It was God's plan to take her, and his plans are allwise. She was a good and faithful friend, merciful, kind and pure in heart—true in all the relations of life. Just before she passed away, she sang with a strong voice, "Jesus, I my cross have taken," then said: "I feel better, lay my down." So the end drew near; 'twas as though His voice said in tenderest tone, "Lo, it is I, be not afraid, your task is complete, well done"; and then her eyes closed in death.

A FRIEND.

Mrs. SARAH ANN THOMPSON was born July 31, 1838, in Copiah County, Miss., and died May 28, 1913, in Jena, La., where she had lived for 22 years. She was one of the truest and best women I ever knew, and she spent her whole life in being an angel of mercy to those around her. Her children will rise up and call her blessed. She was the mother of six children—three only of whom are living, viz.: Dr. B. L. Thompson and Mrs. N. P. Parker, of Jena, La., and Mr. E. R. Thompson, of Biloxi, Miss. She was a kind and indulgent mother and grandmother, and so modest that very few knew her real worth. She was a member of the Methodist Church and has been a sincere Christian all her life. She fought the battle of life and won the victory, and has doubtless, safely reached that beautiful shore, where she is free from sorrow and suffering. She was laid to rest in Nolley Memorial Cemetery, in Jena, La., where we paid our last respects to one we have known, have loved and have "lost awhile," the obsequies being conducted by her pastor, Rev. W. D. Kleinschmidt.

ONE WHO LOVED HER.

RESOLUTIONS OF APRECIATION.

Whereas, on November 23, 1913, the death angel claimed the spirit of our beloved friend and co-worker, Miss Bertie Taylor, thereby causing deep grief among her friends; be it therefore,

Resolved, by the Woman's Home Missionary Society of Mt. Olivet Church, Satartia charge, Miss.:

1. That, while we humbly bow in submission to Him who doeth all things well, we are sorrowing because of our great loss.

2. That since our dear friend and sister, Miss Bertie, has been a faithful worker with us since her childhood, her presence will be sadly missed; but we pray that the memory of her lovable character may be an incentive to us in our future work.

3. That a copy of these resolutions be sent to the grief-stricken parents, and that a copy be spread upon the minutes of our society.

Signed: Mrs. H. W. WILLIAMS,
Mrs. W. T. STEVENS.

NOTICE.

To the Members of the Louisiana Conference:

Dear Brethren: Kindly forward me by return mail any change in your appointment since Conference, also your postoffice address. Should there be any error in the chronological roll with regard to date of ordination, please inform me, that proper correction may be made.

JOHN F. FOSTER,
Editor of the Conference Annual.

AN UNUSUAL INCIDENT.

Dear Dr. Meek: In the year 1894 (I was only a licensed preacher at that time) I went to assist an unordained Methodist preacher in a meeting, who was in charge of a circuit. The place where we held the meeting was a union church with a Methodist and a Baptist congregation. We had with us the Baptist pastor. We had a very fine meeting, and there were a great many people who joined the Church. While the good Baptist pastor was making the necessary preparations to carry his candidates to a creek to immerse them, the Methodist pastor was lamenting the fact that he had no one with authority to baptize his new members. The Baptist pastor said: "If you will allow me to do so, I can settle this matter for you. So the Methodist preacher took his Discipline and administered the vows of the Church to them. The Baptist preacher took a pitcher of water and baptized them while they knelt in their places.

W. R. WILLIAMS.

Mt. Pleasant, Miss.

"CATCH MY PAL."

Several months ago a man described by the newspapers as a "red-cheeked, blue-eyed little Irish minister" arrived in this country from the city of Armagh. He was the Rev. R. J. Patterson, and his errand was a total-abstinence campaign. He wore a button bearing the legend, "Catch My Pal," and was himself the founder of the "Catch My Pal" movement, which places the responsibilty for the reform of drunkards on their reformed comrades. The movement started four years ago, when six men in Armagh signed the temperance pledge which also required that each should go out and get at least one other man to do the same. The method worked so admirably in Ireland that within four years 150,000 persons who have kept the pledge were enrolled. During Mr. Patterson's stay in Detroit, he delivered sixteen addresses in churches, Young Men's Christian Association and at the noonday meetings at the automobile factories, where the factory hands gave him an enthusiastic reception. His itinerary took in the cities of Chicago, Omaha, Denver, Salt Lake City, Boise, Ida., and Portland, Ore. Although it is rather early to judge of the success of his campaign, it promises to bear fruit as in Ireland, for the heart of the movement is the humility and sympathy of the reformers, who count themselves no better than those they would reform.—The Congregationalist.

Life is short and we have never too much time for gladdening the hearts of those who are traveling the dark journey with us. O! be swift to love, make haste to be kind.—Amiel.

"The one supreme luxury of life is sympathetic companionship."

Tidings From the Field

Pickens, Miss.

We are beginning this our third year with bright prospects. Our people have received us very kindly and are showing their appreciation in many ways. We have put electric light and fixtures in the church at a cost of seventy-five dollars; and since Conference have paid an old debt on the parsonage. We are expecting a good year. J. D. SIMPSON.

Bogalusa, La.

Dear Dr. Meek.—Our church at Bogalusa had more than fifty additions last year. This was done in nine months, as the pastor was out of his pulpit for three months on account of illness, during which time the pulpit was filled but few times. So I think we should be added to the list of distinction as well as Baton Rouge. We had 150 accessions in 1912.

L. I. McCAIN.

Leakesville, Miss.

I was appointed by the Bishop to the Scotland Circuit, but since then I have been changed to Leakesville. My wife and I arrived here Friday about 12:30, after two days of travel. We are very pleasantly situated and were given a very warm reception, despite the fact that it was raining and the short notice the people had of the change. The outlook is fine for a good year. The people are ready for work and we are going to do our best to accomplish something for the Master. Pray for us, and may God's richest blessing be upon you. I am going to do what I can for the Advocate.

Yours in the work,
H. E. CARTER.

Houston, Miss.

Dear Dr. Meek: We are getting well into our fourth year. Our first quarterly conference was held on December 19, being the first the presiding elder held for the new Conference year. Our finances are up to date. We have had 14 accessions since Conference; our Sunday school is booming; we have plans for more rooms perfected and the work upon them will begin soon. It is our honor to have with us Rev. J. M. Massey, a superannuate of the Missisippi Conference, who, with his good wife, are now making this their home, with their daughter, Mrs. W. J. McWhorter. Rev. J. A. Bowen, of Birmingham, Ala., is to be with us in March for a meeting. Our people are looking forward to his coming with great joy and expectation. Mrs. Neblett entertained the "official board," the presiding elder and the pastor at a six o'clock dinner on the evening of December 19. We had a right royal good time.

R. P. NEBLETT.

Calhoun City, Miss.

We have entered upon our second year's work on the Calhoun City charge, with everything pointing to even a more successful year than the one just closed. Both the people of the charge and I were delighted when the Bishop read: "Calhoun City, J. E. Gault." I am sure the people were, for they have visited the parsonage and brought many of the good and necessary things of life. There is not a better, more loyal people in all the world than we have within the bounds of this charge. The pastor's salary has been raised over that of last year, and everything seems to be taking on new life. I truly believe we are going to have a great spiritual uplift—at least we are praying and working to this end. My people are signing a card and returning it to the pastor, which reads: "At least one hundred conversions, and everything in full; together with a greatly increased spiritual life, is our motto. By the grace of God I promise to pray and work to this end." When all our members begin to pray and work as they should for a great spiritual uplift, something will happen that will surprise many. I am going to make an effort to put the New Orleans Advocate in the homes of all my people, for this will help us in our work for the Master. You are giving us a great paper. God bless you. Remember us in your prayers. Before I close I want to thank the members of the Calhoun City church for the many good things to eat which they brought to us. That this may be the greatest year in the history of Southern Methodism is my prayer.

J. E. GAULT.

SUCCESS.

What is success? The amassing of money? Dives did not find it so. Is it power? Herod did not find it so. Is it knowledge? Paul did not find it there. No! Success lies in the simple service of God. Success lies in stewardship, in receiving the facts of life, money, influence, intellects as loans from God to whom the account is daily to be rendered.

"The longer I live," wrote Samuel Chapman Armstrong, "the less I think and fear about what the world calls success; the more I tremble for true success, for the perfection and beauty of the inner life, for the purity and sanctity of the soul, which is as a temple."—Central Christian Advocate.

A SIGNIFICANT VOTE.

A significant vote was taken not long ago at the State Agricultural College at Ames, Iowa, on the question of smoking. The ballots allowed a choice of three phases: (1) Unrestricted smoking; (2) abolishment of campus smoking; (3) restricted to smoking rooms. Thirteen hundred and eighty-five students voted. A few ballots were defective. The results were as follows: (1) Abolishment of smoking, 908; (2) unrestricted smoking, 449; (3) limited to smoking rooms, 95.—Pacific Methodist Advocate.

NOT A HARD MASTER.

But how easy it is to please God! A tear, a sigh, a cry of penitence; a prayer for his mercy on the sinner; a hunger for holier things; a tender kindness to another; a cup of cold water, a word, a look, a hand of sympathy and help; confiding trust in his wisdom, power and love when dark days come; a song of praise in the night; self-denying service of the needy ones. Such things please him very much, as do all efforts to be more like his Son and to extend his kingdom. God makes great promises to those "that choose the things that please" him.—New York Observer.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—First Round.

Lake, at Lake....Sat. a.m., Jan. 17,
Forest, at Forest .....Sun.,Jan. 18,
Morton and Pelahatchie, at M., Sat. and Sun.....Jan. 24, 25
Suqualena, at S., Sat. and Sun.... ....Jan. 31, Feb. 1
Decatur and Union. at U., Mon.... ....Feb. 2,
Hickory and Meehan, at H., Fri..... ....Feb. 6,
Chunky, at C., Sat., Sun...Feb. 7, 8
Lowin, at L., Fri.....Feb. 13,
Bay Springs, at B. S., Sat. and Sun..... .....Feb. 14. 15
Homewood, at H., Fri.....Feb. 20,
Trenton, at T., Sat. and Sun..... ....Feb. 21, 22
Rose Hill, at Homewood, Sat. and Sun.....Feb. 28, Mar. 1
Newton and Montrose, at M., Sun. and Mon.....Mar. 7, 8
Shiloh, at S., Sat. and Sun..Mar. 14, 15
McDonald, at Neshoba, Thurs.... ....Mar. 19,
Philadelphia, Thurs. p.m...Mar. 19,
Philadelphia Cir., at Sandtown, Fri..... .....Mar. 20,
Choctaw Mission, at Phillips C..... .....Mar. 21, 22
Carthage, at Singleton....Mar. 28, 29
Walnut Grove, at W. G., Mon.... ....Mar. 30,

H. WALTER FEATHERSTUN, P. E
Newton, Miss.

Hattiesburg Dist.—First Round.

Eucutta ....Jan. 16,
Heidelberg, at Vossburg....Jan. 17, 18
Ellisville ....Jan. 18, 19
Purvis ....Jan. 21,
Green Co., Miss., at Winburn Chapel .....Jan. 24, 25
Leakesville ....Jan. 25, 26
McLain, at Cox Chapel ....Jan. 27,
New Augusta .....Jan. 28,
Silver Creek .....Jan. 31, Feb. 1
Prentiss ....Feb. 1, 2
Broad St..... .....Feb. 8, 9
Court St..... .....Feb. 8, 10
Main St .....Feb. 12,
Williamsburg ....Feb. 14, 15
Magee ....Feb. 16,
Oloh ....Feb. 21, 22
Sumrall ....Feb. 22, 23

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—First Round.

South McComb, at S. McC...Jan. 17, 18
McComb, Centenary .....Jan. 18, 19
Gallman, at Bethesda .....Jan. 24, 25
Crystal Springs .....Jan. 25, 26
Wesson, at Wesson ...Dec. 27, Jan. 27
Bogue Chitto and Norfield, at Bogue Chitto ....Dec. 31, Feb. 1
Brookhaven ....Dec. 21, Feb. 2
Meadville, at Bude ....Dec. 21, Feb. 4
Monticello, at Georgetown.Feb. 7, 8
Topisaw, at Sartinville ....Feb. 14, 15
Bayou Pierre, at Center Pt..Feb. 21, 22
Hazlehurst ....Feb. 22, 23
Buford, at Summers C..Feb. 28, Mar. 1
Adams, at Adams .....Mar. 7, 8
Summit and E. McComb, at East McComb .....Mar. 8, 9
Pleasant Grove, at P. G....Mar. 14, 15
Scotland, at Bethesda .....Mar. 22, 23
Tylertown, at Tylertown...Mar. 28, 29

ROBT. SELBY, P. E.

Meridian Dist.—First Round.

Shubuta.. ....Jan. 18, 19
Porterville, at P. .....Jan. 24, 25
Waynesboro C., at Fedora..Jan. 31,
Waynesboro.. .. ..Feb. 1, 2
Daleville, at D., ...Feb. 7, 8
Lauderdale, at L., ...Feb. 8, 9
Meridian....East End... ..Feb. 9,
DeSoto, at Salem..... ..Feb. 14,
Pachuta & Quitman, at Q...Feb. 15, 16
Buckatuna, at Win.,.....Feb. 21, 22
Scooba, at Scooba.. .....Mar. 1, 2
Mascow, at Mellen.. .....Mar. 6,
DeKalb, at P. R.,.. .....Mar. 7, 8
Matherville, at A. C. .....Mar. 14, 15
Enterprise and Stonewall, at Enterprise .....Mar. 22,

J. T. LEGGETT, P. E.

Seashore District—First Round.

Bay St. Louis .....Jan. 17, 18
Howison and Saucier, at S..Jan. 19,
Derby, at Millard .....Jan. 22,
Lumberton ....Jan. 25, 26
Poplarville ....Feb. 1, 2
Moss Point ....Feb. 7, 8
Escatawpa, at E. .....Feb. 9,
Americus, at P. H. .....Feb. 11,
Columbia ....Feb. 14, 15
Hub, at H. ... Wednesday, Feb. 18,
Logtown .....Feb. 21, 22
Mentorum, at Pinegrove, Feb. 28, Mar. 1
Coalville, at C. ..Tuesday, Mar. 3,
Vancleave, at Mt. P.....Mar. 7, 8
Wolf River Mission, at Whittington .... Mar. 11,
Carriere and Picayune, at C.Mar 14, 15
Wiggins ....Mar. 21, 22

W. H. HUNTLEY.
Gulfport, Miss.

Jackson Dist.—First Round.

Yazoo City .....Jan. 18,
Lintonia, 7:30 p.m.....Jan. 18,
Fannin, at Andrew Chapel..Jan. 21,
Mendenhall ....Jan. 25, 26
Braxton, at Rexford .....Jan. 28,
Satartia .... Jan. 31, Feb. 1
Benton, at Midway .....Feb. 7, 8
Camden ....Feb. 14, 15
Edwards ....Feb. 19,
Madison ....Feb. 22, 23
Terry ....Mar. 1, 2
Bolton ....Mar. 8, 9
Florence ....Mar. 13,
Sharon ....Mar. 14, 15
Canton, 7:30 p.m. .....Mar. 15,

PAUL D. HARDIN, P. E.

Port Gibson District—First Round.

Oak Ridge, at O. R. .....Jan. 18, 19
Rocky Springs, at R. S....Jan. 21,
Hermanville, at H. .....Jan. 25, 26
Port Gibson ....Jan. 27,
Harriston, at H. .....Jan. 28,
Utica, at Utica .....Feb. 1, 2
Natchez, Jefferson Street...Feb 2,
Natchez, Pearl Street .....Feb. 4,
Washington, at W. .....Feb. 7, 8
Gloster ....Feb. 11,
Liberty, at Liberty .....Feb. 14, 15
Centerville, at C. .....Feb. 21, 22
Woodville Ct., at P. C.....Feb. 27,
Woodville ....Mar. 1, 2
Nebo, at Nebo .....Mar. 4,
Layette, at Fayette .....Mar. 8, 9

T. W. ADAMS, P. E.

DISTRICT STEWARDS' MEETING.

The District Stewards of the Baton Rouge District will please meet Jan. 21, at 10 o'clock a. m., in the First Methodist Church of Baton Rouge.

In connection with the District Stewards, I ask, all Sunday school superintendents, lay leaders, and pastors, to meet with us to discuss plans for the year's work.

H. W. BOWMAN, P. E.

TO PROSPECTIVE STUDENTS.

The Meridian Colleges have only a few vacancies in each College. In order to complete their limit of students they are making a special rate for the fraction of the session. For particulars write Pro. J. W. Beeson, Meeridian, Miss.

A COMMENDABLE WORK.

Jacob A. Riis in the Century tells of the many improvements in recent years in the conditions in the New York tenements. He says: "Into the homes of the people light and air have penetrated, and they have acquired legal claims. The first census taken under the new tenement house law found 361,000 dark and airless rooms in houses unfit to live in, half of them without any windows at all. There are still more than sixty thousand windowless rooms left in Greater New York; but they are going. When the last of them is gone we shall be able to fight tuberculosis, and win. The dark halls have been lighted. Life in the tenements has been made measurably endurable and safe. Not in the ten years since the new law was passed has a human life been lost by fire in any of the hundred and odd thousand houses, for lack of means of escape or other faults of construction. In the ten years preceding 1894, 256 persons perished in tenement house fires, not counting the firemen who died in efforts to save them."

GET THE GREAT BOOKS.

May heaven have mercy on the man whose reading is only in petty books. The prodigal son filled his belly with husks, but even he got tired of it. "He began to be in want." It would seem so.

If it is a species of madness for men and women to read alone trash which has no proper place but the garbage can, what shall we say of the men who are leaders, the preachers, the journalists, the club women, who fill themselves with meaningless books, superficial, self-evident, good-for-nothing books, which have no grip, no vision, no magnificent uplift. Better a book like a crowbar than a book like Cologne water or like a cookery.

There are great books; books that will make a man jump to his feet and pace the floor, books that open the world and the wonders that shall be, books that soar to heaven and catch the purposes of God. Get such books, friend, particularly you, preacher and leader. Get their flames on your own altar, it will smoke and choke no longer.—Central Christian Advocate.

LOUISIANA CONFERENCE.

Lafayette Dist.—First Round.

Lake Charles .....Jan. 17, 18
Sulphur and Vinton, at Vinton .....Jan. 18, 19
New Iberia .....Jan. 24, 25
St. Martinsville, at St. Martinsville .....Jan. 25, 26
Acadia Ct., at Branch..Jan. 31, Feb. 1
Eunice, at Iota.....Feb. 7, 8
Jeanerette .....Feb. 14,
Franklin .....Feb. 15. 16
Evangeline Miss., at White Chapel .....Feb. 21, 22
Houma and Miss.....Feb. 28, Mar.1
Gueydan and Abbeville, at Abbeville .....Mar. 7, 8
Vermillion, at Henry .....Mar. 8, 9
Jennings .....Mar. 14, 15
Lake Arthur .....Mar. 15, 16
French Mission, at Moss...Mar. 21, 22
Indian Bayou, at Indian Bayou .....Mar. 22, 23
Belle City, at Belle City...Mar. 28, 29

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—First Round.

Tallulah .....Jan. 18,
Rayville .....p.m., Jan. 18,
Waterproof .....Jan. 25,
Brooklyn, at Franton's.....Jan. 31,
Eros .....Feb. 1,
Calhoun, Wednesday .....Feb. 4,
Mangham .....Feb. 8,
Oak Grove .....Feb. 15,
Lake Providence .....Feb. 22,
Bastrop .....Mar. 1,
Sicily Island .....Mar. 8,
Gilbert .....Mar. 9,
Winnsboro .....Mar. 15,

WM. SCHUHLE, P. E.

Baton Rouge Dist.—First Round.

East Feliciana, at Oak Grove.Jan. 17, 18
Tickfaw, at Tickfaw.....Jan. 25, 26
Baton Rouge, 1st Church..Feb. 1, 2
Keener Memorial .....Feb. 1, 4
Baker, at Baker.....Feb. 7, 8
Zachary, at Zac.....Feb. 8, 9
Plaquemine, at P.....Feb. 15, 16
Port Vincent, at P. V.....Feb. 21, 22
Pine Grove, at Pipkins Chapel .....Feb. 28, Mar. 1
Denham Springs, at D. S...Mar. 5, 6
Ponchatoula .....Mar. 7, 8
Hammond .....Mar. 8, 9
St. Helena, at Days Chapel..Mar. 14, 15
Kentwood .....Mar. 15, 16
Amite .....Mar. 17,
Mt. Hermon, at Varnado...Mar. 21, 22
Franklinton .....Mar. 28, 29

H. W. BOWMAN, P. E.

Alexandria Dist.—First Round.

Standard .....Jan. 16,
Columbia .....Jan. 18,
DeRidder .....7:30 p.m.,Jan. 21,
Longville .....11 a.m., Jan. 22,
Bon Ami and Carson.7 p.m., Jan. 23,
Merryville .....Jan. 25,
Oakdale .....7:30 p.m., Jan. 26,
Pollock .....11 a.m., Jan. 29,
Pineville .....11 a.m., Feb. 1,
Alexandria .....7:30 p.m., Feb. 1,
Glenmora .....11 a.m., Feb. 4,
McNary .....7:30 p.m., Feb. 5,
Mellville .....Feb. 7, 8
Marksville .....Feb. 9, 10
Harrisonburg .....Feb. 15,
Provincal .....Feb. 18,

The District Stewards, Trustees and Lay Leaders are requested to meet in the office of the First Church at Alexandria, La., February 3, 11:30 a.m.

H. W. MAY, P. E.

Shreveport Dist.—First Round.

Many, at Many.....Jan. 17, 18
Leesville .....Jan. 18, 19
Anacoco, at Hornbeck.....Jan. 20,
Zwolle, at Zwolle.....Jan. 21,
Shreveport, First Church...Jan. 25, 26
Queensboro .....Jan. 25, 28
Grand Cane, at Grand Cane.Jan. 29,
Wesley, at Carroll Creek .....Jan. 31, Feb. 1
Coushatta, at Coushatta....Feb. 1, 2
Bayou LaChute, at LaChute Feb. 3,
Mooringsport and Oil City, at Mooringsport .....Feb. 7, 8
Vivian, at Vivian .....Feb. 8, 9
South Mansfield, at South Mansfield .....Feb. 14, 15
Mansfield .....Feb. 15, 16

WM. H. COLEMAN, P. E.

Ruston Dist.—First Round.

Ringgold, at Ringgold.....Jan. 17, 18
Gibsland, at Gibsland .....Jan. 18, 19
Haynesville, at Salem.....Jan. 20,
Homer .....Jan. 21,
Dubach, at Dubach .....Jan. 24, 25
Missionary Institute, at Ruston .....Jan. 28, 29
Simsboro, at Simsboro..Jan. 31, Feb. 1
Jonesboro, at Jonesboro....Feb. 6,
Bernice, at Bernice.....Feb. 7, 8
Winnfield .....Feb. 8,
Ruston .....Feb. 11,
Cotton Valley, at Spring Hill .....Feb. 14, 15
Minden .....Feb. 15, 16
Arcadia .....Feb. 21, 22
Haughton, at Haughton.Feb. 28, Mar. 1
Sibley, at Brushwood.....Mar. 7, 8

BRISCOE CARTER, P. E.

THE BOOTHS RECONCILED.

It has always been a cause for regret that the brothers, Bramwell and Ballington Booth, have been separated, heading two different and somewhat antagonistic organizations for doing the same work, the Salvation Army and American Volunteers. Lately these brothers have met, and been reconciled. This is what we expected, and in it we all rejoice. The Salvation Army represents English ideas, and the Volunteers, American ideas. For this reason it may not be practical to formally unite them. But they can co-operate and labor in unison. And the time may come when one will take care of the field in England, and the other in America.—The Presbyterian.

WORKING TOGETHER.

That religion and society, the Church and the community, have values to exchange becomes clearer in the consciousness of those working for each. Indeed, it becomes more and more evident that work truly done for one serves the other. Though not identical in aim or method, the church and community cannot be separated.—Graham Taylor.

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Press Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

"Go break to the needy, sweet charity's bread,
'For giving is living,' the angel said,
'And must I be giving again and again?'
My peevish and pitiless answer ran.
'Oh, no!' said the angel, piercing me through,
'Just give till the Master stops giving to you.'"

AN APPEAL FOR THE BILOXI WESLEY HOUSE.

In a recent letter from Mrs. R. E. Johnson, our Conference President, she states that the plans and specification for remodeling the Wesley House are in hand—but what about the funds to put into execution these plans? We cannot say the same about them, for they are lacking. A few months before the close of the past year a day of prayer was set apart, and all of our women were urged to observe it. We were asked to pray fervently for a gift of one thousand dollars, with which to make the necessary changes in the Wesley House. Either we did not remember the day or our faith was "too small." We need this sum as urgently to-day as we did then. Our work is handicapped unless we can make these needed improvements, and right now. We must practice some self-denial. Have you read about the girls at Vashti and Virginia K. Johnson Home? During the week of prayer they did without meat and butter in order to give a thank offering unto the Lord. What are we willing to do without that we may make an acceptable offering to this work which is the only means of bringing joy and sunshine into lives destitute of both? "For God so loved the world that he gave his only begotten Son." Wonderful gift of his love—have you ever thought of the great sacrifice on the part of the Father? It was the greatest love-gift the world has ever known, and can we be satisfied to give to him that which we have left over after we have satisfied our personal wants? Can we give to him that which costs us nothing? The widow of old gave all, and should we be content to do less? The story is told of a missionary among the Indians, who was compelled to tell one who came to him that the mission could not be enlarged for lack of funds. The Indian asked how many Christians were in the land and was told they numbered more than 1,000,000. He could not understand it and pondered for some time, then said to the missionary, "If the Christian people are in numbers as the leaves on the trees and they truly love Jesus, why is it they get behind with their Jesus money? It ought to be easy to get money for Jesus when there are so many people who loved him." Yes, it ought to be easy to get money for Jesus! We have the numbers: it must be the love which is lacking. Don't let those who are being benefited by our Wesley House in their midst bring such a reproach against us. Let us show that we really love our Master; make the sacrifice now, and send the love-offering promptly so the work will not be retarded. This delay may cause us to lose ground, or more appalling still, may mean the loss of souls.

A LETTER FROM MISS LIZZIE WILSON.

Chihuahua, Mexico.

The Times-Democrat, of Sunday, Jan. 4, contained a letter written by our Miss Lizzie Wilson of Chihuahua, Mexico. It was dated Nov. 12 and was sent by auto to El Paso, thence to our Home Board in Nashville. It gives a graphic description of the tragic times through which they have passed. While the fighting was around the city, every precaution was taken to protect the girls under their care. A shell burst over the college but left it unharmed. Preparations were made to guard against fire and an ample supply of water was on hand lest the water supply be cut off. "The windows which were most exposed we had filled with adobe, lest the battle should get closer; but it did not. The Master said: "Thus far and no farther."

"The fiercest of the battle was fought around my little house in the country, 'The Haven,' and not one shot touched it. I feel that the kind Father sent an unseen guard to take care of it. Just a little way above it three cannon bombs struck a new building and almost destroyed it, and just a little way in front, a lovely home was fairly pounded to fragments. I went out there this afternoon, and not one thing is hurt, and not a mark is on the house. The flowers are just lovely. I brought home a basketful—the loveliest chrysanthemums and roses, and the geraniums are the gayest of the gay. I wonder at the tender, watchful care of our heavenly Father. Truly, he taketh care of the little things. When I went there this afternoon and saw the place untouched and the garden in such bloom my eyes filled with tears at the thought of our Father's tender care for his own. I wonder why we ever doubt and fear when we have such a God to love us."

Miss Wilson says the school was only closed two days and when it opened it was with a full house. All thought of fear seems to have been banished from their minds. God had protected and cared for them and they felt he would do it again if necessary; but should death come to them they wanted "to be found in the way of dnty."

Tavists, Mohammedans, Buddhists, Roman Catholics, and Protestants in Peking, China, have formed a league to prevent the adoption of Confucianism as the state religion of China.—Wesleyan Advocate.

AN ORIENTAL QUESTION.

If your children were like Oriental children,
Unwelcomed at birth,
Untaught in childhood,
Unloved in wifehood,
Unprotected in widowhood,
Uncared for in old age,
Unlamented in death,
Without hope of heaven,
would you be satisfied for your Christian sisters to put forth just the effort to help that you have put forth this past year?

A SOLEMN FACT.

This is the age of greatest missionary opportunity—the age of open doors. Prayer opened the doors; indifference cannot shut them, but it may keep Christ out. The life of great nations is being molded for good or ill. Half-hearted service cannot shape them wholly for God. The kind of mothers, the kind of homes, the kind of children there are to be in the Orient during the next generation is being determined by our attitude toward the present crisis in the East. Whether the Latin countries are to become more Christian or more pagan depends upon whether we will so increase the little leaven that it may leaven the whole country. In the greatness of our missionary opportunity we are coming to understand how a day may be as a thousand years.—Four Leaf Clover Series.

DAY OF PRAYER FOR HOME MISSIONS.

The fourth Wednesday in February is set apart by the Council of Women for Home Missions as a day when every constituent board is asked to spend a season in united prayer, that "our country may become God's country." Programs for this day have been prepared and may be had gratis, by ordering from Mrs. B. W. Lipscomb. Let this be a meeting with all the home mission auxiliaries of all the churches in your community. Remember Wednesday, February 25, 1914, is the date. Begin to plan for it now.

MARRIED.

At the residence of the bride's parents, near Pelahatchie, Miss., on Dec. 25, 1913, Prof. O. G. JONES, of Johns, Miss., to Miss RUBY KING, Rev. R. T. Pickett officiating.

December 21, 1913, Mr. JAMES BRITTON and Miss CELIA HELM, both of Holmes County, Miss., Rev. J. D. Simpson officiating.

December 30, 1913, at the home of the bride, Mr. W. H. HOOVER and Mrs. JOSEPHINE McKIE, of Benton; Rev. J. D. Simpson officiating.

On December 4, 1913, in front of the parsonage in McCool, Miss., by Rev. C. Wesley Baley, Mr. E. J. AIKENS, of Louisville, Miss., and Miss CALLIE SHUMAKER, of McCool, Miss.

In the Methodist Church, at Sarepta, Miss., on Dec. 21, 1913, Mr. EARL ZINN and Miss GEORGIA DICKSON, both of Sarepta, Miss., Rev. C. Wesley Baley officiating.

MISSISSIPPI CONFERENCE.

Last Sabbath, January 5, at 11 a. m., we observed an installation service for our Sunday school teachers at Crystal Springs. A large and appreciative audience was present and participated. The program was an appropriate and very impressive one. During the past twelve months the working force of the Sunday school at this place has increased 300 per cent—going from 12 to 30, while our average attendance has about doubled. This school raised for all purposes between $400 and $500 last year, and several of our scholars were converted and joined the Church. Wishing you a happy New Year,

B. F. LEWIS.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Durant Dist.—First Round.

Slate Spgs. at S. S., 11 a.m..Jan. 23,
Bellefontaine, at B.F., 11a.m.Jan. 24,
Eupora and Maben, at E., Monday, 9 a.m.....Jan. 26,
Kilmichael, at K. .....Jan. 25, 26
Quarterly Conf. Mon., 11:30 a. m.
Poplar Creek, at Friendship, 11 a.m., Jan. 27,
Vaiden, at Vaiden, 11 a.m...Jan. 28,
West Ct., at W., 11 a.m.....Jan. 29,
Hesterville Ct., at Shiloh, Jan. 31, Feb. 1
Black Hawk at B.H., 11 a.m..Feb. 4,
McCool, at Bowie .....Feb. 7, 8

W. S. SHIPMAN, P. E.

Corinth Dist.—First Round.

Corinth Ct. at Box's C.....Jan. 23,
Kossuth, at Wesley's C.....Jan. 24,
Rienzi, at Rienzi .....Jan. 25, 26
Kirkville, at Marietta .....Jan. 29,
Wheelers, at Wheelers.....Jan. 30,
Mantachie, at Shiloh .....Jan. 31,
Guntown and Baldwyn, at Saltillo .....Feb. 1, 2
Hickory Flat, at Ebenezer..Feb. 6,
Myrtle, at Myrtle .....Feb. 7, 8
New Albany Ct., at Ingomar.Feb. 14,
New Albany .....Feb. 15, 16
Chalybeate, at Mt. Pleasant.Feb. 19,
Ripley Ct., at Rainey's C....Feb. 20,
Dumas, at Jacob's Chapel..Feb. 21,
Ripley and Blue Mountain, at Ripley .....Feb. 22, 23
Tishomingo, at T. .....Feb. 27,
Belmont, at Patterson's Chapel, Feb. 28, March 1

J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.

Lamar, at Lamar .....Jan. 20
Abbeville, at Abbeville .....Jan. 24
Grenada Ct., at Holcomb...Jan. 25, 26
Waterford, at Waterford...Jan. 31
Potts Camp, at Potts Camp.Feb. 1, 2
Taylor, at Taylor .....Feb. 6
Pine Valley, at Pine Valley.Feb. 7
Coffeeville, at Coffeeville...Feb. 8, 9
Mt. Pleasant, at Mt. Pleas't.Feb. 14
Byhalia, at Byhalia .....Feb. 15. 16
Cambridge, at Cambridge ..Feb. 20
Toccapola at Lafayette Spgs.Feb. 21,
Randolph, at Randolph ....Feb. 22, 23
Ashland, at Liberty ..Feb. 28, March 1

District Stewards will meet at First Church, Water Valley, at 2 o'clock, January 12. R. A. TUCKER, P. E.

Greenville Dist.—First Round.

Shelby .....Jan. 24, 25
Shaw and Merigold, at Shaw .....Jan. 25, 26
Tunica and Robinsonville, at Evansville .....Jan. 31, Feb. 1
Lula and Dubb, at Lula....Feb. 1, 2
Glen Allen .....Feb. 8, 9
Jonestown and Belen, at Jonestown .....Feb. 15, 16
Boyle .....Feb. 22, 23
Rosedale and Hillhouse, at Rosedale .....Feb. 28, Mar. 1
Friars Point .....Mar. 1, 2
Coahoma and Lyon, at Coahoma .....Mar. 8, 9

The District Stewards will meet in the Methodist Church in Cleveland, January the 5th, at 2:30 p. m. It is important for every charge in the District to be represented.

H. S. SPRAGINS, P. E.

Columbus Dist.—First Round.

Columbus, First Church ...Jan. 20,
Mashulaville .....Jan. 24, 25
Stürgis .....Jan. 31, Feb. 1
Cochran .....Feb. 8, 9
Columbus Ct., at Caledonia.Feb. 14, 15
Macon Ct., at Salem .....Feb. 21, 22
Longview .....Feb. 28, Mar. 1
Mayhew .....Mar. 1, 2

Sardis District—Fourth Round.

Tyro .....Jan. 24, 25
Longtown .....Jan. 31, Feb. 1
Crenshaw .....Feb. 2,
Arkabutla .....Feb. 7, 8
Coldwater .....Feb. 8, 9
Lake Cormorant and Hinds, Feb. 14, 15
Charleston .....Feb. 21, 22
Oakland .....Feb. 22, 23
Courtland .....Feb. 28, March 1
Eureka .....March 7, 8

J. W. DORMAN, P. E.

Winona Dist.—First Round.

Drew Ct., at Drew.....Jan. 18, 19
Minter City, at Minter City.Jan. 24, 25
Webb Ct., at Sumner.....Jan. 25, 26
Dublin Ct., at Mattson.....Jan. 30,
Lambert Ct., at Vance..Jan. 31, Feb. 1
Tutwiler Ct., at Tutwiler..Feb. 1, 2
Schlater Ct., at Schlater...Feb. 7, 8
North Carrollton Ct., at Poplar Springs .....Feb. 14,
Carrollton Ct., at Carrollton.Feb. 15, 16
Mars' Hill Ct., at Gore's Springs .....Feb. 21, 22

BEN P. JACO, P. E.

Aberdeen Dist.—First Round.

Okolona Mission, Thompson's Memorial .....Jan. 24, 25
Verona .....Jan. 29,
Fulton, Friendship .....Jan. 30,
Tupelo, (night) .....Jan. 30,
Smithville, Smithville .Jan. 31, Feb. 1
Buena Vista, Buena Vista..Feb. 6,
Aberdeen .....Feb. 8, 9
Prairie, Strong .....Feb. 14, 15
Greenwood Springs, Greenwood Springs .....Feb. 19,
Nettleton, Pine Grove.....Feb. 21, 22
Amory and Nettleton.....Feb. 22, 23
Tremont, Asbury .....Feb. 28, Mar. 1

JNO. W. BELL, P. E.

"I believe the Bible and quote it. It tells you that 'if a man say he loveth God and hateth his brother, he is a liar.' You must teach your people that the relation between man and man is the first test of the relation between God and man." —W. J. Bryan.

THE MISSIONS IN THE PHILIPPINES.

The churches and hospitals that are founded by foreign missions in the Philippines have done much to raise the standard of comfort and reduce the suffering among the people.

No man can realize the great influence for good that the churches can exercise until he exercises executive authority at the head of a government like that of the Philippine Islands, as I did for four years. This experience completely changed my views of the benefit of foreign missions and their usefulness in the spread of Christian civilization. Therefore, when I am called upon in any proper way to express my opinion upon this subject, I gladly seize the opportunity to aid in a cause that is working not only for the Christian religion as a religion, but for the better condition of men and women all over the world.—Ex-President Taft in The Youth's Companion.

BIG SAVING ON PIANOS.

By clubbing your order with ninety-nine other subscribers through the New Orleans Christian Advocate Piano Club, you save about one-third the price on a high grade Piano or Player-piano. A new Club is now forming. Write for descriptive catalogue and testimonials from old Club members. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

SPEECHLESS FOR THANKS.

Mena, Ark.—"I find Cardui to be all you represent," writes Mrs. H. B. York, of this city. "I suffered from womanly ailments for nearly two years before I tried Cardui. I have been so relieved since taking it. I cannot say enough in its praise. It has done me a world of good, and I recommend Cardui to all women." Cardui is over 50 years old, and the demand is greater to-day than ever. Cardui is the standard, tonic medicine for women of every age. Would you like to be well and strong? Then take Cardui. Its record shows that it will help you. Begin to-day. Why wait?—Adv.

Sunday School

NEWS AND NOTES.

By Miss Elizabeth Kilkpatrick.

Rev. E. B. Sharp organized a new Sunday school at Sumner, on the Webb charge, Winona District, on January 4. This is a fine beginning for the New Year. At Webb he has 50 church members and 50 in Sunday school—a most unusual record.

Some active older boys' classes are giving $10 for six months to support neglected Sunday schools in the Northwest, thus furnishing lesson helps, papers and maps for people unable to do it for themselves. A class with such a definite social service aim will prosper in every way.

In September, 1907, the first certificate was granted an organized adult class. Today there are 38,798 such classes, with a membership of nearly one million. It is easily recognized that this movement has been instrumental in bringing between 3,000,000 and 4,000,000 adults into vital connection with the Sunday school in the past seven years.

Said a very sincere Christian not long ago: "I have always felt as if Palestine left the earth when our Lord ascended into heaven." No land is so well worth a thorough study as this setting to Biblical history, song and story. This year we have another rare opportunity to vignette its every geographical and archeological detail upon our minds as we re-study the life of Christ.

The Charleston Sunday school, under Rev. D. W. Babb's wise leadership, has a membership of 162, with 4 adult Bible classes and 3 teen age classes, organized, with 19 on the cradle roll and 20 in the home department. At Oak Grove there are 40 in the Sunday school, with three organized classes. The Charleston Sunday school will be graded as soon as more commodious quarters can be arranged.

To-night, when quitting whistles blow throughout the United States there will file forth from shop, office and factory 59 per cent of all the girls in the land between the ages of 16 to 20. What a great opportunity the Sunday school has to organize these girls into adult classes and give them a sweet and clean social life, a Christian experience to lighten their toil, and physical relaxation to relieve the grind of this rushing commercial age.

SELF-SEEKING WEAKENS.

While Christianity welcomes to its society the great as well as the small, and has in every century been served by illustrious personages as well as by peasants, its true power never resides in mere greatness as such, but in consecration to the service of the Christ. It was St. Anselm who said: "God often works more by the life of the illiterate, seeking the things which are God's, than by ability of the learned, seeking the things that are their own." Self-seeking vitiates and weakens any life, but in the consecration of even the poor or unlearned who have the mind of the Master is found a power that, given a fulcrum in the divine world, will move the world.—Zion's Herald.

MIDAS IN THE CHURCH.

All things that Midas touched turned into gold. It was a fatal gift. Some men still have it. Touch what they will, it turns to money. They coin their ideals. Their education and ability become valuable merely as these are capable of becoming coin. They estimate the very salvation of the souls of men in terms of what it costs to support churches and to carry the gospel to the heathen. Alas for Midas! He is a member of the Church in good and regular standing, and still the curse of that touch is on him. He is incapable of thinking of anything in terms of anything but cash. There is a certain rare gift, possessed by few men, of reversing the touch of Midas. They are able to touch gold and transform it into other and wonderful forms. In their hands it becomes the means of erecting churches, of supporting the preaching of the gospel, of transforming character. These men of vision see all these things in that much despised vessel, the contribution box. Not every one has that prophetic gift. It is much more rare than that of Midas. And as the gift of Midas was poor, and vulgar and a curse, the gift of those who reverse the process is glorious.—The Christian Century.

GOD'S WAY.

Remember that your work comes only moment by moment, and as surely as God calls you to work, he gives the strength to do it. Do not think in the morning, "How shall I go through this day? I have such-and-such work to do, and persons to see, and I have not the strength for it." No, you have not, for you do not need it. Each moment, as you need it, the strength will come; only do not look forward an hour for what you expect. At any rate, you will be borne through each needful and right thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly.—F. D. Maurice.

NEW ORLEANS
CHRISTIAN ADVOCATE

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Editorial

"The tissue of the life to be
We weave with colors all our own;
And in the field of destiny,
We reap as we have sown."

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The best teaching is that done by example. If you wish others to be a burning and shining light in the Kingdom, be one yourself. The world is weary of verbal theorists whose ambition is to direct; what it needs is doers to lead the way.

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We notice that a committee in arguing to show "Billy Sunday's" efficiency as an evangelist states that he converted several newspaper reporters in his great meeting at Columbus, Ohio. If this be true, there is no need for any additional evidence.

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Ready obedience is the only real obedience. Christ called his disciples to himself but once. None of them needed a second call. So has it always been since. His best and greatest followers have been those who yielded most promptly to this call.—Presbyterian of the South.

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The New York Independent calls itself a "forward-looking" magazine. Such it may be—there are bad things as well as good things ahead. We prefer an upward-looking periodical; but that The Independent could scarcely claim to be while championing the tango and other kindred dances.

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Do not lose sight of the good people about you. Rare indeed is the community in which Christ has not his witnesses. Learn to know them and hear their testimony, and it will strengthen you. If Elijah had not lost sight of God's faithful ones, the chapter relating his juniper tree experience would never have been written. There is blessing and inspiration in the communion of saints. It was never intended that the path to glory should be trodden alone.

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It is announced that Chicago is to have a "flirting squad of policewomen." We dare say that such a force will be able to accomplish much good. Satan is continually inventing new devices to ensnare and destroy humanity, and we need to oppose him with modern methods. We must be alert and resourceful, as well as aggressive, if we would cope with the great enemy of mankind, who is a most masterly strategist. There is never any telling what the devil will turn up next.

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In an "efficiency meeting" held for several Annual Conferences of the Methodist Episcopal Church in Columbus, Ohio, a short time since, a resolution was adopted deploring the lack of business principles in Church management and the fact so few contribute to the support of the Church. A plan was outlined for securing subscriptions from every member of the family belonging to a congregation, instead of merely from the head of it. We think that this is aiming in the right direction. We need to train all our people, including our children, in the noble grace of giving. There is no telling what the Church could achieve if every communicant would lend a helping hand both in the way of financial support and work.

GOVERNOR PATTERSON'S CASE AND WHAT IT SUGGESTS.

The conversion of ex-Governor Patterson of Tennessee is attracting attention in all parts of the country. Those who have been associated with him or who have heard him on the platform seem to entertain no doubt whatever as to the genuineness of the change which he has undergone. Though he was formerly a patron and earnest advocate of the saloon and aggressively sought when he was the Chief Magistrate of the Volunteer State to perpetuate its reign in that commonweaith, he has now become one of its most ardent and active opponents. He is a brilliant and forceful speaker and calls for addresses are now pouring in upon him in such numbers that he cannot begin to respond to them; and there is some talk of his closing his law office in Memphis and giving his whole time to a vigorous warfare on the liquor traffic.

Mr. Patterson ascribes his conversion to the influence of a higher power. As is usual, however, in such cases a human agent was used to assist in the accomplishment of the work. The instrument in this instance was Dr. J. L. Weber, pastor of the Madison Heights M. E. Church, South, of Memphis, who describes what took place as follows:

"He (Mr. Patterson) was surrounded by influences that made him the champion of the liquor interests of the State. He was forced into close and intimate relations with men of convivial habits and sometimes of low ideals. He made compromise with his home training, and while never an habitual drinker, he was often overcome and led into debauchery that was repulsive to his best nature. It was while he was on one of these debauches that he was humiliated by arrest and exposure. That humiliation was God's opportunity. It was during this humiliation that my acquaintance with him began. I had always opposed his political ambitions and had never spoken to him; but my heart went out to him in great sympathy in his public shame. I was divinely led to approach him through a letter in which I urged him to seek the favor of God, and assured him that honest repentance would bring him to his Heavenly Father. I tried to show him what Jesus Christ is to the man who realizes himself a sinner. I received a courteous and appreciative reply. This led to other correspondence and interviews. He made a bold decision and took his stand for God." After this experience Mr. Patterson connected himself with the Presbyterian Church, the denomination to which his parents belonged.

There are two lessons in connection with this remarkable occurrence which, we think, ought to be emphasized. One is, as Dr. Weber rightly says, that "the same power that operated during apostolic days is operating to-day"; and he might have added, in the same manner. As Peter was sent to Cornelius when he was ready for the message, and as Ananias was sent to Paul when he needed a teacher, so apparently did the Holy Spirit influence Dr. Weber to do what he did at the opportune moment. There is, beyond question, such a thing as being directed by the Divine Spirit in our work, if we are fully consecrated and will seek his guidance. And we ought to be very careful how we resist the impressions that he makes upon our hearts. When he leads the way, there can be no such thing as failure in our efforts.

The other thing in connection with this incident that should impress us is the extent to which the Christian people about him had neglected to try to save this gifted and needy man through the antecedent years of his life. On this point, we quote the Bible Magazine, of New York (the January number), which makes upon it the following suggestive and searching comment:

"The astounding fact in the whole dramatic episode is revealed in Mr. Patterson's reply to the pastor's note, 'You are the first man who has ever spoken to me about my soul.' Here was a man who was personally known to thousands of Christian men, who had been reared in a Christian circle, who had met and talked with hundreds of Christian ministers and leaders. And not one of them had felt and shown any sense of individual responsibility for his soul! They had labored to keep him out of office or to help him into office, but had shown no zeal nor anxiety to save him from moral defeat and spiritual ruin, or to persuade him to make his calling and election sure as a son of the Lord Almighty. May not much of the weakness of the Church as a winner of souls be traced to its neglect of personal effort in dealing with men? The moral cowardice that dares not, or the moral indifference that will not, reveals the fact that the people of God are not profoundly stirred either by their solemn commission from God as the messengers of his grace or by their Lord's conception of the infinite value of the human soul."

A DECADE OF PROHIBITION.

The following testimonial from the Caldwell (La.) Watchman is well worth reading and meditating upon:

"Ten years have elapsed since the passing of the saloon from our midst; a decade has gone by since there dwelt among our business enterprises the dispensary of red eye and its bosom friend and ally, the knight of the green cloth and round table. Happily do we review the change from our not-distant yesterdays. We now have Christmas Days without the grewsome scene of men wobbling everywhere—on the streets and in our homes—with a type of blind staggers. No longer do we hear the clank of the poker chip or the rattle of antes mingled with loud guffaws tinged with profanity. Dead are the old contaminating influences that used to lure the youth astray. The ten years past have wrought many changes for the better."

INFLUENCE OF GOOD MEN.

The world is upheld by the veracity of good men; they make the earth wholesome. We call our children and our lands by their names. Their names are wrought into the verbs of our language, their works and effigies are in our houses, and every circumstance of the day recalls an anecdote of them.—Emerson.

"HE MUST INCREASE."

By Rev. Joel Schwartz.

He must increase; no swaddling bands,
No arms of love, no mangered stall,
Nor courts, nor temples built with hands
Can circumscribe the Lord of all;
He is the promised Prince of Peace,
Whose reign on earth shall never cease.

He must increase; he is the sun
That comes with healing in its beams;
Earth's long millennial day begun,
Shall grow with ever-brightening gleams.
Till darkness, sin and death shall cease,
And earth be glorified with peace.

He must increase; no outward strife,
Prevailing in the world around,
Shall overwhelm the Prince of Life,
Or His eternal realm confound;
He shall the slaves of sin release
And cause the cry of wrong to cease.

He must increase; from lowliest birth,
The child of Bethlehem shall rise
Until His presence gird the earth,
And with new glory gild the skies;
Beneath His law of love and peace,
All war and strife on earth shall cease.

He must increase; He is the Vine
On which all heavenly graces grow;
And as the virtue of its wine
Shall through our human currents flow,
We shall in Him find life and peace,
And share the parent stem's increase.

O, grow in us until, at length,
We rise to Thy sublime estate,
And clothed with Thy immortal strength,
We stand 'mid storms of scorn and hate.
As soldiers of the Prince of Peace
Till sin and strife on earth shall cease.

—Southern Churchman.

MISSIONARIES COMMENDED.

Many books have been written that contain criticisms of missionaries. Naval officers, and sometimes even foreign ministers, have felt called upon to assert that missionaries are unsafe as counselors, and that they are tactless in their efforts to substitute an alien religion for one with which people have been satisfied for thousands of years.

I do not wish to pronounce perfect everything that missionaries have done. No doubt there are among them emotional persons and persons of little judgment. But with very considerable opportunity to judge, from four years' experience in the Orient, and from contact with many missionaries in the Philippines, I feel justified in saying that they are generally persons of high character, high intelligence, high standards of living—persons who are willing to make every sacrifice for the cause they represent. They are men who know well the characteristics of the people with whom they deal. They learn their language, they study their peculiarities, and they train themselves to conciliatory methods. The very history of their broadened activities shows their practical methods. The Bishops, and the heads of missions in the various countries, are trained diplomatists, and have learned much of statesmanship in their study of native conditions. I know of many instances in which the greatest self-restraint and tact have been exercised in order to prevent an outburst that would make such a cleavage between governmental authority and the representative missionaries as could hardly be closed for a decade.—Ex-President Taft in The Youth's Companion.

SOME STRIKING SENTENCES.

(We are indebted to The Bible Magazine of New York City, for the following utterances of the noted physician, Dr. Key, who is an authority on radium and its medicinal uses.)

In his address, "Radium and Religion," at the Bible Teachers Training School on Founder's Day, January 8th, Dr. Howard A. Kelly pointed out the singular, even striking analogies between the properties of this newly found wonder-working element, and some of the great principles of religion. These are indicated by a few of his sentences below:

In this era of light therapy what a meaning we see in such passages as, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

What has radium to do with religion? What has any gift to do with the giver?

Radium was found by being obedient to its laws. We learn of Christianity the same way. The laboratory method is the way in Christian truth. "If any man willeth to do his will, he shall know of the teaching."

Radium always retains its nature unchanged; extreme changes of temperature have no effect on it. It is different from everything else; so the Christian ought to be.

It is the gentlest of all things when rightly used—simply light. Misused, it is capable of terribly destructive effects.

The patient must accept radium by faith; he cannot see its work, but soon the benefit is seen.

Radium has the singular power of producing secondary rays in other substances. So great good comes to the world indirectly from Christianity.

THE PREACHER'S BIBLE-READING.

By John J. Ransom, D. D.

At the late session of the Tennessee Conference Bishop Denny addressed the Conference each morning in connection with the opening devotional services of the day. His topics were of varying importance and timeliness, but his selection and memoriter reading of Scripture were always suggestive.

One morning he remarked that it was almost criminal for any man who could read his New Testament in Greek to lose that ability by disuse. Of course a man who can read the Greek New Testament ought to do so. With many of us Methodist preachers, however, the "reading" of the New Testament in Greek has never passed into the realm of real reading; it has remained a sort of academic exercise more or less compulsory and by no means joyous, and yet, like all discipline, productive of rich fruitage to them who are exercised thereby. But even so, blessed is he who readeth the words of this little book, even though it be with the tedious aid of lexicon and grammar. If to this reading and these appliances he shall add the daily use of Schmidt's "Greek Concordance," which will comfortably fit into the pocket of his top coat, or of Schmaller's smaller, much thicker "Handcordanz," he runs the risk of acquiring a working vocabularly of New Testament Greek and possibly an acquaintance with the personal use of words by the various authors of the New Testament books.

Not many of the tribe of Wesley have adventured far enough to really recognize their kinship to that polyglot, Adam Clarke, or that earlier prodigy, Thomas Walsh, of whom Mr. Wesley told wonderful things to the effect that he knew the special shade of meaning of each Hebrew word wherever occurring in the Bible and could tell from memory where and how often it occurred.

As for those of us who have not learned Greek or who have mislearned somewhat of it, I commend Macaulay's account of how he learned languages: "My way of learning a language is always to begin with the Bible, which I can read without a dictionary. After a few days passed in this way, I am master of all the common particles, the common rules of syntax, and a pretty large vocabulary. Then I fall on some good classical work. It was in this way that I learned both Spanish and Portuguese, and I shall try the same course with German." That was written in "Calcutta November 26, 1838," at thirty-eight years of age.

But the Bishop might have said a more practical thing or a thing with wider application if he had said that it was almost a crime for a Methodist preacher to fail to read, as far as possible, every translation of the Bible into his mother tongue that has been put forth by the serious scholarship of individuals, Churches, or literary associations. Of course the accessibility of such translations depends on financial and other considerations, and the amount of other work upon a minister may somewhat limit the extent of such reading. But for a man whose business it is to know from various points of view the sacred Scriptures to make a fetish of the King James translation, as Saintsbury does in his wonderfully helpful volume, "The History of English Prose Rhythm," amounts almost to a literary tragedy. Why should I not read the Latin Vulgate if I can? and why should I not read the Douay version? and why not the Baptist version, or Weymouth's "New Testament," or Ferrar Fenton's "Complete Bible in Modern English," or any other that rises to the dignity of a scholarly attempt at an independent translation of the Bible?

Some years ago I opened a Quarterly Conference with a reading from Hebrews ix. in Weymouth's classic rendering. Among the members of that Quarterly Conference was a young lawyer of brilliant parts whose father is an international personality. Getting hold of my Weymouth during roll call, the young lawyer read several chapters, oblivious of the business of the Conference, till a friend challenged his behavior. Then, laying down the book, he said: "Well, that's the first time I ever saw any sense in that writing. Why, that man knew law. I must have this translation."

Just now Ferrar Fenton's "Complete Bible in Modern English" has been absorbing my attention for some weeks. Fenton's translation represents the most heroic work in Bible translation into the English that has ever been done. The complete work represented at first completion fifty years of consecutive labor. Ten years were spent in part "in getting at the varied measures of the Psalms and prophets and the division of each ode in them to its proper beginning, end, and stanzas." The New Testament represents nine editions of the Gospels and thirteen editions of St. Paul's Epistles. When Westcott & Hort's Greek Text appeared, he made a new translation of the entire New Testament to conform to it. To me the terrible ferocity of some of the prophetic utterances of the Old Testament never stood out in their rugged force as in this translation, till I have thanked God that he had not given the utterance of the gospel of our Lord to men of that spirit.

One of our Bishops said to me recently that he had enjoyed to a certain extent the reading of Moulton's "Modern Reader's Bible," but that he did not have a high esteem for the "Twentieth Century New Testament." My reply was that I had worn out two copies of Moulton's "Modern Reader's Bible" and was without a copy at present; that as to the "Twentieth Century New Testament" I had bought three copies in all, one of which had been specially interleaved and bound in two leather-backed volumes. By the way, Moulton has surely shown how to print the 1911 Revisers' edition of the King James Version.

No translation is faultless, whether it be made by one man, as Ferrar, or by any number of scholars whose appointment represents any part or all of Christendom. Everything is approximate in a matter like this; and even if we could get the precise and indubitable equivalent of the original writings, we should still have to make allowance for the earthen character of the original writers whom the Holy Spirit had stirred up to reproduce the divine message that had first burned within their own hearts.

Of course every man has or should have his own favorite translation, and it is well for him if he sometimes tires of any or all of them. With myself, the music of my mother's long silent voice is still to be heard in the cadences of the King James, notwithstanding its many recognized defects; and from time to time I grow weary of all other voices, just as when a child my heart turned with loving pain to the big old red farmhouse where my mother was born.

ARLINGTON PARSONAGE.

Nashville, Tenn.

AN ACTOR'S SERMON ON THE THEATER.

The English actor Cyril Maude delivered an address before the students of Barnard College a few days ago which deserves wide publicity and which should inspire solemn reflections. Had a clergyman given utterance to some of the sentiments which this distinguished player expressed he would have been regarded as narrow and unintelligent. As was to be expected, the lecturer said much in behalf of dramatic art and sang the virtues of his vocation, but he also gave a serious homily on the perils of the stage to young women, and therewith administered most wholesome advice. If it were heeded by all who are likely to become acquainted with it through the press, thousands of stage-struck girls would be saved from ruin, for the temptations of a theatrical career were faithfully described.

Our reason for referring to the address, however, is not to emphasize the evils which imperil the actress, for these are sufficiently known to most people. The significant passages in Cyril Maude's address were those dealing with the indisputable influence of women on the stage itself. "It is the women who keep the theaters open; it is they who therefore rule the theater," he said. Proceeding in this vein he declared:

"It is the women who choose what styles of play shall be a success in New York; it is the women, not the men. Here is really a case in which you all have indeed the suffrage, the power of deciding what type of play shall succeed. There has been a great outcry lately, too, in New York against a certain type of distinctly unpleasant play. Play after play of the same kind was produced, however, I hear. It was, I fear, it must have been, the women's vote that did it. And now I hear every one is sorry that the city was flooded with such stories upon the stage."

After remonstrating with his auditors that it was their duty to determine that unfit plays should have no admission to the modern stage, he continued:

"You have heard it said that the hand that rocks the cradle rules the world. So it does, God bless it, the dear, dainty hand, and it also passes the dollar over the box-office counter. Take care to make it hand them over for worthy plays, not sordid, miserable, diseased dramas, the medicine-chest drama, the operating-room drama. They are not good for all of us to watch."

We have long known that women were fixing the quality of the finer institutions of society and have always been ready to applaud them for the incomparably worthy contributions they were making to our civilization. Had we ventured to charge them with responsibility for the current decline in the purity of the stage, however, we should have been met by a perfect chorus of protestations that we were inspired by a churlish temper toward women. But when a famous actor says what we have just quoted it is time for all of the easy-going apologists of the stage to take notice.—New York Christian Advocate.

THE METHODISTS MISREPRESENTED.

Dear Doctor Meek: I sometimes wonder if there is the amount of ignorance on the part of the ministry of other denominations as to what we as Methodists teach, as some things they say in the pulpit would indicate to those who know better. What shall we call it—ignorance or straight out misrepresentation? Not being willing to brand any minister of the Gospel as being untruthful, I prefer to call it ignorance. And if it is ignorance, it is because they have read only one side of what the different Churches teach, and that is their side.

It has been preached all over this country that the Methodists teach salvation by works. Some of this has been done in my present territory, and I have said it is utterly untrue. Of course, I am aware of the fact, that those doing this, as well as myself, are not the descendants of Solomon, and that there is lots that they do not know. Is it not true that the Methodist Church comes as near teaching that salvation comes through faith and by grace as any other Church in the kingdom of our Lord?

I do not preach salvation by works, nor have I ever heard a Methodist preacher preach it. Our presiding elders do not preach it; our Bishops do not preach it; John Wesley did not preach it; St. Paul did not preach it, The Lord, our Christ, did not preach it, and the New Testament does not teach it. **Our Church does not hold any such view.** And how can any honest minister of the Gospel, study our theology—our cardinal doctrines—and say that it does? But, as I have said, they do not read but the one side (their side), and some of them have never heard half a dozen Methodist sermons in their lives, and hence, they are ignorant as to what our preachers hold and teach from the pulpit.

But while we preach salvation by faith, we do not preach it to the exclusion of good works. Wesley did not do so, Paul did not do so, and Christ did not do so, and neither does our Church hold any such view. We, with James, believe in works following faith. We believe that whatever God does for us, is nothing but the loving heart of a father lavishing its mercies upon us, and is called "grace." And whatever we do for him is not done to repay him for the salvation he has given us, but is simply the return of gratitude for his fatherly goodness, and is doing a son's duty.

While James says, "Show me your faith without your works, and I will show you my faith with my works," he did not intend to teach that salvation came by works, but was only discussing the practical side of the Christian life. He was teaching works as an evidence to the individual that his faith was a live faith, and not a dead faith. He was teaching that it was as unreasonable, for a man to have faith not followed by works, as it was for a house to stand without a shadow on a beautiful summer day. No, we have never preached, and do not now preach salvation by works. And the little egotistical, ecclesiastical demagogue who preaches such untruthful things must have a wonderful amount of confidence in the ignorance of the people to whom he preaches, if he expects them to accept such stuff without demanding authentic proof, which they ought to know they can not give. We do not believe that **salvation can be bought** by man in any way whatever.

W. B. WALDROP.

Braxton, Miss.

CHURCH EXTENSION AID.

The Annual Meeting of the Board of Church Extension will be held about May 1. This is the meeting when applications for aid are considered. That those interested may know exactly how to proceed, the following is submitted:

1. All applications must be made upon the printed form provided by the Board for that purpose. These application blanks may be had without cost by applying to this office.

2. After the application has been properly prepared, it should be sent at once to the Secretary of the Annual Conference Board as the following rule provides:

"Every application for consideration at the hands of the General Board must first receive the approval of the Board of Church Extension of the Conference from which it comes, and said approval must be given at the regular meeting of said Board or of its Executive Committee held in the month of March. Said Boards or Committees shall consider all the applications from their respective Conferences and forward such as they approve so as to reach the Board's office at Louisville, Ky., by April 1 of each year. Each application so approved must have the action of the Conference Board written therein, certified by the President and Secretary, and all the applications from a given Conference must be, by the Conference Board, graded and marked in the order of their relative importance, and the Secretary is hereby directed not to put on the Calendar any application not in conformity with this rule."

3. The mid-year meetings of the Conference Boards or their Executive Committees are held in March. Do not fail to have your applications in the hands of your Conference Board Secretary by March 1.

4. Personal representation in the interest of applications by other than members of the Board is not permitted, as the following rule declares:

"The Board has not time to hear oral arguments or statements in behalf of applicants, and while considering applications for aid, its doors are closed. Representations other than those contained in the application can be made in writing or through members of the Board. A different rule would be obviously unfair to applicants too far away or too poor to send representatives."

5. The demands upon the Board have been so numerous and so urgent that over appropriation has resulted. The fiscal year will close with many unpaid grants on the book which must be taken care of out of next year's receipts. The Board at its closing session last May, having knowledge of this fact, adopted the following:

"In view of the fact that the conditions which have confronted the Board at this meeting have caused us to make appropriations largely in excess of the amount of money likely to be available during the coming year; and, in view of the fact that the next annual meeting of this Board will be the last for the quadrennium for which we were elected to serve; and, in view of the further fact that the Board is not a self-perpetuating organization,

"Resolved, That we hereby declare our purpose to limit the appropriations at the next meeting to the amount of money that is then reported by our Executive Committee as probably available for that purpose, to the end that the new Board, which will be elected by the next General Conference, may not be embarrassed in the beginning of its administration by the necessity of carrying over large grants which have been made by this Board.

"In order that we may be able to carry out this purpose without injury to the building operations of our Church, we earnestly request our Bishops, Presiding Elders, Pastors and Conference Boards of Church Extension to discourage applications for aid except in cases where serious injury would result from delay.

"In view of the fact that 192 out of the 327 applications of this year were by churches which have heretofore received aid through assurances that the grant would make possible the completion of the enterprise free from debt, be it hereby declared to be the policy of the Board to refuse to make grants in such cases, unless it can be clearly shown that the failure to carry out the assurances has been due to uncontrolable circumstances.

"And in view of the fact that we are constantly asked for large sums to relieve emergencies, occasioned by large debts, be it hereby

"Resolved, That we urge all in authority to carefully guard against extravagant enterprises, and to enforce more strictly the law provided in paragraph 447 of our Book of Discipline."

For further information, application blanks, etc., address W. F. McMurry, Corresponding Secretary, 1025 Brook Street, Louisville, Ky.

A SPLENDID GIFT TO THE MISSISSIPPI CONFERENCE ENDOWMENT BOARD.

To the Methodists of the Mississippi Conference:

Dr. W. C. Black has given to the Conference Endowment Board his book "IS MAN IMMORTAL." This book will cost 25c postpaid. The proceeds will go to the Conference Endowment Board for the widows and orphans and superannuated preachers of the Mississippi Conference. The volume will be kept for sale by Rev. T. J. O'Neil, President of Montrose College, Montrose, Miss.; Rev. N. B. Harmon, Yazoo City, Miss., and Rev. J M. Morse, Jackson, Miss. This book is one of the best from the gifted pen of Dr. Black. Its value cannot be estimated. Order at once—get a good book and help a worthy cause. J. M. MORSE.

Jackson, Miss., Jan. 14, 1914.

Church News

Governor Major of Missouri has appointed Bishop E. R. Hendrix a member of the World Peace Commission.

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Bishop W. A. Candler left Atlanta on January 16 to make his annual official visit to Cuba. He is holding the Cuban Mission Conference at Camagiiey this week.

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On the evening of December 5, Dr. H. B. Johnston, the progressive presiding elder, held a quarterly conference for the entire city of Memphis, Tenn. There were 175 officials present.

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Of the total population of Germany which is said to be 61,720,529, it is claimed that 38,374,648 profess adherence to the Evangelical Church, 22, 540,-485 to the Catholic Church, and 566,999 to the Jewish Church.

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Prof. Schweitzer, who held a chair in the University of Strasburg, Germany, and who is the author of "The Quest of the Historical Jesus," and a graduate in medicine, has resigned his chair and volunteered for mission work in Central Africa.

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The Salvation Army of Chicago some three months ago organized an Anti-Suicide Bureau, the first thing of the kind in the United States. It is now claimed that this department has already prevented more than 100 persons from taking their lives.

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Dr. Biedewolf, who has recently been appointed Secretary of Evangelism by the Federal Council of the Churches of Christ in America, has announced that he will give six months of his valuable time to the Evangelistic Commission each year without one cent of remuneration.

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Dr. G. C. Rankin, Editor of the Texas Christian Advocate, has declared in favor of having the next General Conference enact a law requiring all candidates for the ministry in our Church to refrain from the use of tobacco. This proposal came before the last General Conference and was lost by less than a half dozen votes.

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Dr. Washington Gladden, who is 78 years of age, after an incumbency of 31 years, has resigned the pastorate of the First Congregational Church of Columbus, Ohio. He will, however, remain pastor emeritus. Rev. Carl S. Patton, D. D., the present associate pastor, will now become the active shepherd of this congregation.

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Thirty missionaries, speaking twenty-four languages, have been employed for the past year by the Chicago Tract Society, to work among the foreign population of that city. These workers held 1,170 public meetings, visited 72,770 homes, and distributed more than thirteen million pages of literature. The work was done at a cost of $20,376.27.

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Southern Methodism is making great progress in Florida. The net gain in membership last year was 3674, more than 10 per cent. Bishop Morrison states that substantial new church enterprises are now being carried forward at various places, as follows: Miami, $70,000; Orlando, $50,-000; Jacksonville, $27,000; Palm Beach, $20,000; Kissimee, $25,000; Tampa, $25,000.

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The Educational progress of the M. E. Church, South, within the past few years is indicated by the following figures: 1896, number of colleges, 44; 1913, 50; increase, 14 per cent. Value of grounds and buildings 1896, $3,580,000; 1913, $9,322,000; increase 160 per cent. Endowment, 1896, $2,190,000; 1913, $5,960,000; increase, 172 per cent. Number of students, 1896, 6,844; 1913, 11,000; increase, 60 per cent.

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A few days since President Williams of Galloway College, at Searcy, Ark., announced a gift of $10,000 to that institution for the construction of a science hall. The name of the donor, by request, was withheld from the public. A new gymnasium was recently constructed and equipped on the campus of this college at a cost of $8,000, and the subscriptions to the endowment fund secured by Rev. W. C. Watson, the financial commissioner, now amount to about $65,000.

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Following the example of William E. Gladstone, Premier Asquith of Great Britain, read a selection from the Scriptures in the parish church of Easton Grey on Christmas day. It is stated that the passage was from the ninth chapter of Isaiah, and that as the Prime Minister pronounced the words, "The people that walked in darkness have seen a great light," the sun, which had been behind a cloud, suddenly emerged and poured in through the windows a flood of light upon him.

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Prof. James Chapman, one of the leading personalities of British Methodism and for eighteen years Principal of Southlands College, died on Dec. 18. Dr. Chapman delivered the Cole Lectures at Vanderbilt University in 1904, and was one of the Secretaries of the last Ecumenical Conference, held in Toronto, Canada. Among other things, the Methodist Recorder says of him: "He was one of the loftiest and loveliest spirits in our Church, or in any Church. There was probably no finer mind in our Church."

CONTENDING FOR THE FAITH.

(An editorial by Bishop Charles B. Galloway in the New Orleans Christian Advocate of August 24, 1882.)

We are exhorted to "earnestly contend for the faith which was once delivered unto the saints." The faith—that is, the oracles of God," the Scripture of truth"—has been committed to the Church. It is a sacred trust, and should be guarded with ceaseless vigilance. With this "faith" untouched and untarnished, every precept, principle, prayer, prophecy, parable, promise, penalty kept inviolate and hid in the heart, the Church is invincible even against the gates of hell. For, however formidable the enemy, this is an all-sufficient defense. It is only when this Word is assailed, its infallible authority called in question, and a restless, ruthless hypercriticism indulged, that the Church indicates weakness and failure. The ark is not to be touched without suffering the penalty.

The "faith" was once delivered—or as a better rendering has it, "once for all." Therefore, as has been well said, it is "not to be repeated; not to be superseded; not to be enlarged, for it is complete; not to be abbreviated, for it is the Spirit's own work; and not to be altered in any way by man or angel." It is ours, to keep it, read it, pray over it, incarnate it, declare, and contend for it. We are neither to add to nor take from on penalty of having its plagues added to us, and our parts taken out of the book of life and the holy city. It is the priceless treasure and sacred heritage of the Church.

To contend for it is a solemn duty and an apostolic injunction. If this exhortation was needed in the early days, much more now. We have again upon us the struggle for the Bible. The old battles must be refought, but on different fields and with improved weapons. Much is involved in this attack upon the supernatural in the Bible. When it is surrendered every cardinal doctrine of Christianity is given up. They stand or fall together. The Philistines are upon us. In the August number of the North American Review, Henry Ward Beecher has a characteristic article on the "Progress of Thought in the Church." Not as emanating from his erratic pen, but as indicating the drift of modern opinion, the paper is significant, if not alarming. The following quotation bears on the subject in hand: "In an important sense the sacred Scriptures are of God. They contain precious truth. By their moral unity, and by their accord with human reason and intelligent moral consciousness, they justly hold authority over men's conduct and character. But they claim no such mechanical perfection as has been claimed for them. They have authority only concurrently with educated human reason and rational sense."

The words italicized evidence the progress Mr. Beecher has made—a movement toward extreme liberalism that has been, in his case, rapid and perilous. In our latitude his followers are few, but his readers are many. Outside the ranks of the clergy, among the liberal professions, these sentiments are finding disciples and advocates. They must be met with boldness, resisted, and overcome. Again we have necessity to repeat the Scripture admonition: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

What, then, is our duty? As custodians of this priceless treasure and contenders for its purity and authority, what measures are we to adopt? We are to redouble efforts and zeal for the conversion of souls. A renewal of heart by the Holy Spirit never fails to silence all cavils about "naturalism" and "liberalism," and scatter the fogs that becloud and obscure the truth. With a consciousness of divine pardon rejoicing the soul, there will be no disposition or taste for vain speculation and the traditions of men. It was the great spiritual revolution of the eighteenth century, under the leadership of the Wesleys and Whitefield, that saved England from the infidelity which now threatens the Christian world. Then, as now, skepticism wore a mitre, and occupied the professor's chair. But when that revival of Scriptural holiness swept over the land a wondrous change resulted. The atmosphere of the universities became purer and more orthodox; the pulpit was filled with an evangelical spirit, and echoed a gospel of peace and joy; all Christendom caught the enthusiasm and everywhere Zion put on her beautiful garments. When the heart is aglow with God's love there will be no toleration for Mr. Beecher's "advanced views" on Bible inspiration.

Our children should be taught with painstaking care the supreme and infallible authority of God's Word. It is the Book—not to be handled with the familiarity of other volumes, but studied with a reverent, dutiful spirit. It was written by holy men as they were moved by the Holy Ghost. This must be ever remembered; never forgotten. An irreverent comment on the Scriptures, even in the pulpit, is to be deplored. Though not to be locked up in cloisters and hid away from the eyes of men—though we are exhorted to "search the Scriptures"—it must be with the thought that we are reading what God has written. When men begin to quibble over the authority of certain books and passages, because not concurrent with their "educated reason," we have no hope of their escape from absolute infidelity. Away from the old evangelical moorings, on that subject, there is no place to cast an anchor. The vessel becomes a prey to winds and waves, without rudder or compass, and no harbor in which to find shelter. We were not a little shocked, some time ago, to hear a young clergyman depreciate the canonical authority of the Epistles as compared with the words our Lord himself uttered, but were not surprised at his subsequent change of denominational relation.

Our theological schools and Conference Examining Committees should see that the "faith" is held without doubt or reservation. We must be assured that the teachers of our congregations contend for the faith with all earnestness and intelligence. Mr. Beecher's progress is backward. Such teachings do not flourish in our Southern atmosphere, and we pray it may be ever kept as pure. To this end we have written, and again repeat the apostle's exhortation.

Every noble life leaves the fiber of it forever woven into the works of the world.—Ruskin.

Secular News and Comment

The press dispatches report that Vivian, La., is soon to have a $40,000 fireproof school building.

* * *

Copiah County, Miss., has recently issued bonds to the amouut of $100,000 for the construction of good roads.

* * *

Holmes, of which Lexington is the County seat, is Mississippi's banuer banking county. It has within its hounds eleven such institutions.

* * *

Congressman R. G. Bremner, of New Jersey, in whose shoulder $100,000 worth of radium has heen placed to combat a cancer, is reported to he improving.

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The estate of the late Joaquin Miller has been appraised at $41,996. It is unincumhered and consists chiefly of the poet's home place, "The Heights," in the hills near Oakland, Cal.

* * *

Mr. Alfred Noyes, the noted British poet, and his wife, who are sojourning in the United States, recently visited the grave of Edgar Allen Poe, in Baltimore, Md., and placed flowers upon it.

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It is stated that of 786 newspapers in Kansas not over ten will accept liquor advertisements. We wish that the publishers of the "Sunflower State" would send a few missionaries down this way.

* * *

According to a recent announcement of the Department of Agriculture at Washington, of the 1,140,000,000 acres of tillable laud in the United States, only 27 per cent is being actually cultivated.

* * *

It has been given out that the people of the United States spent last year for moving picture shows 6,380,000,000 nickels, or $319,000,000. This is several times as much as they gave to the cause of foreign missions.

* * *

The private railroad car of the Czar of Russia is said to have in it a chapel, a library, a drawing room, a kitchen, a dining room, a bathroom, and a bedroom. It is reported to be proof against dynamite from the exterior. This last feature is doubtless considered an important one.

* * *

Of the 15,000,000 people in Mexico, it is stated not over 6000 are land owners. Perhaps this explains in some measure why it is a country of turbulence and revolutions. Undeniably the possession of property exerts an influence in favor of worthy citizenship and good order.

* * *

The public schools of Seattle, Wn., are giving special attention to the instruction of the deaf and dumh, with most gratifying results. Out of a class of 30 boys and girls, 85 per cent have learned to talk, and many of the uumber are said to understand what is spoken to them by reading with ease the lips of the speaker.

* * *

Mr. Josephus Dauiels, the Secretary of the United States Navy, in response to an invitation from the city of Shreveport, La., has announced that he will visit that place and inspect the oil fields of Caddo Parish next April. These oil fields are considered among the finest in the world.

* * *

The following is the record of the State Charity Hospital at Jackson, Miss., for the year 1913: Patients admitted, 1825; number of operations, 822; number of deaths from operative causes, 53; deaths from chronic or general diseases, 86; total number of deaths, 139; operative mortality for 12 months, 6.45 per cent. Though this splendid institution is less than two years old, its capacity is already overtaxed.

* * *

Dr. C. C. Bass, of New Orleans, was given a medallion commemorating his discovery of the malaria plasmodium at the meeting of the Orleans Parish Medical Society in this city on Monday night, Jan. 12. On one side of the medallion is a picture of the apparatus which Dr. Bass used in making his discovery, and on the other is a likeness of the physician himself; on the edges are marked off the five important stages of the fight against this disease, together with the names of the men who have made valuable contributions to the profession's knowledge of it.

* * *

The Lambert collection of Lincoln's autograph letters and relics was sold publicly in New York last week. The note book in which he pasted newspaper accounts of his speeches relating to the negro question brought $2250; the letter he wrote to Mrs. Orville H. Browning about the rejection of his proposal of marriage by Miss Mary S. Owen sold for $1250; the letter he wrote to Gen. Grant only eight days before he was assassinated, went for $1375, and his 22 letters to Lyman Trumbull commanded an aggregate price of $10,555. If any one regards these sales as remarkable, let him ascertain what something really connected with Shakespeare or Napoleon could be purchased for.

* * *

The National Geographic Society is authority for the statement that our Government has now in its possession 8000 islands, supporting a population of 10,000,000, which is more people than there were in the entire United States a century ago. Their commerce exceeds $300,000,000 annually, which is larger than that of the whole nation any year prior to 1850; they ship to our country $100,000,000 worth of products, and take in exchange products of about equal value. Most of these islands, particularly Porto Rico, Hawaii, and those in the Alaskan group, have shown steady advancement under American rule. For instance, when we acquired Porto Rico fifteen years ago, there was on the island but one building that had been erected for school purposes; to-day there are 1200 such structures. The first year that we administered its affairs there were in the public schools 25,000 pupils; now there are 175,000. The production of sugar has grown from 65,000 tons to 365,000, and the island's foreign commerce from $20,000,000 to nearly $100,000,000. Then we sold the Porto Ricans products to the amount of about $2,500,000; now they purchase nearly $40,000,000 worth of our productions. This does not look much like our so-called colonial policy has been bad either for our colonies or the governing States.

A MINISTER'S READING.

By the Rev. Fred Whitlo Hixson.

A minister's library is not a workshop; it is a retreat. It is not a factory in which materials are gathered and fashioned into discourse for public utterance. The minister's study is, first of all, a place where by conscientious and steady effort he promotes his own soul's health and growth. The compulsion that drives him to the study ought not to be the necessity for the forthcoming sermon, but eagerness for life. Good sermons are not made; they are born. Sermon preparation is not the art of arranging homiletic matter to be spoken by a human voice; it is the process of life coming to saturation with a knowledge of the truth, mastered by moral urgency and rising to prophetic boldness. Before there can be an efficient minister, there must be a man of rich personality. Before he can be an inspiring teacher, the truth must pass through his own life, and must bear the color of his own soul. If his own life is rich, his utterance will be lofty, not trivial. If the plummet of moral earnestness plunges deep into his own heart, his utterance will be with natural and compelling fervor. If his own faith is well grounded in personal experience and is huttressed by good scholarship, he will preach helpful, wholesome sermons.

There are books by the carload with homiletic material gleaned, condensed, formulated, ready-made; but no right thinking man, with serious regard for his intellectual health, will be tempted by their low prices and monthly installment terms. The books that will be of hest utility to the minister will not be those that contribute always to the immediate task of sermon preparation, but those that answer the deep hunger of his own life. His best books are those which give him to feel himself settling with personal comfort into fundamentally great ideas, and which lift him to a point of outlook from which he can see not merely one new sermon in the distance, but landscapes of sermons. At this place the prophetic mood will master him and hold him in rapturous captivity. —From New York Christian Advocate.

FAMILY RELIGION.

Family religion has been peculiarly approved and blessed of God. It is a remarkable fact that most men eminent in life had in childhood a religious home. Bishop Haven, after careful investigation, says: "Three-fourths of the most prominent scientists, authors and merchants are not more than two generations removed from the manse. They are either sons or grandsons of ministers." A French author has collected similar statistics. If you were to have read to you a list of the sons of clergymen who have attained honorable distinction you would be surprised to find how near to religious homes are the eminent men of the modern world. There are three good reasons why this is so: one is that such homes have the blessing of God upon them; another is that the atmosphere of a religious home is best suited for the formation of character; a third is that the atmosphere of a religious home is best suited to the highest development of the mind. And these three things are the great sources of success in the world.—Christian Intelligencer.

TO THE PASTORS OF THE JACKSON AND BROOKHAVEN DISTRICTS.

At the request of Dr. I. W. Cooper and with the consent of my presiding elder, I have accepted the position of Financial Agent for Whitworth College in the Brookhaven and Jackson Districts. If you will open your charges for my coming, I shall appreciate it and any other courtesies you may extend to me. Also, in connection with my work for Whitworth College, my presiding elder has so arranged my work that I shall have considerable time for evangelistic work, and while my evangelistic labors will not be confined exclusively to these two districts, if any of the brethren in them can use me in their revivals, I shall be glad to come to them, and request that engagements be made as early in the year as possible.

Yours fraternally,

JOHN W. RAMSEY.

OF LITTLE CONSEQUENCE.

Dear Dr. Meek: I recognized the mistake which "Westerner," in your last issue, calls a blunder, the moment my attention was called to it, and I wondered how it happened. I suppose it grew out of the fact of the use of the Greek preposition "eis" in connection with the baptism of the Ethiopian eunuch, and of the translation of the same in the King James version by the word "into." For the sake of accuracy, the correction was all right and is duly appreciated. However, I do not see how the general question of the mode of baptism was seriously affected by the mistake; for the preposition "eis" has the same meaning in the baptism referred to as it would have had, if it had been used as was supposed in my article in connection with the baptism of Jesus; and my argument against its translation is just as applicable in the one case as it would have been in the other.

M. B. SHARBROUGH.

Columbia, Miss., Jan. 16, 1914.

"Self seeking on the mission field bears the same fruit it bears here at home—briars, weeds, that kill the good seed."

Missionary News

(Compiled by our Missionary Secretaries at Nashville, Tenn.)

Chinese Converts Building Churches.

As Chairman of our Mission Building Committee I went to one of the out-stations in the Huchow District in October to arrange, with the other members of the Committee, for the building of a church. This church is made possible by an appropriation of the Board of Missions, supplemented by contributions from the membership of the church. We let the contract, and work is to begin next week. More churches and larger churches is the one constant demand of this day for missionary work in China. We hardly finish a building before it is too small. For years we have only had converts from the poorer classes who were unable to do much toward helping in the work of building their own churches. Now, I am glad to say, we are reaching more and more the merchant classes, who are able to contribute toward this cause. The members of this particular church have contributed about $1,000 U. S. currency toward this enterprise.—J. B. Fearn, Shanghai, China.

Japan Not Yet Evangelized.

Approximately 80 per cent of the total population of Japan, or above 40 millions, reside in rural districts, of which number—so far as our data indicates—96 per cent constitute an entirely unworked field. Of the remaining 20 per cent of the total population residing in cities and towns, about one-fifth is still unprovided for, thus giving us the result that above 80 per cent of the population of Japan are not being directly reached by the evangelistic forces. A gigantic and yet most inspiring task, therefore, still lies before us in the Christianization of Japan, which calls, first of all, for renewed humiliation, deeper consecration, and a larger spiritual life.—Committee on the Distribution of Forces, Japan. (Mrs. W. A. Wilson.)

Days of Preparation in Africa.

Every day for the past three days we have met in one of the cabins and spent half an hour in prayer, after which Dr. Morrison gives us a half hour on the Baluba language, and the alternate day on missionaries and their relation to Government officials, to the natives, and to other Missions in the Congo. In this way we are availing ourselves of his large and helpful experience. It is a gracious providence which has permitted his being with us.—W. R. Lambuth, enroute to Africa.

An Overflowing Hospital.

With the exception of a short while during the China New Year and the revolution this summer, the hospital has been full all the time and has been forced to turn away many patients. More room has been made for patients and quite a number of new beds bought. In fact, all the available space in the building has a bed in it. We have had a record year in patients, an increase of 227 over last year, which was a very large increase over all former years. The opium patients increased by 211 and the surgical by 112. At the present time the third-class opium ward has two patients in every bed, so heavy is the demand to break this habit.—John A. Snell, Soochow Hospital, China.

"Making Character."

The work at the college is going on with the same satisfactory result. The boys have recently set to work to increase our library, and have added more than 200 books. A good deal of excellent literature, much of it translated by Brother Price, is published each month in the little magazine. A cultured patron of the school recently came from Alegrete to visit us, and before leaving said, "Now I understand your catalog and what you are trying to do. You make character here."—Anderson Weaver, Uruguayana, Brazil.

The Word in Cuba.

A sign very favorable to Protestanism in Cuba is the increased circulation of the Scriptures during the nine months of the year up to September 30. In spite of scarcity of money and abundance of lottery ticket sellers, the colporteurs and agents of the American Bible Society, aided by the pastors, have circulated over 23,000 copies of the Scriptures. The circulation for the year will easily pass thirty thousand, a record breaking circulation for Cuba. "The word of God is not bound."—S. A. Neblett, Santa Clara, Cuba.

Answering God's Call in China.

There is a most encouraging turning of our students towards the ministry and teaching. Presiding Elder Lea, who is also pastor of the local church, has recently conducted revival services for two weeks with the students. As a result a class of fifteen young men are meeting daily for special study and prayer looking to church membership. Two of our graduates who are now teaching in non-mission schools on good salaries have recently written the presiding elder their decision to enter the ministry.—W. B. Nance, Soochow University, China.

Textiles in Korea.

In the Industrial Department everything is moving on finely, and I think I am right in saying that we have a brighter prospect for the future of this work than of anything on the field. We are concentrating on the Textile Department, as it is the one that is attracting the students and that seems to be the most useful to the people. We have no trouble in selling our products. We are trying to put out goods for the Koreans, and not for an artificial trade to which the students will have no access after leaving school. Next to this we try to meet special demands on the field, like the demand of the missionaries for foreign style goods, and third, we are trying to develop things that might sell in foreign markets, such as silks, etc. We have all the students we can handle on our present equipment, but with the power loom from America, and the "Jaquard" loom from Japan, and the first quarter of equipment money for the new year, we can provide considerable equipment for the opening in April. A loom can be made for six or seven dollars, but with the best we can do we shall be short, for the prospects are that we shall have 50 or 75 new students next year, and that means we shall need that many looms. We must meet the demand on us, and make this department the best of the kind in Korea.—C. H. Deal, Songdo, Korea.

The Harvest in Brazil.

A building at the cuartel is becoming a greater necessity every day. Since Conference we have put in electric lights, opened a parochial school (with 25 children at the first roll call), received three members and some twenty odd candidates; are preaching to 70 or 80 attentive listeners that fill the little hall, the back room, the three windows and the door, and last Sunday administered the Sacrament to the largest number in years. Our Sunday school has some 40 members; the infant class recites in the garden, our hall being 3x4 meters. As to our Church in Bello Horizonte, we have received 17 members; have a good list of candidates under instruction; Sunday school has reached 120; number of communicants four times what it was fifteen months ago; all collections up to date; a fine spirit of fraternity and activity; 1,000 tracts and 500 invitation cards ready to distribute at the door and elsewhere.—J. M. Lander, Bello Horizonte, Brazil.

SUNDAY SCHOOL WORK IN THE NORTH MISSISSIPPI CONFERENCE.

There appears in the Advocate of December 25 an article under the head of "Progress in Practical Church Work," written by Hon. Geo. J. Leftwich, in which he strongly commends the forward movement of the North Mississippi Conference in Sunday school work as provided for at its last session.

The article is timely and worthy of careful consideration by all who feel an interest in this great work of our Church, but there is one point in it which, if left alone, is misleading, which of course was unintentional upon the part of the writer.

In reviewing the past history of special Sunday school work by the Conference he begins with the action of the session held in 1902, and speaks of the young man then employed as field worker as "a pioneer in the work," when as a matter of fact such a work had been in operation during the preceding fifteen years. It is true that during this period the Sunday school agency was provided for in connection with the colportage work in order primarily to make the latter possible. But it was never considered either by the Sunday School Board or the Agent as merely nominal, but a de facto work, as is shown in the Conference records and can be verified by many living witnesses.

The Agent was in evidence as a field worker throughout the Conference, visiting almost every pastoral charge, a large majority of the churches, and many unoccupied communities, using all diligence to promote the Sunday school cause.

The apparent results of these labors were not all that was desired, but, for the most part, they were very gratifying and received from year to year the approval of the Sunday School Board, as their reports show.

Thus it may readily be seen that the action of 1902 was not the beginning of a new work, but a forward movement, with provision for greater efficiency, of the one that had been in progress for years before under the same supervision.

This is written for the sole purpose of setting in order some facts that belong to the history of the Sunday school work in the North Mississippi Conference, which are necessary to be known in order to a full and correct understanding of the same.

Rev. R. P. Neblett, who was appointed in 1902 Sunday School Secretary, with characteristic diligence and fervor for a few years, rendered effective service in the cause. More recently Miss Elizabeth Kilpatrick as Field Secretary has been doing work that will be fruitful of good—especially in organizing Adult Classes. And now for this year a greater forward movement has been launched and more liberal things devised than ever before, looking to more thorough and efficient work and to the development of a still larger interest in this great cause than ever before.

This responsible work has been assigned to Rev. V. C. Curtis and Miss Elizabeth Kilpatrick—two most capable persons for the business. They are worthy of all confidence and support, and for the work's sake should have the hearty co-operation of the entire Church throughout the Conference.

"We are laborers together with God. One planteth, and another watereth, but God giveth the increase." Let prayers to God be made daily for this and every other Christian work.

G. W. BACHMAN.

Winona, Miss., Jan. 15, 1914.

WATCH YOUR STEP.

An interesting speaker related recently, in an effective address, that at the subway stations in New York a man was placed whose business it was to repeat "Watch your step," as passengers were coming to and passing from trains, for a misstep might mean a serious accident if not certain death. This man receives a salary of $75 per month for the performance of this simple but important duty. Many an accident might be prevented by watching one's step. It is a true saying, "that it is the first step that costs." Why? Because many persons have been started on the road to ruin by carelessness in taking the first step. After the first step downward is taken it is much easier to take the second, third and so on. The cost of the first step is difficult to estimate, because so many individual interests are involved.—Unidentified.

The Home Circle

JESUS, THE CHILDREN'S FRIEND.

"Jesus loves you, little children,
And He listens when you sing;
He accepts the grateful praises
That your little voices bring.

"Jesus sees you, little children,
When you fold your hands to pray
And, however softly whispered,
He can hear each word you say.

"Jesus kindly watches o'er you,
Kindly leads you day by day,
Safely guides your little footsteps,
That they may not go astray."

HIRAM'S DOLL.

"Oh, oh!" cried Kitty, running into the barn. "Oh, dear, I am so scared!"

Jack was making willow whistles, but he looked up.

"What's the matter?" he asked.

"Oh!" said Kitty, again, "I was coming across the cornfield, and there was a horrid man there; and he tried to catch me."

"A man?" said Jack.

"Oh, yes. A great, horrid, ugly man, like a tramp, and all in rags."

"Don't you be scared, Kitty," said Jack, who was a brave little fellow. "Father and Hiram are over in the east meadow, getting the hay; but I'm here, and I'll go and see what he wants."

Kitty begged him not to, for fear the man might hurt him; but Jack said stoutly:

"He might be after the chickens or the new calf, and I must look after things when father is not here. I'll take Towser."

He whistled to Towser, and ran off to the cornfield. Kitty was afraid to stay alone, and so she followed him, but at a safe distance. Baby Dick trotted at her heels. Just as they were getting under the fence, they heard a ringing shout from Jack, who was in the middle of the field, and, when they came in sight, they found him shaking the arm of the "tramp."

"O Kit, you goose!" he cried. "It's only the scarecrow Hiram made yesterday to keep the birds away from the corn."

"Why," said Baby Dick, "he's noffin' but a drate big dolly."

"Yes, that's what he is," said Jack. He's Hiram's doll."

Hiram's doll stood in the field all summer, and the children went often to see him.

And so, when things frighten you, if you can only be brave, like little Jack, and go right up and look at them, you will very often find them only scarecrows.—Our Little Ones.

IN JACK'S WORKSHOP.

"Cr-e-a-k cr-e-a-k!" complained the old grindstone noisily, and after the fourth or fifth turn Lucile looked up at her cousin, whose nose was very close to the hatchet he was grinding.

"Why don't you oil it, Jack?" she asked.

"Goin' to soon's I find time," he answered briskly. "Too busy just now."

There was a small oil can on the deep window shelf within reach, and still turning the crank with one hand Lucile reached out the other and attempted to oil the dry sockets, but the can was empty.

"Haven't you any oil?" she asked.

"Yes, in the jug on the bench there, but I'm in a hurry; I'll try to find time for it tomorrow."

Lucile let go the handle and walked resolutely to the jug. Not more than two minutes were required to fill the can and put a few drops in the complaining crank sockets, but Jack waited with his hatchet still pressed to the stone and his face wrinkled with impatience.

"I'm in an awful hurry, Lucile," he exclaimed impatiently.

"All right, that's what I did it for, and to save the crank; father says when our carriage wheels creak they are wearing out for want of oil and the carriage has to go slower. Now see," and grasping the crank she turned it more rapidly than before. After the first revolution the creaking ceased. She looked at him brightly. "It turns lots easier," she exclaimed.

Jack smiled a rueful acquiescence. "I suppose you're right," he acknowledged, "but it really did seem like wasting time." "There!" a few minutes later, "that's done. Now I'll get out some boards and start on a new boat."

"Is the edge all right?" asked Lucile doubtfully. "You've only been sharpening it a few minutes, and you said the edge was awfully dull."

"Oh, I guess it'll do, and anyway, I can give it a few more touches in the morning. But what do you know about edges?"

"That's what a hatchet's for, isn't it—the edge?" she asked, seating herself upon a basket of shavings and clasping one of her knees in her hands. "Father says, nothing can do its best unless it's at its very best, and that means tools and everything. But wasn't it too bad your boat wouldn't go yesterday? What was the mattor?"

"Oh, the old thing leaked, though I made it just as the book said to. I'll build one more, and if it doesn't sail right I'll know the man who wrote the book didn't understand what he was writing about. And I worked all day yesterday on the old thing too." He dropped upon a box and began to lace one of his shoes, looking ruefully at Lucile as he did so.

"Did you use that hatchet in making it?" asked Lucile.

"Of course; that and the drawing knife and the planes and saw on the bench beside you, and hammer and nails and such things."

"The hatchet was awfully dull," said Lucile, pointedly. She reached around and took the planes from the bench and examined their knife edges critically; then she took down the saw and touched her fingers cautiously to the teeth. "What made your boat leak Jack?" she went on; "was it the shape of the boat, or just cracks?"

"Why, I wouldn't wonder if it was cracks," he confessed frankly, but smiling a little lugubriously at her questions. "The water came in where the pieces were put together. I couldn't seem to fit the joints very tight."

"You couldn't very well, I suppose, with dull tools," conceded Lucile, sympathetically. She handed him the saw, and he took it with a protesting grimace.

"I know it's abominably dull," he said; "in worse condition even than the grindstone. No you needn't show me the planes," as she made a motion with them toward him. "I know just how they are, for I've been using them. But you see I've been so awfully busy I really couldn't find time to sharpen them. I guess I'll have to take tomorrow to clean house and fix things—that is, after the new boat is finished." The shoe was laced now, but he made no attempt to rise. Indeed, he seemed to have forgotten his hurry of a few minutes before.

"Maybe it might be a good idea to sharpen up the tools first," suggested Lucile. "It took you all day yesterday to make the boat, you know, and two hours would have sharpened the tools nicely. The two hours would have been well spent. And—"

"If the tools had been sharpened nicely the edges that made the joints of the boat that Jack built would have been all right, and a whole day saved whereas," springing suddenly to his feet, "if experience is to be made of use, the said Jack must begin this forenoon to sharpen tools instead of commencing on another boat. Thank you Lucile; are you open to another engagement at turning grindstone?"

"Indeed I am," springing merrily from the basket of shavings, "and I'm going down to the dock to see the new boat launched. "I don't believe she will leak."

Nor did she. As soon as the tools were sharpened Jack went to work on the boat, and Lucile, instead of going off to her books and playthings, as usual, remained with him in the little workshop, holding the pieces of board while he planed and nailed them, and after it was built painted most of the boat herself, and then, at his peremptory command, lettered in her own name, "Lucile," on the stern.

Then they took the new boat down to the dock and sailed it for an hour, where, as Jack said, it proved itself " as tidy a little craft as ever cut the waves." When they took it out the little boat was just as dry inside as when launched. But that was not all. Before Lucile's visit ended, a month later, Jack's workshop looked like a new place. All the tools were sharp, the oil can was kept filled, and the grindstone didn't squeak, and as Jack himself confessed, he was able to get a good many more things done, and still had time to spare.—Boys and Girls.

A BEAUTIFUL INCIDENT.

(The following incident, for an account of which we are indebted to the Times-Democrat, occurred during President Wilson's recent stay at Pass Christian, Miss.)

Miss Willa Green, the little girl who gave President Wilson a box containing a dove to be released upon his return to the Herndon House while he was on his way from the golf links during his recent vacation here, is the proud possessor of a letter from the President. Little Miss Green had found a wounded dove, nursed it back to health and asked the President to release it. His letter to Little Miss Green follows:

"My Dear Little Friend—I am afraid that I did not understand what was intended by the dove being handed me to-day as I passed the school children. I infer that you wanted me to set the bird at liberty there. As it was, I did not have a chance to read your note until after I had passed the group of school children, and so I waited until I got to the house here where we are stopping in Pass Christian and released it from the front piazza in the presence of my family. They all agreed with me in thinking your note a very sweet one and your whole action about the dove very sweet and admirable. We thought of you as I released the bird, and now all unite in sending you our warmest regards and our most cordial wishes for the new year. Sincerely yours,

"WOODROW WILSON."

The dove is apparently satisfied with the trees about the Herndon House, as it has never left the vicinity.

Christian Advocate.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

DO NOT FAIL TO READ IT.

We reproduce this week an editorial written by Bishop Galloway in 1882, when he was the brilliant Editor of the New Orleans Christian Advocate. It is even more pertinent now than it was then, and it is well worth a careful reading. Perhaps there are some who are disposed to think that we are somewhat of an extremist and alarmist in our opposition to the latitudinarian teaching of this day; but we respectfully submit that we have never written anything that was more aggressively hostile to a lax and irreverent handling of the Holy Scriptures than this ringing protest from the gifted pen of Southern Methodism's great leader.

The truth is, an examination of the past files of the New Orleans Advocate will clearly show that the present Editor has not gone far afield from his distinguished predecessors on any question. Some may say that this shows that he is a "standpatter," rather than a progressive. But that designation does not at all frighten us. We do not know much, but we know enough to know that truth in its fundamental relations is eternal and unchangeable. There will never come a time in the world's history when two and two do not make four, or when there are not ninety degrees in a right angle. Nor will the great basal facts of Christianity—the Trinity, the incarnation, the atonement, repentance, justification by faith, regeneration, and the inspiration of the Scriptures—ever become obsolete or vary in any essential particular. The last man of the race will doubtless have to come into the divine kingdom by precisely the same process as the first man who entered it after the primal fall. God did not make to humanity a mystical revelation which could not be understood. Its elemental principles were comprehended by the disciples of Jesus in the outset and will continue to be grasped by the humblest of them until the end of time. They may not be able to follow some of these transcendent truths in their infinite reaches, but they can see enough into them to discover the path that leads to God and to glory. The light that flashes upon them may not be adequate for exploration, but it is sufficient for them to travel by.

Nor can we, when men asail the authenticity of the Scriptures, view the issues that they raise with a careless complacency as if they were merely academic questions. There is too much at stake for that. The Gospel of St. John, for instance, is perhaps humanity's most priceless piece of literature; were it discredited or destroyed, the race would be immeasurably impoverished. Therefore, we cannot look on with indifference when its trustworthiness is being challenged by persons who, though they profess the Christian faith, bring into the discussion the irreverent methods of the rationalists.

We sometimes hear it said that there is no use to bother about these attacks—that these assailants can not overthrow the Bible. To be sure, they cannot; but they may befog the minds of thousands of people and cause them to be lost, or they may sow the seeds of skepticism in the Church until, for a time at least, she is stripped of her power. Look how infidelity held enlightened England, and indeed nearly the whole world, in its paralyzing grip when Wesley appeared upon the scene. Well may we heed the injunction of St. Paul to Timothy: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus."

A SUNDAY IN GULFPORT.

It was our pleasure to spend last Sunday in Gulfport, where we went in response to a cordial invitation extended some weeks ago by the pastor of the First Methodist Church of that city, Rev. M. L. Burton, 'to come over and see his beautiful new house of worship and preach to his people.' Upon our arrival Saturday evening, we were met at the train by Rev. W. T. Griffin and young Mr. Tippin, and were conducted to the residence of Mr. and Mrs. P. H. M. Tippin, where we were most delightfully entertained. The Sabbath dawned bright and fair, and at 11 a.m. we were greeted by a magnificent congregation which about filled the spacious auditorium of the church. The music and singing were excellent, Rev. H. W. Van Hook, who is a fine performer, having come over from the Seashore Camp Ground to play the sweet-toned new pipe organ. In the absence of the regular organist, he has been rendering this service for several Sabbaths.

At the close of the service we were motored to the charming home of Mr. and Mrs. W. H. Favourite, where we dined, and at about 3 o'clock we boarded the east-bound street car for the residence of Hon. E. J. Bowers, to call upon Mrs. Robert Kemp, who makes her home there, and who was too ill to be out of bed. Sister Kemp was formerly a member of our Church at Greenville, Miss., when we were the pastor, and has long been included in the list of our valued friends. Though weak and thin, we found her bright and happy and spent a profitable hour conversing with her. While on Mr. Bowers' beautiful premises, we had the privilege of walking through his orange and grape-fruit grove, which is said to be the finest on the entire Mississippi coast. It was indeed a pretty sight to see the green trees literally burdened with their ripe and luscious fruits. President Wilson stopped to see this orchard while on his recent visit to Pass Christian, and was presented with a single branch of one of the trees that had on it forty well-developed grape-fruits.

Upon our return to the city, we stopped at the parsonage to see Brother Burton, who had been quite sick for two weeks and whose condition is still serious. He is suffering with neuritis, which causes him considerable pain, and his improvement has been very slow. But he is cheerful and hopeful, and is being shown every possible attention by the people who seem thoroughly devoted to him. Let the brethren pray that he may be speedily restored to health.

At the evening hour it was again our pleasure to preach to a fine audience. Our new church in Gulfport is a thing of beauty. Indeed, we do not know of a house of worship in Mississippi that is superior to it, either in appearance or in completeness of equipment. The architectural design is admirable, the materials used in its construction are of a superior quality, and it seemed to us to be unmarred by a single defect of any kind. The main auditorium is especially fine. It is circular in form, has a gallery extending nearly entirely around it, and is surmounted by a splendid dome that is ornamented by impressive Biblical scenes and suitable inscriptions. Its seating capacity without bringing the side rooms into requisition is about 800, and with them in use, about 1500. There is a superb assembly room for the Sunday school and eighteen classrooms, some of which are very large. The cost of this edifice, including the lot, was about $48,000, and all this amount has been provided for except about $10,000. Its erection was a great achievement, and too much cannot be said in praise of those who have brought this splendid enterprise to completion. The people give the chief credit to Brother Burton, who is universally beloved and of whose work we heard enthusiastic commendation on every side.

Methodism in Gulfport is virile, alert, and growing. Our First Church has a membership of approximately 600, which embraces many of the leading business men of the city, and many active and faithful workers. The Sunday school is one of the best organized in the State. It has an enrollment of about 400, and a regular attendance ranging from 300 to 350. We also have in the city another live church—Twenty-eighth Street, of which Rev. W. T. Griffin is the pastor—and the Seamen's Bethel, which is doing a great work. It made us really proud to see our Church in the forefront in looking after the sailors who come to this excellent port from all parts of the world. This field of service has not been left entirely to us, however. The Norwegian Lutherans have also established a mission in the place and are, to some extent, sharing the honors with us. But Southern Methodism, under the efficient superintendency of Dr. W. H. Huntley, the capable presiding elder, is leading all the other Protestant denominations in the work along the gulf coast. It was to us a matter of genuine regret that we did not get to see Dr. Huntley on this visit; but his name was not forgotten in the circles that we touched, and it was evident that his impress was upon the community. After our strenuous Sabbath in this progressive young city by the sea and the unpleasant experience of hustling out of bed at the first flush of the dawn on Monday to catch an early train, we were soon back at home and pegging away at the hum-drum task of getting out another issue of the Advocate. Such is the glory of being an editor.

A PHILOSOPHER.

The following from The Weekly Witness (New York) is quite pithy and suggestive:

"Query: If lawyers' fees and court costs make it more profitable for a man to surrender his rights than to protect them, what is the use of having laws to protect property rights?

"Here is a pointer on this subject from the Atchison Globe:

"When asked why he didn't go into court over a horse that was stolen from him and sold to John Carter, Jack Spencer said: 'I paid $101 to Mr. Carter to avoid a lawsuit. A man loses even when he wins a lawsuit.'"

So, for more reasons than one, it seems that there is wisdom in that clause in our General Rules which enjoins one brother not to go to law with another.

SOME WHO NEED TO GROW IN GRACE.

The Editor of the Louisiana Democrat manifestly believes in a practical Christianity. In a recent issue of his paper he says, "The people who need more religion are: The man who lets his horse stand all day in the rain without a blanket; the man who growls like a beast with a sore head when his wife asks him for money; the woman who whispers it around that some one else is not just what she ought to be, the preacher who is always looking for an easier place and a higher salary; the man who walks the streets with his hands in his pockets while his wife carries the baby, and the man who keeps a dog and says he can't afford the home paper."

Our confrere should have added one other person to this interesting group—the church member whose center-table is loaded down with all kinds of trashy literature, but who is too poor to subscribe to his denominational organ.

PERSONAL AND OTHER NOTES.

Rev. J. I. Hoffpauir, presiding elder of the Lafayette District, requests us to state that hereafter his address will be Rayne, La., instead of Indian Bayou, La.

We are indebted to Rev. C. H. Ellis, of Moscow, Miss., for a club of five subscribers, forwarded on the 14th inst. It is the habit of this faithful pastor to look carefully after all the interests of the Church.

The address of Rev. W. T. Woodward is still Sicily Island, La.

Rev. L. A. McKeown, of Byhalia, Miss., favored us a few days since with a club of six subscribers. He has our hearty thanks for looking after the interests of the Conference organ among his parishioners.

Rev. and Mrs. E. N. Evans, who for a number of years have been residents of New Orleans, are spending the winter at the Seashore Camp Ground. They attended services at the First Methodist Church of Gulfport last Sunday evening.

Rev. J. E. Craig, of Chatham, La., in a note to the Editor, says: "I have made about half a round on my new charge. I find that there are some excellent people on this work. I have long and muddy roads to travel to reach my preaching places, but am well pleased so far."

Rev. J. W. Ramsey, of Mendenhall, Miss., was heartily welcomed upon his re-assignment to that charge, and many things of a substantial nature have found their way to the parsonage since Conference. All the signs are auspicious for a successful year within the bounds of this growing work.

Under date of the 16th inst., Rev. W. F. McCrory, of Marksville, La., wrote as follows: "I have reached my new field of labor and I find things in a very good condition. Peace and harmony are reigning amoug us, and many of the people seem burdened for the unsaved. We are hopeful of accomplishing much for the Master this year."

In forwarding us some subscriptions from his charge, Rev. B. P. Fullilove, of Rienzi, Miss., says: "The outlook is very promising with us. We have many things to encourage us." It is not surprising that the work has opened well in Brother Fullilove's new field. He generally brings things to pass wherever he labors.

Rev. A. H. Williams, of Shannon, Miss., sends us the following note: "Married, on Dec. 28, 1913, on the highway, at the 'White Hills,' near Shannon, Miss., by Rev. A. H. Williams, Mr. Alex Stewart and Miss Yeddie Griffin, both of Lee County, Miss. This was a novel, but all right, wedding, and I hope for these noble Christian young people a great future."

Bishop W. B. Murrah occupied the pulpit of the First Methodist Church of Gulfport, Miss., both in the morning and evening on Sunday, January 11. It scarcely needs to be said that he delivered two impressive and helpful sermons. The Bishop has been kept quite busy since his return from the Orient, and is making his influence widely felt in his home State.

Brother J. W. Thomas, of Shelby, Miss., in renewing his subscription to the Advocate, speaks encouragingly of conditions in the upper Mississippi Delta. We thank him for an invitation to attend the dedication of our attractive new church in that little city when it takes place. The date when it will thus be formally set apart to sacred uses has not yet been determined.

Rev. W. B. Waldrop, of Braxton, Miss., says: "This is rather early to have made a round on a charge consisting of seven appointments, but this I have been able to do by starting to work on the third Sunday in December. I have been given a very cordial welcome at every preaching place. There is plenty of hard work to do in this field, but I am pleased with the outlook."

Rev. J. Lloyd Decell, of Waynesboro, Miss., says: "We are happily situated on our new work, and the outlook for a successful year is most hopeful." We are indebted to Brother Decell for a very interesting account of the recent District Stewards' and Pastors' Meeting of the Meridian District, which reached us too late for this issue of the Advocate, but which will appear next week.

A press dispatch from Crowley, La., to the Picayune on Jan. 18 reads as follows: "Rev. A. W. Turner, Secretary of the Anti-Saloon League, spoke here to-night. All the Protestant churches suspended their services, so as to give their members the privilege of attending. An earnest effort is being made in this parish to develop another general movement against the liquor traffic."

From Mount Olive, Miss., Brother H. R. Caldwell writes as follows: "My general health is good, but I am feeble in strength. I am now in my eightieth year. We live among as choice people as can be found anywhere; they are indeed very kind and thoughtful of us." We are pleased to have this cheerful message from this worthy veteran, and we pray he may have increasing light as the even-tide wanes.

Rev. J. A. Bowen, writing from Enterprise, Fla., states that the beautiful Epworth Inn at that place will give to all ministers and missionary workers a special rate of $1 a day during the Bible Conferences to be held there Jan. 16-25 and Feb. 1-10. We do not doubt that Christian workers who wish to have a brief season of rest and study where the winter climate is delightful would find it pleasant and profitable to attend either of these meetings.

We acknowledge the reception of an invitation from Mr. and Mrs. L. B. Hines of Clay, La., to the marriage of their sister, Miss Minnie Hines, to Rev. R. W. Tucker, which took place on January 7, 1914. The bride is said to be a most superior woman, and Brother Tucker, who is at present stationed at Leesville, is one of the most worthy and useful members of the Louisiana Conference. We join their many friends in extending to them our hearty congratulations and best wishes.

From the Donaldsonville (La.) Chief of December 17, we take the following: "Dr. J. M. Henry, presiding elder of the New Orleans District, conducted services at the local Methodist church last Sunday forenoon and delivered a scholarly and forceful sermon, which was greatly enjoyed by the large and appreciative congregation. Rev. T. D. Lipscomb, the pastor, officiated at the services in the evening and preached in his usual vigorous and interesting manner."

We are in receipt of the following note, bearing date of Jan. 15, from Rev. James V. Bennett, of Monticello, Miss.: "Methodism here sustained a severe loss yesterday morning when the spirit of Dr. Jerre B. Cotton (a dentist) took its flight. He was about 22 or 23 years of age. He was carried to Brookhaven about the middle of the night before his decease, where it was thought the special treatment that he needed would be available. But, alas! the Father said, 'It is enough.'" We regret to be informed of the decease of this worthy young man, and we extend to the bereaved our sympathy.

Representatives of the Gideons are in New Orleans and are addressing themselves to the task of placing Bibles in the rooms of all the leading hotels of the city. At a meeting of the Protestant Ministers' Association last Monday night this movement was strongly endorsed, and a resolution was passed calling for a mass meeting of all pastors, Sunday school superintendents, and representatives of fraternal bodies on next Monday at 10 a.m., at the Y. M. C. A. building, for the purpose of planning a "Gideon's Day" in all the churches. It is probable that a parade to be participated in by all denominations will be arranged in connection with this work.

Mr. James Z. George, Jr., spent several days in New Orleans last week and paid our office an appreciated call. He is the son of the late Mr. A. H. George, of Carrollton, Miss., and a grandson of United States Senator J. Z. George. Mr. George is a civil engineer, and has the distinction of being a member of the American Society of Civil Engineers. He is at present employed by the Alabama Power Company, which is erecting near Clanton, Ala., a huge hydro-electric power plant for the purpose of supplying Birmingham, Gadsden, Talledega, and other near-by points with electricity. Mr. George, as was his father, is a loyal Methodist and takes an interest in all the work of the Church.

The reception tendered Dr. and Mrs. Werlein by the congregation of the First Methodist Church of this city last Monday evening was quite an interesting and enjoyable occasion. The meeting was presided over by Mr. W. W. Carré, who first introduced Rev. Felix R. Hill, Jr., who on behalf of the ministers of the city extended a felicitous greeting to Dr. and Mrs. Werlein, and the same service was performed for the laity by Dr. Luther Sexton. To these addresses of welcome Dr. Werlein made a very happy response. Among those in attendance were Dr. George Summey and Dr. J. C. Barr of the Presbyterian Church and one of the Jewish rabbis of the city. After the exercises were over light refreshments were served and a delightful social hour was enjoyed.

Rev. J. L. Nelll, pastor of the First Methodist Church of Laurel, Miss., writes: "The indications point to the best year's work that we have ever had. The congregations continue to grow larger. We had a packed house yesterday morning, Jan. 11. This is indeed a fine people. The pastor's salary this year has been fixed at $1800, an increase of $600 over last year. We also have an increase of $30 in our assessment for the presiding elder and of $105 in our apportionment of the connectional claims. The Sunday school is growing; it has accepted for this year a $300 special for the Huchow Hospital. Dr. E. H. Mounger and Rev. C. C. Evans have been at their posts for some weeks. They both were given a royal reception, and the outlook in their charges is encouraging."

Rev. J. M. Morse, the efficient pastor of our Capitol Street Church, of Jackson, Miss., writes enthusiastically of the prospects in his fine field. He says: "The outlook is bright for the most successful year in the history of this congregation. Our board of stewards, than whom no larger-hearted set of men can anywhere be found, are standing loyally by the pastor in every enterprise. We will dedicate our new church free of debt in the fall. Twelve members have been received since Conference. The Sunday school, led by Mr. I. C. Enochs and Mr. C. R. Ridgeway, is making splendid progress. Miss Vida Gilleylan, the very efficient president of our Epworth League, together with her associates, is planning for more work and a greater League. Our men's class, numbering 140, under the leadership of Prof. O. H. Wingfield, is doing the best work since its organization. Our Woman's Missionary Society has enthusiastically adopted the tithing system. The president, Mrs. Wood, has all her committees organized, and we expect all our ladies to become enlisted in this work."

CROWNED TEETOTALERS.

First and foremost there is the young and pleasure-loving King Alfonso, of Spain. Though fantastic stories have been published from time to time describing his alleged excesses when in his cups, as a matter of fact he does not drink wine or spirits, nor does his mother, Queen Christina.

King Ferdinand, of Bulgaria, forswore beer, wine liquors and stimulants of all kinds some years ago, on the advice of his clever mother, who he always declares was his most sagacious political adviser. Thanks perhaps to this policy his nerves are always under perfect control; he never loses his temper, never displays any signs of irritation under the most trying circumstances, and this gives him a tremendous advantage in dealing with the hotheaded races of the southeast of Europe.

Queen Emma, of Holland, is a blue ribboner, and she instilled her temperance ideas into the mind of Queen Wilhelmina. Neither the mother nor daughter touches any kind of liquor on any occasion.

The two queens of Sweden and King Gustavus Adolphus are all abstainers. At family dinners water and lime juice are the only beverages.

The Dowager Queen Sophia, of Sweden, is really the influence back of this temperance of the royal family, and no wine is ever served at her own table. She has for forty years been the most powerful supporter of the total abstinence movement in Scandinavia, and has devoted much of her wealth as well as her time and influence to the cause. Her favorite son, Oscar, who is the chief heir to her fortune, although he sacrificed his place in the line of succession to the throne to marry her maid of honor, has for several years been the president of the Total Abstinence Society of Sweden.

The Kaiser has done everything in his power to encourage temperance because, as he declares, "the next war will demand healthy men; war calls for strong nerves, and victory will crown the colors of the nation which consumes the least alcohol."—The Tribune.

IN HIS STEPS.

Some one said to Dean Stanley, who had just returned from the Holy Land: "That was a glorious privilege you had, Mr. Stanley, to walk in the very footsteps of Jesus Christ." "Yes," said Mr. Stanley, "it is always a glorious privilege everywhere to walk in the footsteps of Jesus Christ." The vision came to the young prophet Isaiah in the temple, who saw that the whole "earth is filled with the glory of God," and every place may be a holy place to the man who walks with God. We need not journey across the sea to find the footsteps of the Master, but here and there, in fact, wherever duty lies, may also be seen the blessed print of his feet.—Living Water.

SUBSCRIPTION RATES

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1914:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks where possible. If personal check is sent, please add 10 cents to cover cost of exchange.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

JESSE LEE BRANNON was born at Jackson, La., on February 5, 1871, and died at his home in Shreveport, La., May 22, 1913. It was my privilege to be associated with Mr. Brannon for a short while before his death. I was given the joy of leading him to the Savior and receiving him into the Church before his death. He was a barber by trade also a fraternity man. He had many friends, a large number of whom followed him to his last resting place. He leaves a devoted wife, daughter and son to mourn his early demise. To his wife he was considerate, kind, and devoted. To his children he was that which only a loving parent could be. He was buried in Greenwood Cemetery and the mound was covered by the loveliest flowers of spring, which spoke of the true affection of his sorrowing friends.

His pastor, T. J. McCOY.

The earthly pilgrimage of Mrs. ELIZABETH YELVERTON (nee Pickett) began at Pascagoula, Miss., June 20, 1835, and ended Nov. 1, 1913, at the home of her granddaughter, Mrs. J. W. Read of Wool Market, Miss. She was of that true type of Southern womanhood of ante-bellum days whose ranks, like their comrades in arms, are fast thinning. She joined the M. E. Church, South, at the age of 20 years, and lived therein until her translation to the Church triumphant. She gave evidence of her peace with God. Being her pastor two years, I learned she was the preacher's friend. She was hospitable and careful to make home pleasant; the happiness of others was considered before her own; she loved little children, and was attentive to the sick and needy. Her husband's death preceded her own only a short while. She leaves to mourn her departure, a sister, Miss Alice Pickett of Wool Market, a daughter, Mrs. Eleanor Myers, of Gulfport, and several grandchildren. We shall miss her but we hope to meet again. We bow in submission to the will of our heavenly Father. We would not call her back. The toils and sorrows of life are o'er and she is at rest with God, "in whose presence is fullness of joy, at whose right hand there are pleasures forever more."

Her cousin, R. T. PICKETT.

A NOTE FROM BROTHER CURRIE.

Dear Brother Meek: On December 27, I left home for this place, Piedmont, S. C., where I began a meeting on Sunday, Dec. 29, at the 11 o'clock hour. Our God has given us a great victory in Jesus' name. Drunkards have been converted to God and infidels have given their hearts to him. The power of God has been very great at times. This is the third week of the meeting, but the people don't want it to stop. Oh, I wish our people down there in Louisiana could see these women wrap up their babies and older children and put them in a wagon or buggy and bring them through the snow and cold to the meeting. The little fellows seem to enjoy it and so do the mothers. I know I like it. There is a song that runs: "It is better further on," and I believe it is. We had a great time last night. I don't know how long I will be out here. If any of the brethren want me, write me at Clinton, La. Don't wait for summer time to have a meeting. Now is the time to begin. God bless the Advocate.

In Jesus,

W. T. CURRIE.

Piedmont, S. C.

FROM BROTHER NORSWORTHY.

Dear Doctor Meek: Here I am away up in the Ozark Mountains, conducting a meeting in the little city of Corridon, Missouri. The month of November, 1913, I spent very delightfully and profitably in Florida, "the land of flowers and sunshine," conducting very successful meetings at Alton and Perry. Much of December was given to a glorious campaign in Greenville, Mo., and now I am assisting in a campaign here. In a few weeks I will be back in Mississippi, ready to aid any of the brethren who may desire my assistance. My address is Yazoo City, Miss.

You will be gratified, I am sure, Mr. Editor, to learn of the splendid outlook which Methodism has in Yazoo City. Brother Harmon was most graciously received by his congregation upon his re-appointment to the charge for the year 1914. He is planning, and most wisely I think, for a general forward movement in his charge. His congregations are always good and the prayer meetings are most delightful and largely attended. The outlook for First Church, Yazoo City, is encouraging.

Brother Frazier, the new pastor at Lintonia (a suburb of Yazoo City) has taken hold of the difficult situation there, and has won all hearts. On the first Sunday morning of the new year, the writer had the privilege of preaching for this congregation, and at night at First Church. Brother Hardin, our presiding elder, is abundant in labors and greatly beloved in this end of the district.

With all good wishes for you, Mr. Editor, and for the readers of your good paper, I am, sincerely,

THOS. J. NORSWORTHY

Corridon, Mo.

MRS. STRATTON'S ITINERARY IN LOUISIANA.

(We are requested by Mrs. A. G. Bryce, Cor. Sec. La. W. C. T. U. to publish the following speaking dates for Mrs. Leila Owen Stratton, of Lebanon, Tenn., national W. C. T. U. speaker, and to request the co-operation of all of our ministers in the work of temperance in which they have ever been true and loyal.)

Route (subject to change) of Mrs. Leila Owen Stratton of Lebanon, Tenn., national speaker of W. C. T. U. for January and February:

Jan. 16, St. Joseph; Jan. 17, 18, Waterproof; Jan. 19, 20, Clayton; Jan. 21, Ferriday; Jan. 22, Vidalia; Jan. 23, New Roads; Jan. 24, 25, Donaldsonville; Jan. 26, Thibodaux; Jan. 27, 28, Houma; Jan. 29, 30, Morgan City; Jan. 31, Feb. 1, Berwick; Feb. 2, 3, Franklin; Feb. 4, Jeanerette; Feb. 5, 6, New Iberia; Feb. 7, 8, Abbeville; Feb. 9, 10, Eunice; Feb. 11, Kinder; Feb. 12, DeQuincy; Feb. 13, DeRidder; Feb. 14, 15, Leesville; Feb. 16, Hornbeck; Feb. 17, Many.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

NOT EVIL.

Let us cultivate and reverently cherish the honest indignations of our nature, for they are the life and fire that is in us. God has given them, and the man is most happy who has them the warmest, the truest, the least wrenched by prejudice, the least dulled by sense and sin.—Phillips Brooks.

Tidings From the Field

Topisaw, Miss.

My heart is rejoicing over the fact that the Lord is blessing us greatly in the Topisaw charge; especially is he blessing us in the work of the Sunday school, to rehabilitate which an earnest effort is now being put forth. In making my first round since Conference I found evidences on every side of victory among those of the household of faith, and while there are hindrances and opposition from the ranks of the enemy, we feel confident of a glorious victory throughout the year. Amen!—J. A. Wells.

Melville, La.

We arrived here on the last day of December, 1913, and were met at the train by Dr. Joseph, who is one of the stewards of the church, and were taken to the parsonage where we found a good fire. A very fine old Christian lady awaited us. As it was almost night, this good woman carried us off to dine with her, which we were glad to do. Then, on New Year's night the members of the congregation gave us a small "pounding;" this, of course, was very much appreciated. I want to ask the readers of the Advocate to pray for me and my people, that this may be a fruitful year in this part of the vineyard.

Yours in Christ,
C. B. POWELL, P. C.

Central Church, Columbus, Miss.

Dear Dr. Meek: Enclosed I send you a list of 12 new subscribers and 2 renewals, and will send several more soon. I am making a house-to-house canvass for our Advocate and I hope to get this splendid church paper into every home in my charge. Our work in Central Church is starting off splendidly. We are now moving every stone to pay for our new lot and we intend to begin the new building just as soon as we free the lot of debt. Our Sunday school is numerically almost double what it was last year at this time, and is growing in numbers and interest every Sunday. We have one of the finest superintendents and some of the finest teachers in the State. We have a fine Senior League and a splendid Juvenile Missionary Society, and our Woman's Missionary work is doing more than ever in its history. We have a big task on our hands and we need your prayers and help in every way. May God bless you.—J. H. Bass.

Fernwood, Miss.

Last Saturday we held our first quarterly meeting. All three of the churches composing the charge were represented and the reports were the best it has ever been my privilege to have at a first quarterly conference. The Fernwood church reported quarterage paid up to date, or rather for the first quarter, and the conference collections paid in full for the year. The other two places made good reports and everything seems to be in first-class condition. We will dedicate the new church at Kokomo (built during the latter end of last year under the pastorate of Brother W. B. Hogg) some time in the early part of the year; and we will build a new church at Knoxo during the year, and add largely to our church at this place for the accommodation of the Sunday school. With a band of men like these to stand by the church with their means and their lives, one feels like something can be accomplished. Brother Selby, our presiding elder, gives careful attention to all the interests of the church, and draws the laymen and pastor into closer sympathy with each other and the Church. On Sunday at 11 a. m. he preached a strong sermon on the use of money, and how to pay what we owe the Lord. The sermon produced a good impression on all the congregation and provoked many expressions of hearty commendation. Such preaching will surely result in good to the cause. Dr. C. F. Reid was present at our quarterly meeting on Saturday and made this remark to the pastor after the conference was over: "If all the presiding elders in the Church would give the attention and careful consideration to the cause that yours does, and if all the charges would pay up as yours does, the Board of Missions could put at least ten new missionaries into the field without increasing the assessment one cent. It was one of the best quarterly meetings it has ever been my pleasure to attend." Dr. Reid took a day off and spent the time with us and was carried out to see the country surrounding Fernwood, and to Magnolia and McComb.—W. H. Saunders.

Flora, Miss.

Our first quarterly conference on the Flora Circuit was held on the 14th inst. Every church was represented, Brother Hardin was present and in fine spirits. He presided with dignity and showed his interest in the work. The stewards made a splendid report and are very jubilant over the outlook for the Flora charge. Our women were out in numbers and are much interested in the work of the Church. They have a splendid Missionary Society, and we also have a Senior and Junior League. The people here can not be excelled for their love and loyalty to their pastor and Church. Bentonia is certainly one of the most liberal churches I have seen and the people at that point are also hospitable and good to their pastor. We are looking for good results there. Livingston, though it is small in numbers, has perhaps the pluckiest band of all. The preacher and his family were never more comfortable and happy. Through the help of our heavenly Father, we hope to repay these people for their kindness to us. I shall try to look diligently after every interest of the Church. I hope that you will give us in your paper the full statistics of churches gotten out by H. K. Carroll.

I am glad to see communications like those of Brother Sharbrough. What we believe, and why, should be set forth clearly in our paper. Our people want to know about baptism, close communion, and the heresy that past, present and future sins are atoned for in regeneration, which is being preached all over the country. The teachings that God is not the father of children and should not be taught the Lord's prayer; that the Roman Catholic and Missionary Baptists are the only two real Churches, one standing at one extreme and the other at the opposite; and that all are bound to sin, and that God will burn up an individual's sins, but save him, also needs to be combated. I believe that the vicious doctrines that are being preached are largely the cause of the condition of our State to-day.

The use of our paper this year to confute these errors would I think do much good.—M. L. White.

The Sunday School.

LOUISIANA NOTES.

A Statement.

The Sunday School Board of the Louisiana Annual Conference, meeting at Crowley in December, decided, on account of the severe financial strain and the depleted condition of its treasury department, to retire its Field Secretary, Rev. P. O. Lowrey. Accordingly, Brother Lowrey was assigned a pastoral charge.

Brother Lowrey has been conducting in an efficient manner the Louisiana Conference part of the Sunday School Department in the New Orleans Christian Advocate. At Conference the Sunday School Board thought as it was not able to maintain Brother Lowrey as its Field Secretary that it would not impose upon him the task of writing for the paper each week. Accordingly I was asked to write these notes for the Advocate.

After Conference, however, in thinking the matter over I saw it would be quite a task for a new man to take immediate hold. I wrote Brother Lowrey and asked him, that since he was so successfully doing this work and knew how to gather the Sunday school news from experience, if he would not continue to write this column. After some hesitation he has kindly consented to do so, provided a full explanation be made in the Advocate.

I therefore offer this statement of explanation, and ask that our pastors, superintendents, and officers in the Sunday school work co-operate heartily with Brother Lowrey in this matter and send him all the news that will be interesting to the public for this column. His address, as most of us know already, is Kentwood, La.

C. A. BATTLE.

MISSISSIPPI CONFERENCE NOTES.

By R. A. Maddox.

The Teacher-training Class at Purvis is doing good work, they have finished one book, and are working on the second. They can finish the course this year.

Honestly, are you as a teacher doing the very best for your pupils? Do you always know your lesson? Have your pupils found out that you love them?

Have you a definite plan for looking after missing pupils? The cashier of the bank must show vouchers for all the missing money. Let us show vouchers for the absentees in our Sunday schools.

The superintendent and teacher should look ahead. The bicycle rider who looks at the ground his wheel is going over, invites disaster, and it comes—he soon goes into the ditch. Sometimes we find a Sunday school in the ditch.

Mr. Superintendent: If you need teachers in your Sunday school, train them, by organizing the young people from 16 to 25 years of age into a Teacher-training Class. This class can use the Sunday school hour for recitation in the place of the Sunday school lesson. In twelve months they will finish the first, or Legion of Honor Course. Try this.

The Field Secretary has just returned from a tour of two weeks, visiting Purvis, Lumberton, Natchez, and Rockie, having splendid success at each place. Lumberton is planning a Teacher-training Class of Young people in the Legion of Honor Course. The schools at Pearl Street, Natchez, and at Rockie will take on new life.

Honor Roll.

Purvis Sunday school is on the Honor Roll. They have paid their 5c assessment, and $2.15 over. Who will be the next?

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The Durant Sunday school has 150 members, 18 on the Cradle Roll, 40 in the Home Department, is graded, and is planning for a Workers' Council. Mr. Coffey Mayfield is organizing a Young Men's Bible Class, which will doubtless be very helpful to all the school.

The Brooksville Sunday school has a commendable record. In a church of 150 members there are 120 in the Sunday school, 15 on the Cradle Roll and 5 in the Home Department, and the school is graded. This school has been doing unusually good work for some time.

Look at that teacher with a class of eight, when by using his eyes and brain he could have a class of twenty-eight or even eighty. No, this is not fairy talk; this has been done in thousands of adult classes where the difficulties in the way were as big and as bad as any could well be.

Okolona has a full report: 200 Sunday school pupils, 35 on the Cradle Roll, a small Home Department; a graded school, and a Workers' Council. Every school would double its efficiency not only in its teaching force, but in its results as well, if a Workers' Council should be organized.

"GET TOGETHER" is the slogan of the day in commercial, industrial, social and educational circles, and after all is there anything better? This is the idea we seek to introduce into religious circles when we urge the organization of men's and women's classes. The plan looks good in theory, is sound in principle, and is practicable.

Tupelo has a most unusual record: 535 church members and 785 in the Sunday school. There are 68 on the Cradle Roll, 8 organized Teen Age Classes, and 3 organized Adult Classes, headed by the great Alpha Wesley Class. The school is graded and a Workers' Council lends its aid to Mr. Ledyard's efficient and resourceful teachers.

Dr. Porter's Sunday school record, at the Water Valley, Main Street Church, is among the best along the line of numbers. There are 120 on the church roll and 169 in Sunday school; they have three organized Adult Classes and four organized Teen Age Classes. Rev. W. J. O'Bryant has been emphasizing the Sunday school work for sometime, with good results.

"Don't treat the class organization idea like a seed of dandelion which, if dropped carelessly in any kind of soil will bring forth results, thirty, sixty, or a hundred fold. This is a lazy man's way and will bring no returns. Organization is not a weed to be thus treated. Rather give it the same careful attention the farmer gives his corn and you will have occasion to rejoice."

Miss Daniels, Corinth's capable and appreciated Deaconess, has taken charge of a mixed class at Southside. She has 16 in the class. "True Blue" is its name, "In honor preferring one another" its motto; the officers are Sam Richardson, President; Irene Madden, First Vice-President, and Mary Davis, Secretary and Treasurer. They have all the necessary committees appointed; and all arrangements made to screen their church in order to give separate classrooms. They have their social meetings at Friendship House, with Miss Daniels as leader.

Rev. V. C. Curtis, is doing good work for the Sunday School Board. On last week he spent Thursday in Corinth, spoke at Shuqualak, Friday night, at Artesia, Saturday afternoon, and at Mayhew at 11 o'clock on Sunday; drove out to Curtis' Chapel 4 miles distant in the afternoon and spoke to a full house, and addressed the young people at night at Mayhew. He then spent one day in Grenada, his home, and was off to the District Stewards' meeting of the Aberdeen District the next morning. Mr. Curtis has been very busy along these lines ever since Conference.

MARRIED.

At the home of the bride's parents, in Cedar Lake, Miss., on Dec. 28, 1913, Mr. HENRY FAYARD, of Blackwell, Miss., and Miss AMELIA KROHN, of Cedar Lake, Rev. Louis Fayard officiating.

At the home of the bride's parents, in Latimer, Miss., on Dec. 28, 1913, Mr. HYRAM FAYARD of Wool Market, Miss., and Miss GERTRUDE KROHN, of Latimer, Rev. Louis Fayard officiating.

At the parsonage, at Buntyn, Tenn., on Dec. 31, 1913, by Rev. Mr. Irion, Mr. CHESLEY C. RIVES and Miss JOSEPHINE HENDERSON.

At the residence of the bride's parents, on Jan. 14, 1914, Mr. I. EDWIN BAKER and Miss BESSIE HARDEE, both of Gueydan, La., Rev. J. D. Nesom officiating.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—First Round.

Morton and Pelahatchie, at M., Sat. and Sun.....Jan. 24, 25
Suqualena, at S., Sat. and Sun.....Jan. 31, Feb. 1
Decatur and Union, at U., Mon.....Feb. 2,
Hickory and Meehan, at H., Fri.....Feb. 6,
Chunky, at C., Sat., Sun...Feb. 7, 8
Lowin, at L., Fri.....Feb. 13,
Bay Springs, at B. S., Sat. and Sun.....Feb. 14, 15
Homewood, at H., Fri.....Feb. 20,
Trenton, at T., Sat. and Sun.....Feb. 21, 22
Rose Hill, at Homewood, Sat. and Sun.....Feb. 28, Mar. 1
Newton and Montrose, at M., Sun. and Mon.....Mar. 7, 8
Shiloh, at S., Sat. and Sun..Mar. 14, 15
McDonald, at Neshoba, Thurs.....Mar. 19,
Philadelphia, Thurs. p.m...Mar. 19,
Philadelphia Cir., at Sandtown, Fri.....Mar. 20,
Choctaw Mission, at Phillips C.....Mar. 21, 22
Carthage, at Singleton....Mar. 28, 29
Walnut Grove, at W. G., Mon.....Mar. 30,

H. WALTER FEATHERSTUN, P. E
Newton, Miss.

Hattiesburg Dist.—First Round.

Green Co., Miss., at Winburn Chapel.....Jan. 24, 25
Leakesville.....Jan. 25, 26
McLain, at Cox Chapel....Jan. 27,
New Augusta.....Jan. 28,
Silver Creek.....Jan. 31, Feb. 1
Prentiss.....Feb. 1, 2
Broad St.....Feb. 8, 9
Court St.....Feb. 8, 10
Main St.....Feb. 12,
Williamsburg.....Feb. 14, 15
Magee.....Feb. 16,
Oloh.....Feb. 21, 22
Sumrall.....Feb. 22, 23

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—First Round.

Gallman, at Bethesda.....Jan. 24, 25
Crystal Springs.....Jan. 25, 26
Wesson, at Wesson...Dec. 27, Jan. 27
Bogue Chitto and Norfield, at Bogue Chitto....Dec. 31, Feb. 1
Brookhaven.....Dec. 21, Feb. 2
Meadville, at Bude....Dec. 21, Feb. 4
Monticello, at Georgetown.Feb. 7, 8
Topisaw, at Sartinville....Feb. 14, 15
Bayou Pierre, at Center Pt..Feb. 21, 22
Hazlehurst.....Feb. 22, 23
Buford, at Summers C..Feb. 28, Mar. 1
Adams, at Adams.....Mar. 7, 8
Summit and E. McComb, at East McComb.....Mar. 8, 9
Pleasant Grove, at P. G....Mar. 14, 15
Scotland, at Bethesda.....Mar. 22, 23
Tylertown, at Tylertown...Mar. 28, 29

ROBT. SELBY, P. E.

Meridian Dist.—First Round.

Porterville, at P.....Jan. 24, 25
Waynesboro C., at Fedora..Jan. 31,
Waynesboro.....Feb. 1, 2
Daleville, at D.....Feb. 7, 8
Lauderdale, at L.....Feb. 8, 9
Meridian....East End.....Feb. 9,
DeSoto, at Salem.....Feb. 14,
Pachuta & Quitman, at Q...Feb. 15, 16
Buckatuna, at Win.....Feb. 21, 22
Scooba, at Scooba.....Mar. 1, 2
Mascow, at Mellen.....Mar. 6,
DeKalb, at P. R.....Mar. 7, 8
Matherville, at A. C.....Mar. 14, 15
Enterprise and Stonewall, at Enterprise.....Mar. 22,

J. T. LEGGETT, P. E.

Seashore District—First Round.

Derby, at Millard.....Jan. 22,
Lumberton.....Jan. 25, 26
Poplarville.....Feb. 1, 2
Moss Point.....Feb. 7, 8
Escatawpa, at E.....Feb. 9,
Americus, at P. H.....Feb. 11,
Columbia.....Feb. 14, 15
Hub, at H.... Wednesday, Feb. 18,
Logtown.....Feb. 21, 22
Mentorum, at Pinegrove, Feb. 28, Mar. 1
Coalville, at C...Tuesday, Mar. 3,
Vancleave, at Mt. P.....Mar. 7, 8
Wolf River Mission, at Whittington.....Mar. 11,
Carriere and Picayune, at C.Mar 14, 15
Wiggins.....Mar. 21, 22

W. H. HUNTLEY.
Gulfport, Miss.

Jackson Dist.—First Round.

Mendenhall.....Jan. 25, 26
Braxton, at Rexford.....Jan. 28,
Satartia.....Jan. 31, Feb. 1
Benton, at Midway.....Feb. 7, 8
Camden.....Feb. 14, 15
Edwards.....Feb. 19,
Madison.....Feb. 22, 23
Terry.....Mar. 1, 2
Bolton.....Mar. 8, 9
Florence.....Mar. 13,
Sharon.....Mar. 14, 15
Canton, 7:30 p.m.....Mar. 15,

PAUL D. HARDIN, P. E.

Port Gibson District—First Round.

Hermanville, at H.....Jan. 25, 26
Port Gibson.....Jan. 27,
Harriston, at H.....Jan. 28,
Utica, at Utica.....Feb. 1, 2
Natchez, Jefferson Street...Feb 2,
Natchez, Pearl Street.....Feb. 4,
Washington, at W.....Feb. 7, 8
Gloster.....Feb. 11,
Woodville.....Feb. 14, 15
Centerville, at C.....Feb 21, 22
Woodville Ct., at P. C.....Feb. 27,
Liberty, at Liberty.....Mar. 1, 2
Nebo, at Nebo.....Mar. 4,
Layette, at Fayette.....Mar. 8, 9

T. W. ADAMS, P. E.

LETTER FROM BROTHER HARRIS.

Dear Brother Meek: For the past two years I have been a superannuate member of Central Texas Conference. At my request Bishop Atkins has just written me transferring me back to the North Mississippi Conference. As most of my effective ministry has been in North Mississippi, I trust that the brethren of that Conference will agree with me that this is the proper step.

I shall ever appreciate the fact that the Board of Finance of the Central Texas Conference have been very considerate. At their hands I have received the kindest treatment. I desire, just here, also to gratefully record the fact that during these two years many friends in Mississippi and some in Texas, have remembered us most kindly in a personal and substantial way.

Now the thing that I regret to say, and hesitate to say, and yet feel that perhaps I ought to say, is this: notwithstanding all of this kindness, on account of the necessarily heavy expense of renting a house, and supporting, in the most economical way, my large family, I have become badly involved in debt. Really, I need $200 just at this time to meet obligations now due. If among my friends, there are those who are disposed to help me, and that are able to do so conveniently, I will very much appreciate their help. With this $200 out of the way, I feel that with the help of the children, who are getting to where they can assist some, I can a little later begin to pay my other debts.

Now let me ask that if any one reads this, and thinks it ought not to have been written, that he will kindly forgive me this blunder. Somehow I felt that I ought to let my friends know the situation. My wife's health is still not at all good. Personally, I am doing very well, but I shall need to be very careful of my health for at least another year.

W. C. HARRIS.

Uvalde, Tex., Jan. 15, 1914.

ROSY AS A GIRL.

Summit, N. C.—In a letter received from this place, Mr. J. W. Church, the notary public, says: "My wife had been ailing for nearly 12 years, from female ailments, and at times, was unable to leave the house. She suffered agony with her side and back. We tried physicians for years, without relief. After these treatments all failed, she took Cardui, and gained in weight at once. Now she is red and rosy as a school girl." Cardui, as a tonic for women, has brought remarkable results. It relieves pain and misery and is the ideal tonic for young and old. Try it. At druggists.

PORT GIBSON DISTRICT.

The district stewards, lay leaders and pastors of the Port Gibson District will please meet in the Methodist Church in Port Gibson at 7 p.m., January 27. The meeting will continue overnight and a good part of the following day. Let us have a full attendance. Pastors are urged to be present. Dr. Holloman will make ample provision for the entertainment of all. Come praying for the presence of the Holy Spirit. T. W. ADAMS, P. E.

"A great deal of strife is caused by an unwillingness to yield in things of little importance."

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ....Mrs. A. C. McKinney, Ruston, La.
Mississippi ....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi .....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

WOMAN'S MISSIONARY WORK.

The real emergency is in the United States rather than in China—the emergency which calls us to seize for God the marvelous opportunities he is placing before us. We need to rise to a realization of the fact that our missions are not small and feeble, but powerful in their influence upon the national life of China.—Bishop Graves of Shanghai.

MARY BLACK HOSPITAL.

The past year has been a busy one in the Mary Black Hospital, in Soochow. Many patients have been turned away for lack of room, and yet the number is larger than the previous year. Every bed is occupied and major operations are performed every week. The Chinese nurses are getting plenty of practical experience and meet well the responsibility placed upon them. The work is being better done because of the trained nurses, and our hospital is considered better kept and more up-to-date than any hopital in the interior. Some who have visited hospitals in many parts of China say that ours is the best in China outside of Shanghai.

The cost of keeping up this Hospital.

Dr. Margaret Polk who is in charge of our work at this hospital writes: "The expense of the year (1912) has been rather alarming; but when it is remembered that the hospital and two schools are included and that we have housed, fed, clothed (the hospital furnishes clothing for all ward patients and uniforms for nurses), furnished bedding, all medicines and laundry, as well as fuel and light for six hundred and twenty-five sick people, two schools, and all the helpers; that the salaries of foreign help for half the year and Chinese helpers and servants for a full year are included; that we have put in some waterworks, some electric lights, bought new operating room furniture, a new expensive throat and nose apparatus; furnished four new bedrooms and three school rooms; built a new kitchen, dining room, bathroom, coal house, and porch; laid some new pavements in yard and on street, and bought new books for the library, it will not be difficult to know how we used more than ten thousand Mexican dollars and find ourselves a little in debt at the end of the year." The difficnlt part to understand is how so much was accomplished with that amount.

An Interesting Ward Case.

Miss Mary Culler White has charge of the evangelistic work done in connection with the hospital work. Many and varied are her experiences with the patients in the wards. She tells of one girl whom the Door of Hope rescued and turned into a probationer. She went to the hospital and was told she could remain there as long as she should live. Five months she lingered in the midst of great suffering; but in spite of the suffering, she rescned a fellow patient who was afterward sent to the Door of Hope. On Chinese New Year day this first girl was baptized and received into the Church. "Although very weak and unable to rise from her bed, she led in a prayer which could be distinctly heard all over the ward. Twelve days later she passed into heaven with words of triumph and of exhortation on her lips. The exhortations were directed toward a fellow patient who had been extremely kind to her. This patient in turn has now been baptized and is working earnestly among the patients who are in the same ward with her." This girl's father, after having placed her in the hospital announced that he was unable to pay her biils and that he would not return to take her out so she belongs to the hospital. She is now earning her living by serving for the hospital.

MISSIONARY LITERATURE.

Magnify the literature. It is prepared at great cost of time and money and sent forth with prayer. Use it in connection with the programs, so that its message shall reach the women who attend the meetings and carry it personally to those who do not attend. It will be a lost force unless used.

KOREA—THE QUAINTEST COUNTRY.

The many reforms which the Japanese have introduced into Korea since their annexation of the country after the Russo-Japanese war, have made little if any impress upon its ancient and old world traditions. The "Land of the Morning Calm" remains to-day the quaintest country on the face of the globe, a country full of picturesque people, with many strange and curious customs.

This is more than wonderful when we remember all that Japan has done to modernize and develop this country. All the principal Korean cities contain large settlements of the Japanese. Wide streets, fine buildings and up-to-date shops mark all the places which they have invaded; but the moment you get away from these purely foreign quarters you are in old Korea where everything is as quaint and non-progressive as it is possible to imagine.

Seoul with its broad streets, electric trains, electric lights and modern buildings still possesses this old world atmosphere. "The Korean still appears in public in the costume of his ancestors, the kaftan—a flowing white robe of linen, surmounted by an absurd-looking black horsehair top hat. The custom which allows the women of the upper classes to take out-door exercise only at night is still observed, though men are no longer excluded from the streets at such hours, as was the case before the coming of the Japanese. The natives still worship the god of the mountains, and every village and mountain pass boasts of its shrine, where sacrifices are offered."

ALLIGATOR AUXILIARY.

North Mississippi Conference.

Alligator comes to the front with a splendid report for the year 1913. Mrs. Burbridge says: "We have eighteen members enrolled, three new ones for this year. Our collections are fairly good. We sent our pledge of ten dollars to Mrs. Wilburn. Have also sent $2.00 to Scarritt Bible and Training School. Our Week of Prayer collection was $7.50. Our usnal Thanksgiving box was sent to the Orphanage and $12.00 in money. Our contingent fund and all assesments are paid up to date. Our literature and Bulletins have been received promptly."

A STARTLING COMPARISON.

One and one-half billion dollars is spent annually in the United States in the unholy traffic in woman's life and virtue. Three hundred million dollars is spent annually by all Protestant Christians for their church work in this country.

ARE AUTOMOBILES OF MORE VALUE THAN HUMAN SOULS?

It would seem so, for in 1912, $160,000,000 was invested in automobiles by Church members in the United States and Canada; while $11,600,000 was given by all Protestant Christians for Foreign Missions during the same year. "Will a man rob God?"

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Durant Dist.—First Round.

Slate Spgs. at S. S., 11 a.m..Jan. 23,
Bellefontaine, at B.F., 11a.m.Jan. 24,
Eupora and Maben, at E., Monday, 9 a.m.....Jan. 26,
Kilmichael, at K. .....Jan. 25, 26
Quarterly Conf. Mon., 11:30 a. m.
Poplar Creek, at Friendship, 11 a.m., Jan. 27,
Vaiden, at Vaiden, 11 a.m...Jan. 28,
West Ct., at W., 11 a.m.....Jan. 29,
Hesterville Ct., at Shiloh, Jan. 31, Feb. 1
Black Hawk at B.H., 11 a.m..Feb. 4,
McCool, at Bowie .....Feb. 7, 8

W. S. SHIPMAN, P. E.

Corinth Dist.—First Round.

Corinth Ct. at Box's C.....Jan. 23,
Kossuth, at Wesley's C.....Jan. 24,
Rienzi, at Rienzi .....Jan. 25, 26
Kirkville, at Marietta .....Jan. 29,
Wheelers, at Wheelers.....Jan. 30,
Mantachie, at Shiloh .....Jan. 31,
Guntown and Baldwyn, at Saltillo .....Feb. 1, 2
Hickory Flat, at Ebenezer..Feb. 6,
Myrtle, at Myrtle .....Feb. 7, 8
New Albany Ct., at Ingomar.Feb. 14,
New Albany .....Feb. 15, 16
Chalybeate, at Mt. Pleasant.Feb. 19,
Ripley Ct., at Rainey's C....Feb. 20,
Dumas, at Jacob's Chapel..Feb. 21,
Ripley and Blue Mountain, at Ripley .....Feb. 22, 23
Tishomingo, at T. .....Feb. 27,
Belmont, at Patterson's Chapel, Feb. 28, March 1

J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.

Abbeville, at Abbeville .....Jan. 24
Grenada Ct., at Holcomb...Jan. 25, 26
Waterford, at Waterford...Jan. 31
Potts Camp, at Potts Camp.Feb. 1, 2
Taylor, at Taylor .....Feb. 6
Pine Valley, at Pine Valley.Feb. 7
Coffeeville, at Coffeeville...Feb. 8, 9
Mt. Pleasant, at Mt. Pleas't.Feb. 14
Byhalia, at Byhalia .....Feb. 15. 16
Cambridge, at Cambridge ..Feb. 20
Toccapola at Lafayette Spgs.Feb. 21,
Randolph, at Randolph ....Feb. 22, 23
Ashland, at Liberty ..Feb. 28, March 1

R. A. TUCKER, P. E.

Greenville Dist.—First Round.

Shelby .....Jan. 24, 25
Shaw and Merigold, at Shaw .....Jan. 25, 26
Tunica and Robinsonville, at Evansville .....Jan. 31, Feb. 1
Lula and Dubb, at Lula....Feb. 1, 2
Glen Allen .....Feb. 8, 9
Jonestown and Belen, at Jonestown .....Feb. 15, 16
Boyle .....Feb. 22, 23
Rosedale and Hillhouse, at Rosedale .....Feb. 28, Mar. 1
Friars Point .....Mar. 1, 2
Coahoma and Lyon, at Coahoma .....Mar. 8, 9

H. S. SPRAGINS, P. E.

Columbus Dist.—First Round.

Mashulaville .....Jan. 24, 25
Sturgis .....Jan. 31, Feb. 1
Cochran .....Feb. 8, 9
Columbus Ct., at Caledonia.Feb. 14, 15
Macon Ct., at Salem .....Feb. 21, 22
Longview .....Feb. 28, Mar. 1
Mayhew .....Mar. 1, 2

Sardis District—Fourth Round.

Tyro .....Jan. 24, 25
Longtown .....Jan. 31, Feb. 1
Crenshaw .....Feb. 2,
Arkabutla .....Feb. 7, 8
Coldwater .....Feb. 8, 9
Lake Cormorant and Hinds, Feb. 14, 15
Charleston .....Feb. 21, 22
Oakland .....Feb. 22, 23
Courtland .....Feb. 28, March 1
Eureka .....March 7, 8

J. W. DORMAN, P. E.

Winona Dist.—First Round.

Minter City, at Minter City.Jan. 24, 25
Webb Ct., at Sumner.....Jan. 25, 26
Dublin Ct., at Mattson.....Jan. 30,
Lambert Ct., at Vance..Jan. 31, Feb. 1
Tutwiler Ct., at Tutwiler..Feb. 1, 2
Schlater Ct., at Schlater...Feb. 7, 8
North Carrollton Ct., at Poplar Springs .....Feb. 14,
Carrollton Ct., at Carrollton.Feb. 15, 16
Mars' Hill Ct., at Gore's Springs .....Feb. 21, 22

BEN P. JACO, P. E.

Aberdeen Dist.—First Round.

Okolona Mission, Thompson's Memorial .....Jan. 24, 25
Verona .....Jan. 29,
Fulton, Friendship .....Jan. 30,
Tupelo, (night) .....Jan. 30,
Smithville, Smithville .Jan. 31, Feb. 1
Buena Vista, Buena Vista..Feb. 6,
Aberdeen .....Feb. 8, 9
Prairie, Strong .....Feb. 14, 15
Greenwood Springs, Greenwood Springs .....Feb. 19,
Nettleton, Pine Grove.....Feb. 21, 22
Amory and Nettleton.....Feb. 22, 23
Tremont, Asbury .....Feb. 28, Mar. 1

JNO. W. BELL, P. E.

LOUISIANA CONFERENCE.

Lafayette Dist.—First Round.

New Iberia .....Jan. 24, 25
St. Martinsville, at St. Martinsville .....Jan. 25, 26
Acadia Ct., at Branch..Jan. 31, Feb. 1
Eunice, at Iota.....Feb. 7, 8
Jeanerette .....Feb. 14,
Franklin .....Feb. 15. 16
Evangeline Miss., at White Chapel .....Feb. 21, 22
Houma and Miss.....Feb. 28, Mar. 1
Gueydan and Abbeville, at Abbeville .....Mar. 7, 8
Vermillion, at Henry .....Mar. 8, 9
Jennings .....Mar. 14, 15
Lake Arthur .....Mar. 15, 16
French Mission, at Moss...Mar. 21, 22
Indian Bayou, at Indian Bayou .....Mar. 22, 23
Belle City, at Belle City...Mar. 28, 29

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—First Round.

Waterproof .....Jan. 25,
Brooklyn, at Franton's.....Jan. 31,
Eros .....Feb. 1,
Calhoun, Wednesday .....Feb. 4,
Mangham .....Feb. 8,
Oak Grove .....Feb. 15,
Lake Providence .....Feb. 22,
Bastrop .....Mar. 1,
Sicily Island .....Mar. 8,
Gilbert .....Mar. 9,
Winnsboro .....Mar. 15,

WM. SCHUHLE, P. E.

Baton Rouge Dist.—First Round.

Tickfaw, at Tickfaw.....Jan. 25, 26
Baton Rouge, 1st Church..Feb. 1, 2
Keener Memorial .....Feb. 1, 4
Baker, at Baker.....Feb. 7, 8
Zachary, at Zac.....Feb. 8, 9
Plaquemine, at P.....Feb. 15, 16
Port Vincent, at P. V.....Feb. 21, 22
Pine Grove, at Pipkins Chapel .....Feb. 28, Mar. 1
Denham Springs, at D. S...Mar. 5, 6
Ponchatoula .....Mar. 7, 8
Hammond .....Mar. 8, 9
St. Helena, at Days Chapel..Mar. 14, 15
Kentwood .....Mar. 15, 16
Amite .....Mar. 17,
Mt. Hermon, at Varnado...Mar. 21, 22
Franklinton .....Mar. 28, 29

H. W. BOWMAN, P. E.

Alexandria Dist.—First Round.

Longville .....11 a.m., Jan. 22,
Bon Ami and Carson..7 p.m., Jan. 23,
Merryville .....Jan. 25,
Oakdale .....7:30 p.m., Jan. 26,
Pollock .....11 a.m., Jan. 29,
Pineville .....11 a.m., Feb. 1,
Alexandria .....7:30 p.m., Feb. 1,
Glenmora .....11 a.m., Feb. 4,
McNary .....7:30 p.m., Feb. 5,
Mellville .....Feb. 7, 8
Marksville .....Feb. 9, 10
Harrisonburg .....Feb. 15,
Provincal .....Feb. 18,

The District Stewards, Trustees and Lay Leaders are requested to meet in the office of the First Church at Alexandria, La., February 3, 11:30 a.m.

H. W. MAY, P. E.

Shreveport Dist.—First Round.

Shreveport, First Church...Jan. 25, 26
Queensboro .....Jan. 25, 28
Grand Cane, at Grand Cane.Jan. 29,
Wesley, at Carroll Creek .....Jan. 31, Feb. 1
Coushatta, at Coushatta....Feb. 1, 2
Bayou LaChute, at LaChute Feb. 3,
Mooringsport and Oil City, at Mooringsport .....Feb. 7, 8
Vivian, at Vivian .....Feb. 8, 9
South Mansfield, at South Mansfield .....Feb. 14, 15
Mansfield .....Feb. 15, 16

WM. H. COLEMAN, P. E.

Ruston Dist.—First Round.

Dubach, at Dubach .....Jan. 24, 25
Missionary Institute, at Ruston .....Jan. 28, 29
Simsboro, at Simsboro..Jan. 31, Feb. 1
Jonesboro, at Jonesboro....Feb. 6,
Bernice, at Bernice.....Feb. 7, 8
Winnfield .....Feb. 8,
Ruston .....Feb. 11,
Cotton Valley, at Spring Hill .....Feb. 14, 15
Minden .....Feb. 15, 16
Arcadia .....Feb. 21, 22
Haughton, at Haughton.Feb. 28, Mar. 1
Sibley, at Brushwood.....Mar. 7, 8

BRISCOE CARTER, P. E.

SPECIAL SCHOOL FOR FEEBLE-MINDED CHILDREN.

Parents and guardians of children of arrested mental development will be interested in the work of the Stewart Home and School, a private institution for the care and training of children of backward mental development. The School accepts children any age above five years and provides mental and physical training under teachers who have been specially trained for this particular class of work. Each child is under the daily supervision of a medical specialist who has devoted his entire professional life to the study of the physical and mental defects of these unfortunate children.

Home influences are thrown around each child and every means known to science is employed to develop them in mind and body to a point where they will be a pleasure both to their parents and to themselves.

The annual catalogue shows the splendid facilities afforded by the School and contains much information that will prove interesting and instructive to parents. Interested parties should address the Superintendent, Dr. John P. Stewart, Box 19, Farmdale, Ky.

NATCHITOCHES, LA.

I am delighted with my new field, and everything points to a good year. It is a great privilege to preach to the many young women who attend our church from the Normal school here; but it is also a great responsibility, and we hope to make their association with our church life here such, that when they go out into the world, as teachers and makers of homes, they shall carry with them the Christian idea of womanhood, thus making each life an uplifting force wherever they may go. Because of the fact that girls and boys come here from all parts of the State to attend the State Normal, our church here is in a peculiar sense the property of the whole Conference. Every presiding elder and every pastor in Louisiana should be deeply interested in the success of the church at this place, for there is hardly a district or a pastoral charge in the State that will not be made better or worse by these young men and women who will go into them as teachers and trainers of children. I ask for the co-operation of all the brethren in the work that we are trying to do here. We have just built a beautiful new church which makes it posible for us to more nearly measure up to the wonderful opportunity that God has given to us in Natchitoches. But this church is in debt, and the local congregation is small. Now, if there is any one, whom God has blessed with money and who wants to use part of it in a great and far-reaching work, we will give you the privilege of helping us cancel the debt on this church, which belongs to the whole State of Louisiana. —F. M. Freeman, P. C.

SIDON, MISS.

Please give space in your good paper for the following account of our reception on arriving at Sidon, where we began a new year on a new charge. We had heard something of this good people through our friend, the former pastor, Rev. O. P. Armour, who wrought well here for the past two years, but we were hardly prepared for the generous, whole-hearted, wide-open reception we received. When we got off the train the ground was covered with men, women and children waiting to receive us and escort us to the parsonage, where were fires, a warm supper, prepared beds, and everything else necessary to make a family comfortable for the night. Also the larder was filled with good things enough to last for some time. The good ladies, led by Sister Armstad, the president of the society, had busied themselves for several days putting things in order, and since our coming, have continued to look after things that might be needed at the parsonage.

We are delighted with this nice little charge and expect a good year. Our charge consists of three good small towns—Sidon, Cruger, and Tchula—all on the Y. & M. V. R. R. We have a splendid board of stewards at each place that do not know what it is to fail in any kind of work for the Master, a good, loyal, and generous membership, and there are elect ladies not a few at each of these points. With such a constituency and co-workers, what preacher should fail? We are beginning a meeting at Sidon, and we want the prayers of the editor and the readers of the dear Advocate. May God bless the Advocate, the Editor and all its readers.—J. A. Poe.

SHANNON, MISS.

We are pleased at Shannon, and even delighted at some features of the situation here. We were most kindly received. A company of men and ladies met us at the train and we found preparations at the parsonage for immediate housekeeping. A table also was spread, laden with nice things to eat, and the rooms were comfortable, being fully warmed. The town has strength and resources, a fine school building, several churches, a number of splendid homes, and a "big trade." The country around classes with the best in Mississippi, being well improved, exceedingly fertile, and high and healthful. It rained during our first Sunday, but we had a good beginning at the Shannon church. At 2 p. m., four miles away, the funeral of Mr. Crawford Jackson, of Pleasant Grove was conducted. He was a worthy and honored churchman of this pastoral charge, and a citizen of prominence and long standing. The "church officials" have placed the salary somewhat in advance of previous figures. The Presiding Elder, Rev. J. W. Bell of Aberdeen, has been to see us for the first quarterly conference, the business session of which was very interesting, and his sermon of Sunday was well thought out and exceedingly instructive. Some light improvements were put on the parsonage and plans have been made to enlarge and further renovate, until the property shall be greatly increased in value, and made to better correspond with the select and roomy lot upon which it is located.

Rev. J. G. Johnson, my worthy successor at Black Hawk and Acona, entered upon his work with great hope, and gave notice that he was considering a sojourn of four years. His first sermons were from the words "God is love," and "Ye are the light of the world." A preacher of merit and a people of excellence are many times a prophecy of finest results.—A. H. Williams.

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 29, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

"Words are like leaves, and where they most abound,
Much fruit of sense beneath is rarely found."
—Pope.

* * *

We hear much these days about an every-member canvass for funds. Why not have an every-member canvass for souls? It would undoubtedly quickly usher in a new era if every person in our churches would go to work to win others to Christ.

* * *

"The field is the world." There need be no unemployed persons when it comes to serving the Lord. The door of opportunity stands wide open to all. What are you doing for the Master in your community? It may be a small one, but it is large enough for you to win in it an imperishable crown.

* * *

A don't-care sort of an attitude toward wrongdoing should not be mistaken for Christian charity. There are many things that ought not to be tolerated. There can be no true nobility of nature that does not embrace a capacity for moral indignation. The highest type of a Christian has the spirit of a crusader—a disposition to strike a blow for the right wherever it is imperiled. The man whose chief concern is to take care of himself and his own interests finds his counterpart in the Pharisee of our Lord's time.

* * *

A gentleman lectured before the Era Club of New Orleans a few days since on the subject, "Are the English Militants (Suffragettes) Crazy?" We are not an alienist and we do not wish to push out into waters so deep; but we frankly confess that we think they act a bit like there might be a few screws loose in their mental machinery. By the way, we have sometimes wondered why the woman suffragists have not taken the position that the first woman wore trousers. Have they never heard of that edition of the Bible which reads, "They (Adam and Eve) sewed leaves together and made themselves breeches?" We respectfully submit that the sisters should brighten up and present their cause in the full measure of its strength.

* * *

When the Pharisees on one occasion tried to entrap Jesus they sought first to blind him with flattery. They said; "Master, we know that thou art true, and teachest the way of God in truth; neither carest thou for any man, for thou regardest not the person of men." Then came their adroit and dangerous question. But our Lord discerned their subtle purpose, and, brushing aside their honeyed words, threw the charge of hypocrisy into their teeth. Happy the man who is able thus to discover the secret snare that is so often hidden beneath fulsome compliments! When a person begins to extol you it is well to be doubly on your guard. It is a great weakness to be continually at the mercy of an oily tongue. It is astounding how easily some really able men allow themselves to be "worked" in this manner.

THINKS WESLEY WOULD STIR THINGS.

We frequently hear John Wesley sneered at by modern Methodists as a back number. We had a minister to tell us a year or two ago that if Wesley were living now he could not fill a city pulpit as well as the average city pastor does. Of course, we were much amused. We have also heard it affirmed that as an evangelist he would not be able to stir things much in this day. But we note with interest that the able Editor of Zion's Herald does not entertain any such view, as is shown by the following extract from that journal of Jan. 7:

"We often think of what John Wesley would do if in New England! Could he be dropped into Boston to-day, what would he say and do? The answer is perfectly evident. In a word, he would be a Methodist, always and everywhere. If here, Boston would soon know it. He would be immediately recognized as a new personality, force and power. Under God, obeying him and preaching exactly the same truth here, he would transform New England, as he did the Old. The people would flock to hear him everywhere, and would be convinced, convicted, saved. **Back to John Wesley!** We have hundreds of undeveloped Wesleys in our pastorates in New England, not of his splendid proportions — not that — but those who could be like him in spirit, purpose, vision and passion. Will they not come forward to do what he did? We could change this New England of ours if our own ministers would but do their normal work."

IT OUGHT TO BE AMENDED.

Elsewhere in this issue of the Advocate, we print a memorial to the Mississippi Legislature adopted by the last session of the Mississippi Conference requesting that an amendment to the State Constitution striking out the sections which forbid the bequeathing of property to any Church or charitable institution, be submitted to the people. The North Mississippi Conference took similar action, as also did some of the other leading religious organizations of the State.

We are most heartily in sympathy with this movement. We can see no valid reason why, if a person wishes to bequeath his property to a Christian denomination or to some philanthropic cause, he should be forbidden to do so. Some speak of the present Constitutional provision as if it were much the same as the old English law of Mortmain, which has been so much extolled by legislators and historians. But in reality the two enactments are quite dissimilar. The English law spoken of forbade the bequeathing of real estate to the Church, which undoubtedly was wise at a time when vast tracts of land that the people needed were in the hands of the clergy and were not available either for homestead entry or for cultivation. But the Mississippi Constitution also includes money and all other kinds of personal property in its prohibition. The conditions in the United States also are radically different from what they were in Great Britain and the other Old World countries. There is little disposition upon the part of any Church beneath our flag to acquire and operate great landed estates. Indeed, the relation of the various religious denominations to our Government is utterly unlike that which existed between the State and the leading Churches in Europe in former centuries. The fear that what then occurred may be repeated upon our soil is far-fetched and, we think, utterly groundless.

Most of the States of the Union have no such law. In the North it is now scarcely respectable for a wealthy man to die without making bequests for charitable and philanthropic purposes. Why should not a citizen of Mississippi have the same privilege? And why should our churches and educational and charitable institutions that are doing so much for the public welfare be denied this source of revenue? As we have said, we can discern no sound wisdom in such a policy. It was such a slavish adherence to old laws and customs and the perpetuation of them under new conditions of society that led Henry George, America's greatest political economist, to pronounce lawyers the greatest hindrance to the progress of civilization. Undoubtedly some of them are too much inclined to bind us with the fetters of the past.

GOD'S MOST AUTHORITATIVE REVELATION.

By the Holy Spirit God is speaking to men and women to-day. He is calling them both to higher attainments in grace and needy fields of service; but he is not speaking to the world now in the same manner that he did when he made his great revelation of moral and spiritual truth through his only begotten Son and the inspired men whom he gathered about him. We have such a communication of the Divine Mind and Will in the Scriptures as can nowhere else be found, and hence to them we must ever come for light and guidance. To contend that an individual may have a secret revelation made to his soul equal in authority with that contained in the Bible, is to lay the predicate for all sorts of superstitions and heresies. This is the claim of Mohammedanism, Mormonism, Christian Science, and all the other modern religious cults. God has given us, "once for all," his precious Word; **let us beware of how we neglect it or depart from it.** There has been no change in its fundamental truths, and there never will be.

GIVE THE SOUL A CHANCE.

Physical hygiene is one of the slogans of our time, and this is well. But what about the hygiene of the soul? Why not open up all its windows and let the light of truth and the encircling atmosphere of love and joy stream in? Not a few are spiritually emaciated because they shut out of their hearts the life-giving influences that God would fain pour into them. He is ever trying to give us his blessings in abounding fullness, but we will not receive them. O that we would allow our moral natures to have a chance!

IF I CAN BEAR HIS CROSS.

If I can bear His cross,
What matters scorn of men, my grief and loss,
Ambition's failure, all that I have sought,
Except what I in love for Christ have wrought?

If I can bear his cross,
By faith a vision of His beauty trace,
What matter if my path be thorny now?
I see the radiant light upon His brow.

If I can hear His voice,
My throbbing heart, though wounded, shall rejoice;
What though I wander through bewild'ring ways?
My soul shall evermore my Savior praise.

If I can feel His hand,
That guides me onward to the better land,
What though my tears must fall? I see a light
Through mists of sorrow ever shining bright.

Dear Lord, I turn to Thee,
My hope in life, through death, eternity!
My cross is radiant now with flowers fair,
Oh, make my life through love a living prayer!

—Martha A. Kidder, in "Living Church."

WAS HE MERELY MAN, OR GOD?

(The following, which we take from the Christian Guardian, of Toronto, Canada, is from Ex-Gov. Frank J. Hanly's (Indiana) little volume—"My Lord and Savior Jesus Christ.")

Summary.

And so we have Him, a Galilean carpenter;

Not a physician, but a master of all human ills;

Not a lawyer, but the expounder of the elemental principles of all law;

Not an author, but the inspirer of the living literature of the world;

Not an orator, but the interpreter of the universal heart;

Not a poet or musician, but the soul and inspiration of all music;

Not an artist, but the unfailing light of the great masters, old and new;

Not an architect, but the soul-transformer and character-builder of all time;

Not a statesman, but the state and institution founder of the race;

And, more wonderful than all, a man blameless and unscarred by sin or taint of wrong.

Conclusion.

Before a mind like that, in the presence of such amazing intellectual powers and a character so faultless and so perfect, I am awed and humbled into humility.

Face to face with this lowly-born but transcendent and omniscient Jew I find in Him enough of the marvellous and inexplicable to convince me, of itself, of His superhumanness and divinity.

And when I contemplate the admitted facts of His wondrous life; His death on the cross at three-and-thirty; the effect of His brief ministry and the results of His work, so vast, so far-reaching and so abiding, and consider His all-pervasive and omniscient personality, my exultant soul slips its agnostic bonds, leaps the shrinking chasm of its doubt, breaks through every hindering quibble, falls at His nail-pierced feet, and in glad recognition cries out its joy, "My Lord and Savior, Jesus Christ! He was not a man. He is Deity itself, God made manifest."

CHURCH PROGRESS DURING 1913.

The year just closed has witnessed marked progress along many lines of church life and work, a few of the more important of which are here noted. Upwards of 40,000,000 Americans, native and foreign born, have allied themselves with some religious body, and to support their churches they give upwards of $400,000,000 a year, or an average of nearly $10 each. To be more exact, the number of people enrolled as members of some religious body, Christian or Jew, is about 38,200,000. This is considerably above one in three of the population. Their gifts have been carefully estimated at $360,000,000 to $375,000,000 a year, and are increasing steadily, in some bodies even rapidly. Last year unusual sums were put into new buildings, so that the total of gifts will doubtless pass the $400,000,000 mark within a year or two.

Those who know say that the most striking feature of the year now ended, among both Protestants and Catholics, is the advance in methods of work. As in the industrial world, churches are wholly reorganizing their ways of doing things. Old ways are going into the scrap heaps, along with old industrial inventions, and new ways are coming which produce larger results with less effort. The Christian Associations are leading in these new ventures, but many religious bodies, and large ones, like the Congregationalists and the Disciples of Christ, are remodeling their machinery, that it may be more effective and better meet changing American conditions.

Year in and year out Christian bodies in America, save a few of the small ones, increase their membership about two per cent each twelve months. Catholics, Disciples of Christ, Lutherans, and sometimes Episcopalians, do somewhat better. Catholics always do, so many are their additions from immigration besides the natural home increase. Disciples show a steady growth, rapidly forging ahead of some of the older bodies, Presbyterians, North, for example. Congregationalists, Methodists, South, Unitarians and some others do not reach the two per cent figure. But the two per cent is 20 per cent each decade, and 20 per cent is a somewhat larger per cent than that of the increase of population. The larger bodies grow more steadily than the smaller ones. (The writer is in error in saying that the Southern Methodists did not have a gain of two per cent last year. It was more than that.—Editor of the Advocate.)

In Sunday schools there is the same steady increase in numbers of children enrolled. Catholics are multiplying their schools, and adopting pedagogical methods. They are also introducing the system of classes and teachers. The Organized Sunday School Workers of the World, having its strongest centers in America, held a world convention at Zurich during the year and made big plans for growth. America is carrying the Sunday school system into the very corners of the earth, including some of the distant parts of South American countries.

Missionary contributions from all Protestant societies reached the last twelve months $63,000,000. No other country compares with America. England is second, but a very large part of England's gifts are relief funds, so vast are the demands of the suffering poor, while America's gifts go almost wholly to religious causes. The sum named should be increased by $3,000,000 to $5,000,000 if Catholic missions are included. This sum is exclusive of gifts to Catholic orders, of which no record is available. Protestant foreign mission gifts for the first time passed the $18,000,000 mark, the largest from any country. Protestant home missions are $45,000,000, with a steady gain in amount.

Eugenics came to the fore in Christian affairs during the year as never before. It started in Chicago, and was taken up throughout the country. With it came a new interest in all social questions. The Federal Council of Churches urged the adoption of one day's rest in seven and made plans to prevent commercialized vice in San Francisco during the Panama Exposition. Pulpits everywhere inveighed against evil in the home, on the stage, in politics, in business. The Church everywhere took a more active part in social-service questions than it ever took before. Several bodies have put such work on the same organized basis as missions and religious education. Perhaps this social crusade, next to the better method plans, is the most marked feature of the year.

Orthodox and Reform Jews have been active during the year. The former have perfected an agency for keeping congregations closer together, and for the first time in the history of Judaism in America, salaried secretaries were sent out on national work. The latter made national a Young Men's Hebrew Association on the same lines as the Christian Associations, and guaranteed an annual expense fund for five years.

Catholics lost by death a considerable number of Cardinals who were of first rank in the conduct of world work, but beyond that the Vatican had a quiet year. French Catholics went forward as never before, being released from obligations to the State. Catholic missionary leaders held in Boston the greatest gathering of Catholic prelates and laymen America has yet seen. It was missionary in the broadest sense, and the address of Cardinal O'Connell emphasized the advantage of co-operation in home and foreign work.

Church unity ceased to have the Episcopal Church as the only leader, other bodies naming commissions that are equally prominent in forward plans. Almost all bodies have co-operated in the plans for the winter, save only the Roman and Eastern Communions. These are large exceptions it is true, but great progress has been made toward the proposed world conference on Christian Unity.

The American Bible Society readjusted its work in Panama and in the Near East, dividing it up to some extent with the British and Foreign Bible Society of London, so as to make, if possible, at the Panama Exposition a great Bible distributing point comparable to that at the terminus of the Suez canal. It reported, in common with other missionary societies, less disturbance of work in Mexico than might be expected, and great opportunities in China. In Burma the Baptists celebrated the centenary of their missions there.

Four large bodies did unusual things with their organizations. Congregationalists made all benevolent societies semi-official, linking them with their National Council, and creating a national secretaryship. This secretary gives this body, for the first time, a national official head. It is a significant change from independence toward centralization, yet the independence of the single congregation being assured, the plan was adopted unanimously.

Methodists held a national mass meeting and adopted a policy for Methodism, or particularly for the M. E. Church, North. This policy affects missions, educations, Church extension, and every phase of Methodist effort. United Brethren so admire the plan that they are to try it early next spring.

An Episcopalian General Convention adopted the province plan. That is, it divided the country into eight districts, and created Provincial Conventions, having jurisdiction between the diocesan and the General Convention. To these Provincial Conventions were committed many duties, aiming to secure greater freedom of action and less cost.

Disciples of Christ met in national convention for the first time as a delegated body. Heretofore this large communion has been governed in its common work by mass meetings. There is some outcry against officialdom, but those in position to know say that the change means a new brotherhood in ambition and in ability to accomplish things.

And so the work of the Christian Church is pressing on and the day of the kingdom is growing brighter as it approaches its meridian splendor.—Christian Intelligencer.

METHODISM IN SHREVEPORT AND ELSEWHERE.

A recent call to Shreveport for a meeting of the Trustees of Centenary College, and on the same date a gathering of the preachers and laymen of the Shreveport district for conference about the work of the year, gave me an opportunity to catch a glimpse of Shreveport Methodism and at the same time to see something of the plans for the work of the coming year throughout the district. To one who knew something of Shreveport Methodism some twenty-two years ago, when one church represented our entire strength, and the first struggling beginnings of the Texas Avenue Church were being planned in a mission whose center was its Sunday school in the old Thatcher Armory, and whose circumference was marked by a series of cottage prayer meetings all over town, the transformation to its present activity is remarkable. Our Church has more than kept step

with the rapid development of this growing and progressive city. The First Church, just completed on the finest site to be found anywhere, overlooking the business section of the city, is not only a structure architecturally beautiful, but well designed and equipped for the work of a modern city church and Sunday school. Every department of work is provided for.

It was my pleasure to hear by Brother McKennon, the superintendent, during the meeting of preachers and laymen, an inspiring account of the great Sunday school which has come to be known far and wide as one of the greatest in our connection. His account, which showed the devotion with which he has given himself to its upbuilding and the spirit of dependence upon Divine guidance which characterizes the work, revealed much of the secret of the marvelous development of the school under his leadership.

Enthusiasm characterizes the entire school from the large, useful cradle roll to the organized classes which are engaged in all sorts of missionary and benevolent activities, in addition to their lesson work.

Dr. Sexton, who comes to us with the inspiration of success in the past, has a great opportunity with this growing church. It was not my pleasure to meet him as he was in the midst of moving from his Texas home.

Brother Means has already taken hold with hopefulness and promise of the difficult problem of uniting all elements and overcoming the difficulties at the Noel Memorial Church, where he has one of the best equipped buildings to be found anywhere. The opportunity is open to our church, with such a material foundation in one of the best sections of the city, to build up in a short time a congregation that will stand right by the side of First Church in activity and success.

In addition to these leading churches, the pastors of the three other churches are working hopefully and with good opportunity for development. The presiding elder, Brother Coleman, in spite of a difficult move and many difficulties in getting settled in his new home, has taken hold with his accustomed incurable optimism, and has hope of securing soon a suitable new district parsonage. To have succeeded in building one district parsonage, moved into it, and within a few weeks to begin to plan for another one is a distinction, or an opportunity, that rarely comes to any of us; but Brother Coleman is equal to the opportunity, and we trust that he will soon be living in the newest district manse in the Conference.

A description of Shreveport Methodism would be incomplete without a word about Centenary College. The people of Shreveport have given us an unsurpassed site for a college, and funds for the erection of one excellent building. Dr. Wynn and his faculty, with the equipment at their command, are doing excellent work in giving us a college of high grade and wholesome influences. Their aim is to give thorough work, maintain careful discipline, and uphold the high standards and traditions that are a legacy from the old college. But if they are to do their best work, if we are to have a college that can maintain itself beside the neighboring colleges of our own Church, or compete with the State institutions, it is absolutely necessary that the Methodists of Louisiana come to their help. The Methodists of the State outside of Shreveport, have done almost nothing for the college outside of our regular educational assessments. And now the time has come when we must do something worthy of the cause of Christian education. Brother Brown, who has been appointed to the work of raising an adequate fund for equipment and endowment, will soon lay his plans definitely before us, and we can not afford to neglect the opportunity that his plans will present to us in definite form.

By invitation of Brother Coleman, I had the opportunity of presenting to a number of the preachers and laymen of the district the plans of the Mission Board and of the Laymen's Movement of the Conference, taking the place of the Conference leader, Brother W. S. Holmes, in representing the latter work. Emphasis was laid upon the necessity of meeting all our regular assessments as the basis of respectability for any pastoral charge, and to this end, of educating our people in the facts and needs of our work, and organizing our finances systematically according to the plans worked out by the Connectional Boards of the Church. It was made emphatically evident that the adoption of the every-member canvass and the duplex envelope in our Conference, wherever it has been tried, has meant increased contributions to every interest. Several charges have adopted this system since the last Conference, notably Monroe, Ruston and Keener Memorial, Baton Rouge, and all are hopeful of the results.

From Shreveport I was called to Monroe by the invitation of Brother Schuhle to a similar gathering of the preachers and laymen of that district. Signs of progress are not wanting in several charges in that district, and the spirit of hopefulness is prevalent. Brother Schuhle had arranged for the distribution of missionary leaflets to every charge, and was supplied with the material for this distribution. Brother Miller at Monroe and Brother Ledbetter at West Monroe are both hopeful and report definite progress. West Monroe has been made a station, and promises to live up to its new dignity. Rayville, under the indefatigable leadership of Brother Townsley, has also put on station airs, and is making great advancement. In addition to a good increase in the pastor's salary, by the church, the Sunday school has taken a special pledge of $150 for missions. Other pastors present were hopeful and planning for progress. Indications point to a prosperous year in North Louisiana.

W. WINANS DRAKE,
Conference Missionary Secretary.

FORWARD AT GRENADA.

The growing reputation of Grenada College for thorough work and kindly care of its pupils brought us last fall such an increase of patronage as to cramp us for room in every department. The management asked the North Mississippi Conference for authority to raise money for an additional dormitory. With gratifying enthusiasm, that authority was granted. Knowing that there was no room on the campus for such a building as is needed, we set to work to secure more land. We have just succeeded in buying the most beautiful property in Grenada, consisting of two acres lying along the north side of the campus and fronting 350 feet on Main street. This gives an ideal location for the proposed dormitory and furnishes two large residences with immediate room for twenty-five additional pupils. One of the residences will be used permanently for the President's home; the other will be moved and used as a hospital after the new building is erected. All friends of the college regard this purchase as the greatest forward step in its history. We have desired this property for years, but it was not for sale. It seems providential that it should have been available just when we were ready to buy. The way is now wide open for us to double our capacity, and make an A-grade college whose credits will be honored anywhere and whose diplomas will be an honor to any graduate. The Methodists of North Mississippi have the money to build it, the young women to fill it, and the brains to run it. Let us hope that they will not fail to grasp their great opportunity. We do not contemplate for one moment the erection of a cheap, make-shift building. We shall have a handsome, commodious building with every modern convenience and comfort, first-class in every appointment. The time has come for us to do more, much more, for our young women than we have been doing. They are so shut in by conventionalities that they cannot get out and work for an education as the young men can. We must provide for them adequate advantages for the best type of education.

We have Methodist women with money which they will never need to use for themselves or their relatives. Is there not some one among them who will immortalize herself by a generous gift to Grenada College in this hour of pressing need and golden opportunity? It is my prayer that such a friend may be found. We shall need $50,000 to carry out our plans. The sooner we get it, the more good we can do with it.

J. R. COUNTISS.

Grenada, Miss.

A FINANCIAL STATEMENT.

(Report of T. W. Holloman, Treasurer Sunday School Board, Louisiana Conference, from the time of election at Conference at Monroe, Louisiana, December, 1912, to January 15, 1914.)

Receipts.

Children's Day offerings	$999.64
From Auditing Board at Monroe	174.89
Collections on deficit	417.72
Contributions	58.90
Pledges	572.50
From Board of Missions, Dec., 1913	100.00
Total	$2323.65

Disbursements.

P. O. Lowrey, Conference Secretary, on account salary	$1030.00
P. O. Lowrey, on account expenses, Dec., 1912—Dec., 1913	192.35
Stamps, Stationery and Printing	58.85
P. O. Lowrey, Noble Contribution to Washington trip	9.40
Mrs. A. F. Jackson—	
Int. on $600 note from Dec. 1, 1912 to Aug. 1, 1913	32.00
Aug. 4, 1913, on principal	200.00
Int. on $400 note from Aug. 1, 1913 to Jan. 15, 1914	14.78
Jan. 15, 1914, on principal	175.00
Smith & Lamar, Agents, 1912 bill	40.14
Smith & Lamar, Agents, 1913 bill	92.37
D. M. Smith, Treas., 1912 Children's day offering (part)	51.43
D. M. Smith, Treas., 1913, Children's day offering	387.85
Rapides Bank, debit unpaid check, July 10, 1913	5.00
Total	$2289.22
Balance on hand, Jan. 15, 1914	$ 34.43

Forty per cent of Childen's Day offerings was paid on $969.64, $30.00 having been contributed by a school after deducting the 40 per cent.

In addition, a pledge of $62.50 and an offering of $100 were paid directly to Rev. P. O. Lowrey, and did not pass through my hands, making a total received by him on 1913 salary of $1092.50, and on balance due him on 1912 salary, $100, making $1192.50 paid him during the year.

Also several members of the Board contributed to Brother Lowrey $9.40 each to cover his expenses to Washington, D. C., to attend the meeting of the General Sunday School Board, and of the various Conference Secretaries.

There is now due a balance of $32.50 to Brother Lowrey, and on the Mrs. A. F. Jackson note $225, with 8 per cent interest from January 15, 1914. Also $375 due Brother Lowrey, and covered by unpaid pledges; and some small expense bills due the President and Treasurer of the Board.

Respectfully submitted,
T. W. HOLLOMAN, Treasurer.

BEAUTIFUL THOUGHTS.

Think beautiful thoughts and set them adrift
On eternity's boundless sea!
Let their burdens be pure, let their white sails lift,
And carry from you the comforting gift
Of your hearfelt sympathy.

For a beautiful thought is a beautiful thing:
And out on the infinite tide
May meet, and touch, and tenderly bring
To the sick, and weary, and sorrowing
A solace so long denied.

—Eva Best.

Church News

The late Prof. Borden P. Bowne's book, entitled "Personalism" has found its way into the Japanese tongue.

* * *

One hundred years ago there were 211,129 Methodists in the United States; to-day there are more than 6,000,000.

* * *

Bishop John M. Walden, of the Methodist Episcopal Church. died at Daytona, Fla., January 21. He was 83 years of age.

* * *

As pastor emeritus of the First Congregational Church of Columbus, Ohio, Dr. Washington Gladden will receive a salary of $2500.

* * *

The 1912 Discipline of the Methodist Episcopal Church has been translated into the Norwegian-Danish language. Another step in the triumphant March of Methodism!

* * *

Mrs. John D. Rockefeller recently gave the Euclid Avenue Baptist Church of Cleveland, Ohio, $30,000 in 5 per cent gold bonds. The interest on this sum is to be used for the current expenses of the congregation.

* * *

Dr. E. G. B. Mann, the vigorous Senior Editor of the Central Methodist Advocate, of Lexington, Ky., has recently been sending some pointed shots at worldliness in his paper. Keep up the fire, Doctor; a whole volley is needed in that direction.

* * *

Bishop E. D. Mouzon preached in the First M. E. Church, South, of Texarkana, Ark., on Sunday, Jan. 11. The Bishop is now discussing in an illuminating manner in the Nashville Christian Advocate the "Revival Methods of John Wesley."

* * *

In a service conducted in one of the Presbyterian churches in St. Louis a short time since, forty young people are said to have come forward as volunteers for work in the foreign field. Truly, this is a time when the Lord seems to be pouring out his Spirit upon our young men and maidens.

* * *

Dr. Russell H. Conwell, who for thirty years has been pastor of the Baptist Temple of Philadelphia, Penn., has recently declined a call to the Calvary Baptist Church of New York City at a salary of $15,000 per annum. Dr. Conwell is 72 years of age. Manifestly, here is an old man who ought to be put out of the way with chloroform.

* * *

At the recent session of the Virginia Conference of the M. E. Church, South, Dr. W. G. Starr, who has so long shone as a pulpit luminary in the Old Dominion, took a superannuate relation. It is stated that several churches were anxious to secure his services, but that he deemed it best to retire from active work.

* * *

Dr. J. W. Perry, Missionary Secretary of the Holston Conference, recently gave two weeks to the work of deepening the interest in missions in the Chattanooga District. Keep your eye on the missionary reports from Holston, and see what can be done for that cause when it has a leader who leads. Dr. Perry was appointed to devote his entire time to this work.

* * *

The Disciples of Christ have under way a "Men and Millions Movement," which has for its object the raising of $5,000,000 for mission work, including the education and training of 1,000 young men to engage in it. Mr. R. A. Long, of Kansas City, a millionaire lumberman, has announced that he will give a million of this amount, provided the other four millions are raised.

* * *

When Gipsy Smith conducted his great meeting in Birmingham, Ala., last fall he did not overlook the colored people, but gave them the Saturday nights while the services were in progress. One of the favorite sougs on these interesting occasions was, "Swing Low, Sweet Chariot." As a testimonial of their appreciation of the evangelist's efforts,they presented him with a Bible.

* * *

The Epworth Leaguers of Texas will endow a chair in the Theological Department of the Southern Methodist University, at Dallas, in honor of Bishop J. S. Key, who is known as "the father of the League" in the Lone Star State. A lot has also been secured upon which to erect the proposed Methodist hospital in Dallas, that is to be operated in connection with the Medical Department of the University.

* * *

Dr. John A. Rice, pastor of the First M. E. Church, South, of Fort Worth, Texas, has decided to make a special effort to develop his congregation along educational and sociological lines. To lead in this movement he has secured the services of Rev. E. Rosmond Stanford, an M. A. and B. D. of Yale University. One of the first steps in the program will be the opening of a comprehensive teachers' institute, and it is stated that more than fifty persons have already announced their purpose to avail themselves of the opportunities that it will offer.

It is stated that Bishop Leete has bought in Atlanta, Ga., at a cost of $50,000 a site upon which will be erected a fine Methodist Episcopal Church, the General Committee on Church Extension and Home Missions of that denomination having furnished a part of the purchase money. This is another illustration of how the Northern Methodists are trying to invade the South, as if it were a needy mission field. Is it not about time to stop the farce of having lengthy fraternal addresses, bubbling over with expressions of brotherly love, by the representatives of a Church that evinces such a spirit?

THE MERIDIAN DISTRICT STEWARDS' AND PASTORS' MEETING.

Pursuant to the call of the presiding elder, Rev. J. T. Leggett, the district stewards and pastors of the Meridian District met in Meridian on Jan. 1, 1914, to plan and discuss ways and means by which the Church could make the greatest progress possible, in the new Conference year of 1914.

New Year's Day dawned bright and beautiful. Every District Steward and all of the pastors present seemed to be loaded with "good resolutions" and filled with hope for the best year of the district thus far.

Quite a number of district stewards being present the presiding elder called their meeting to order at 11 a. m. Mr. J. B. Holland, a most efficient layman of Fifth Street Church, Meridian, was elected Secretary. The Secretary presented a plan of assessment distribution, which greatly facilitated the work of the stewards. After explaining the basis of the plan it was referred to a committee of five. This committee gave every church an opportunity to be "heard," after which the original plan was adopted.

The Orphans' Home, District Parsonage debt, and the Washington City Church, all came in for their share of emphasis. Brother W. M. Williams was there to present his cause. The meeting was harmonious and it could be easily seen that the laymen were loyal and interested in the work of the Church. Every fellow accepted his assessments and went away feeling that he had no more than his equitable share.

It was announced that the visiting laymen and pastors would be given a luncheon at Widman's Cafe. After the benediction all proceeded to Widman's. Some of us country preachers were in hopes that the generous city 'fellers' would turn us loose with the menu card, but some wise superior had ordered so many "regulars" and we had to "eat what was set before us." But the "regular" was delicious and all enjoyed it, and appreciated the kindness of the brethren.

The pastors' meeting was called to order in the afternoon at three o'clock. All the brethren of the district were present sometime during the day, except three—Baggett, Thomas and Seevers. The presiding elder opened the session by discussing the subject, "Our Relation as Preachers in Promoting the best Interests of the Church." This was, indeed, an able and helpful presentation of "Let brotherly love continue." It was a call to arms—to move forward armed with our spiritual weapons and united into a mighty phalanx; not only to oppose but to defeat the arch-enemy of human souls and enthrone Christ in the hearts of our people.

Brother W. B. Hogg, led in the discussion of "Revivals and How to Have Them." This message was afire with evangelism. The meeting was informal and Revs. L. L. Peebles, C. H. Ellis, J. R. Jones, H. A. Gatlin, G. S. Harmon, and A. B. Barry made helpful talks upon the subject.

Early collections were thoroughly discussed and when Ex-Presiding Elder Jones, C. H. Ellis, A. S. Oliver and the presiding elder had finished with the subject, all seemed eager to get out and "take collections."

The meetings were filled with inspiration and information. The time passed rapidly by until nearly six o'clock p. m., when it was announced that visitors would be entertained in the homes of the city. We adjourned with the benediction for supper and preaching at 7:30 at East End Church. The next day the pastors faced the new year with a lighter burden and fuller determination to "win for Jesus." We had gathered no burdens but were helped to face the battle and made to more fully realize that "The Son of God goes forth to war." We of the District expect to follow in his train and reap a rich harvest of souls for his glory. J. LOYD DECELL.

Waynesboro, Miss.

PLAN OF WORK OUTLINED.

To the Preachers and Laymen of the Louisiana Conference.

Dear Brethren: The following is an outline of the plan of the Laymen's work for the Louisiana Conference for this year. It consists of nine points, viz:

1. A church leader for every church. This does not mean one leader for a circuit, but a leader for every church.
2. A missionary committee for every church.
3. An every-member canvass for every church and the adoption of the duplex envelope system.
4. A district leader for every district.
5. The monthly distribution of literature to every congregation in the Conference. The leaflets have already been selected and any church leader or pastor may secure a supply by writing to the Laymen's Missionary Movement, 810 Broadway, Nashville, Tenn. But you must write every month for your supply for that month.

As there have generally been elected only one church leader for a circuit, it is thought best for the pastors of circuits to write for and distribute the literature, but the church leaders of stations should do this.

6. The discussion of laymen's work at district conferences.
7. The election as delegates to the Annual Conference of men that will attend.
8. Our slogan, "At least one layman from every charge in attendance upon our meeting at the Annual Conference in Shreveport." The day of this meeting will be published later.
9. The discussion of laymen's plans and work at the Conference in Shreveport.

The time for this meeting will probably be the Thursday or Friday of Conference week at 3 o'clock in the afternoon.

Let presiding elders, pastors and laymen everywhere take note of these plans and lend a helping hand that they may be successfully prosecuted. If any of the officers or committees called for by these plans have not been elected or appointed, please let it be attended to at the first possible moment and oblige. Yours sincerely,

Baton Rouge, La. W. S. HOLMES.

IT MAY BE COMING.

On a recent Sunday, Dr. Charles E. Jefferson had preached to four different congregations at the same time. Three were in New York and one in Philadelphia. The sermon was delivered in the Broadway Tabernacle, New York, where a dictograph and an acousticon caught the sermon and transmitted it to a phonograph, which conveyed it over the telephone wires to the three other congregations. Verily, marvelous things are happening now-a-days. It would not be surprising were some man of economical spirit to suggest such an arrangement between a group of churches to affect a saving in ministerial salary.—Baltimore and Richmond Christian Advocate.

Secular News and Comment

The Wisconsin eugenics marriage law has been declared unconstitutional by Judge F. C. Eschweiler, a circuit judge, and has been appealed to the State Supreme Court.

* * *

The alumni of the University of the State of Washington are said to have started a movement to elect ex-President Roosevelt to the presidency of that institution.

* * *

Chicago's expense budget for 1914 foots up the sum of $39,000,000, an increase of $6,000,000 over that of last year. This sum is also said to be $900,000 in excess of the city's estimated revenue.

* * *

The Travelers' Aid Society of New Orleans will place placards giving advice and warning to girls in all the railroad depots of the city. It is claimed that New Orleans ranks fourth among the municipalities of the United States in the vice traffic.

* * *

Mr. W. S. Hill, of Greenwood, Miss., who for many years was a Congressman from that State, has been appointed Federal District Attorney for the Northern District of Mississippi by President Wilson. Mr. Hill is a member of the Methodist Episcopal Church, South.

* * *

There were 633 fires in New Orleans last year, with losses amounting to $512,242. This record was slightly in excess of that of 1912 and 1911, but lower than any other of the past thirteen years. Fire Chief Pujol has recommended the retirement of all horses from the service and the use of motors in their stead.

* * *

Dr. H. Shingle Wingert, Director of Physical Education at the University of Ohio, is authority for the statement that the athletic expenses of all our colleges amount to more than $1,000,000,000 a year, and that the larger portion of this money does not go to pay for the physical exercises of the students.

* * *

There is talk of another Balkan war. Turkey is reported to have notified the Powers that she will not accept their decision concerning the Aegean Islands and that she will do her utmost to regain Mitylene and Chios. Her military forces are said to have been greatly strengthened and improved within the past few months.

* * *

It is difficult to form any certain conclusion as to the true situation in Mexico, but the general impression seems to be that Huerta's cause is waning. Gen. Villa, the noted rebel leader, is reported to have said a few days since, "It will soon be shown that the United States has not waited in vain in the belief that the Huerta Government is slowly crumbling."

* * *

The Pittsburg and Lake Erie Railroad Company is stated to have discharged recently 126 men for drinking intoxicants. They were given ample warning, but were caught tippling by detectives. This action of the railroad company is much to be commended. No man who touches liquor should be allowed to have anything to do with the handling of trains that have human lives in their care.

* * *

By a vote of 80 to 42 a resolution to submit a woman suffrage amendment to the State Constitution was defeated in the Lower House of the Mississippi Legislature. This will likely dispose of this measure, so far as the present session of the Mississippi Solons is concerned. The movement is said to have had even less following in the Senate than it had in the House.

* * *

The anniversary of the birthday of General Robert E. Lee—January 19—was very generally observed throughout the South, and also in some places in the North. The celebration in New York City was particularly interesting and impressive. There is no nobler figure in American history than this great soldier and citizen, and well may the sons and daughters of Dixie revere and honor his memory.

* * *

There were in the State of New York last year 145,056 deaths, and 228,460 births. The rate of mortality was the lowest on record, except that of 1912, and was smaller in the cities than in the rural districts. Deaths from cancer showed the largest increase, numbering 8529, compared with 8234 in 1911 and 7500 in 1910. Such deaths within the past five years have comprised 5.3 per cent of the entire mortality.

* * *

Mr. Edwin Ginn, the noted publisher of school and college text books and the founder of the International School of Peace, died at his home in Winchester, Mass., on January 21, aged 76. In addition to his efforts in behalf of the cause of universal peace, Mr. Ginn manifested much interest in securing more harmonious relations between labor and capital in the United States and in providing better homes for the industrial workers of the nation.

* * *

The Hon. W. A. Clark, formerly United States Senator from Montana, has been elected a member of the Board of Trustees of the Corcoran Art Gallery of Washington, D. C., succeeding Thomas Nelson Page, who resigned. Mr. Clark has for several years been a liberal supporter of this fine museum, contributing large sums of money to be awarded as prizes to competing artists. He is reputed to be one of the wealthiest men in the United States.

* * *

The War Department at Washington has ordered restored to the relatives of Jefferson Davis the two dueling pistols and a double barreled pistol and appurtenances which belonged to the Confederate Chieftian, but which were seized by the Union troops toward the close of the Civil War and which have been in the custody of the Government nearly fifty years. It must not be inferred from his having owned such weapons that Mr. Davis was in any sense a bully (they were a part of a gentleman's equipment in those days); on the contrary, he was a deeply religious man. James Redpath, who saw him in his last years, said that the thing about him which impressed him most of all was "his goodness."

* * *

It is stated that the total value of the farm animals of the United States is $5,596,024,000, the increase over the preceding year being $443,758,000. This huge sum is in part distributed as follows: horses, $2,185,555,000; mules, $529,339,000; milch cows, $1,032,960,000. The chief meat producing animals of the country showed a considerable decrease in numbers, as follows: beef cattle, 1,762,000 head, or 5 per cent; hogs, 4,982,000, or about 7 per cent. The number of milch cows remained about the same, while horses showed a slight numerical increase. The value per head of the animals used for food purposes show a decided advancement: milch cows, 21 per cent; other cattle, 18 per cent; hogs, 17 per cent; sheep, 8 per cent. These figures do not promise any relief from the high prices of meats in the near future.

WILL YOU HELP THEM?

Dear Brother Meek: May I through your columns make an appeal for a number of young men who are studying for the ministry and are greatly in need of a little financial assistance? I have on hand applications from students in the following schools and colleges: Trinity College, Rutherford College, Weaver College, Wofford College, Emory College, Reinhardt College, Young Harris College, Emory and Henry College, Hiwassee College, Millsaps College, Southern University, Hendrix College, Henderson-Brown College, Southwestern University, and Clarendon College.

Many of these students will not be able to carry on their work until June unless assistance can be secured. The Department of Ministerial Supply and Training is doing its best to help them, but its funds are exhausted. I want, therefore, to make an appeal to your readers in behalf of these men. Will not some pastor undertake to raise $50 or $100 to help some one student? Will not some liberal-minded layman help us to meet this urgent need? Contributions may be made to Dr. Stonewall Anderson, Secretary of Education, or to the undersigned. I shall be glad to give further information on request.

Hoping there may be a hearty response to this appeal, I am, Very sincerely,

J. L. CUNINGGIM.

810 Broadway, Nashville, Tenn.

IN FAVOR OF AMENDING THE MISSISSIPPI CONSTITUTION.

(Resolutions adopted by the Mississippi Conference in its recent session at Natchez.)

To the Bishop and the Mississippi Annual Conference:

Your committee to which was referred the Resolution looking towards the repeal of sections 269 and 270 of the Mississippi Constitution beg leave to report that we recommend the adoption of said resolution, with slight amendment so as to read as follows:

Since sections 269 and 270 of the Mississippi Constitution make it unlawful for a person to devise or bequeath his property to any church or charitable institution; therefore be it resolved by this Conference of Christian citizens of Mississippi:

1. That we repeat our former request to the State Legislature, made several years ago, praying relief from such unnecessary and unwise and unjust constitutional provisions.

2. We heartily join the other Christian Churches in their efforts to secure the repeal of said sections of the Mississippi Constitution, and we respectfully urge the Mississippi Legislature at its next session to submit an amendment to said constitution repealing said sections 269 and 270 thereof.

A STRICKEN HOUSEHOLD.

Dear Brother Meek: Little John, the five months old baby boy of Brother and Sister J. A. Hall, of Grenada, left them and went back to the Father Sunday morning, Jan. 18, at 3 o'clock. He was taken suddenly ill Saturday and the best medical skill stood helpless in the presence of the disease. A great host of sympathizing friends attended the funeral service which was conducted from the parsonage by the writer, assisted by Brothers Countiss and Tucker. While their hearts are sad and the home lonely, they are resigned and are finding comfort in the presence of the never failing Friend, Christ Jesus. Let the brethren remember them in prayer.

Yours faithfully,

Mathiston, Miss. V. C. CURTIS.

INFORMATION.

Dear Dr. Meek: Some of my brethren are having trouble to reach me by mail. I do not wonder at it. I am moving so rapidly from place to place that I am surprised that any mail reaches me.

Please allow me to request through the Advocate that my quarterly conference round be consulted, and that brethren address me two or three days in advance at the place where I am to hold a quarterly conference. Let all communications be sent in care of the pastor.

I have two district parsonages, but do not live in either. I am not living anywhere. Most of my time is spent on the railroads. If the brethren wish a speedy answer to their letters, they must go by direction given above.

Let everybody take due notice thereof and govern himself accordingly. Yours truly,

T. W. ADAMS.

TWO EDUCATIONAL CONFERENCES.

The Executive Committee of the Board of Education has arranged for two educational conferences during the year. The first is to be held February 26 and 27 at Nashville; the second, August 4, 7, at the Southern Assembly, on Junaluska Lake. The program for the February Conference will be completed and published in a few days. While this program contemplates specially the presence of the presidents and principals of our colleges and schools and their active participation in the discussions, Conference Secretaries of Education, representatives of Conference Boards, editors of our church papers, pastors, and all others interested in the educational work of our Church are cordially invited to attend and to take part in the Conference.

On account of the Interdenominational Bible Conference being in session at Nashville at that time, special rates are granted by the railroads. Within the State of Tennessee, round trips are sold for one fare plus 25c; without the State round trips for one and one-half fare.

It is the plan of the Board to make the August Conference a great inspirational educational meeting. Further information concerning plans and the program will be made public later.

STONEWALL ANDERSON.

Draw Him in thought; carry your sins to Him in penitence; open the heart to Him in prayer; feed upon Him in the sacrament of His love.—Knox Little.

A VALUABLE BOOK.

I have a full set (twelve volumes) of McClintock & Strong's Biblical and Theological Encyclopedia, bound in leather, which I will sell at a bargain. W. C. BLACK, Meridian, Miss.

OUR MISSIONARY CAMPAIGN.

To the Pastors and Laymen of the Mississippi Conference:

Dear Brethren: There has never been a time since the days of the Apostle Paul when the opportunities for missionary enterprise were so numerous or so compelling as to-day. The whole heathen world is astir, and if we will but hearken, we can hear a many-voiced cry similar to that which St. Paul heard at Troas, saying, "Come over into Asia, come over into Africa, come over into the isles of the sea, and help us." Notwithstanding the frequent and pathetic appeals for reinforcements that are coming from every foreign field, our great Church with her 2,000,000 members is not keeping pace with the needs of the hour, or with the advance being made by sister Churches. It is a deplorable fact that the present average contribution of Southern Methodists for the world's evangelization is only about forty-eight cents per member per annum. In order to evangelize the forty million people in heathenism who have been assigned to us, 1,600 missionaries will be required instead of the 254 we now have in the field, and an annual outlay of $3,000,000, which could easily be raised by an average contribution of $1.50 per member, or less than two postage stamps per week.

How greatly we all need a world-vision in order to get rid of narrowness and selfishness and bigotry. Several years ago when Mr. W. T. Ellis broached the subject of missions to the big, short-spoken first-mate on the deck of a Yangtze River steamer, the mate replied: "It seems to me that if a man has something which he thinks is the best and most important thing in the world—as a Christian surely does—then he isn't much of a man unless he tries to share that something with everybody else in the world." It is a lamentable fact that no matter how hard the times, many Methodists have plenty of money for automobiles, for fine clothing, travel, for the moving picture shows and theaters, but give only a pittance to missions, while the heathen are dying by the million without the gospel.

In his report for 1913 to the Annual Conferences, Dr. W. W. Pinson, our General Secretary, says: "The progress and enlarging opportunities of the work call loudly for an increase in the force of missionaries, and the urgent need for better equipment continues and grows more serious. We sent out during 1912 thirty missionaries—eleven men and nineteen single women. The year is signalized by the opening of our Congo Mission and the sending of three missionaries and their wives. The assessment of $400,000 for Foreign, and $125,000 for Home Missions is far too small. But for the income from specials, it would be impossible to support the work."

Last year our Conference raised for Home and Conference Missions $9,551 on an assessment of $13,200; and $8,494.52 on an assessment of $12,100 for Foreign Missions. Specials reported, $756.29, the total for missions being $19,520.31. While this heavy shortage was due in some measure to distressing financial conditions, it is scarcely to be doubted that indifference and illiberality had most to do with it. Who will be rash enough to say that we cannot improve on this record? Is it not high time for us as a Conference to sound an advance in missionary offerings and endeavor? Are not our members amply able to do larger things?

Inasmuch as the best results can be secured only by concert of action, your Conference Board of Missions earnestly asks the hearty co-operation of every pastor and layman and Sunday school superintendent in carrying out the following missionary policy for the year 1914:

1. The observance of one Sunday in each month as Missionary Day by every Sunday school in our Conference, in connection with which a short missionary program should be given. Let us not fail to develop our Sunday schools and Epworth Leagues along missionary lines, as provided for by the Discipline and by the Sunday School Board and our General Board in a wisely-planned missionary policy. This is a field whose wondrous possibilities we are just beginning to realize. The Sunday schools of the Baltimore Conference raise annually over $25,000 for missions.

2. A vigorous educational campaign involving:

(a) The holding of a Missionary Rally or Mass Meeting on each charge as early as practicable.

(b) The diligent circulation of missionary literature, including our well-edited magazine, "The Missionary Voice." Every one of our churches ought to be supplied with a set of missionary charts, which preach a missionary sermon every Sunday in the year, and also with a missionary map of the world. An excellent map showing all our mission stations can be obtained for $1.00. Nothing is truer than that missionary intelligence and missionary liberality go hand in hand. Samples and supplies of missionary leaflets will be furnished by the Missionary Secretary on application.

3. A carefully planned every-member canvass and the introduction of the weekly or monthly offering in all our churches. This would help greatly in solving the problem of delayed collections and deficits, and wherever tried has produced gratifying results. Let our slogan be: "Every assessment in full on every charge and every district."

4. A missionary sermon by every pastor at least once every quarter. A missionary pastor makes a missionary people.

5. The taking of missionary collections early in the year. It is much to be regretted that many of our stronger churches pay little or nothing into the missionary treasury until Conference. Dr. W. W. Pinson states that our General Board is obliged to pay out annually $7,500 in interest on delayed collections, this sum being sufficient to support three married missionaries. Last year, up to September 1, our Conference had paid on the assessment for Foreign Missions only $955. This ought not so to be. The brethren of the South Georgia Conference have for a number of years raised their assessment for Domestic Missions by April 1, and their assessment for Foreign Missions by June 1. May we profit by their example!

6. The raising of specials by some of our larger churches and Sunday schools, which have for years, it may be, been content with merely raising the assessments, and which are amply able to do larger things. The Sunday school at Fifth Avenue Church, Laurel, has recently assumed a $300 special for Huchow Hospital, China. May we not expect other churches and Sunday schools to do likewise?

7. United daily prayer for the quickening of missionary interest and for the development of greater liberality among our membership for the divine blessing upon our missionaries at home and abroad and upon the various mission fields of the Church. Greater than our need of increased offerings and more workers is the need of prayer to him who has given us the task of evangelizing the whole world, and who has said: "If ye shall ask anything in my name, I will do it."

Let us unite our efforts and prayers in making this the best year in missionary offerings and enthusiasm that our Conference has yet known.

Yours in the Master's cause,

M. M. BLACK,

Conference Missionary Secretary.

Hattiesburg, Miss.

ONE OF THREE, WHICH?

Statistics are said to be dry things, but a casual glance at Table No. 1 of the Minutes of the recent session of the North Mississippi Conference reveals a ludicrous state of affairs. It would be ludicrous if it were not serious. This table of our Minutes is a refutation of the old adage that figures don't lie. They do. These figures do not properly represent our situation in North Mississippi. The Secretaries are not to blame, neither is the publisher of the Minutes, for the inconsistences appearing in this table. The Secretaries handle only such figures as are turned in in the reports. They are not manufacturers of figures, but only can stand up and say to us, "Such as we have give we to you."

The particular point to which I refer is the fact that our increase in membership, as shown by the Minutes, is in a state of uncertainty. Our present total membership is put down as 56,919. The total last year is put down as 56,432, giving us a net gain of only 487. This looks like a final answer to the question of the Bishop, "What is the net gain for the year?" But I submit that this answer is not correct. Look at some other figures on page 62. There were 2,845 additions on profession of faith, and 2,759 additions by certificate and otherwise. According to these figures we had 5,604 persons to join our Church last year in the North Mississippi Conference. We lost by death, certificate and otherwise 3,579. If figures tell the right sort of tale we took in 2,025 more people than we lost: 5,604 represent all who came into our Churches on the various charges, and 3,579 represent all who went out of our Churches by the various ways. Then it looks like we came out ahead, not by the amount of 487 persons as indicated elsewhere, but by the much larger number of 2,025.

But look again! Here are some more figures. Our total membership one year ago was 56,432, but in column two of page 62, we have 54,474 members reported last year. This is the number the preachers say were reported last year; so if this be taken as the correct membership one year ago, you must add 1,958 souls to the list. So, after all, if 54,474 represent our strength one year ago, and that is what these figures profess to do, and 56,919 is our membership now, would not the difference between these two numbers represent our net gain for last year? If so, our gain was 2,445. Now, which figure is the correct one?

It would be a great thing for us if we knew how to make our reports and make them correctly. This subject is worthy the earnest consideration of the delegates to the General Conference, and I most respectfully lay it before them.

Oxford, Miss. E. S. LEWIS.

MRS. SOPHIA D. BELL.

Mrs. Sophia Douglass Bell, one of the oldest and most honored women of Sumner County, died last Friday evening, Jan. 9, at the home of her daughter, Mrs. Z. F. Green of Gallatin. She was laid to rest Sunday morning at the old Douglass burying ground where four generations of her kindred sleep.

Mrs. Bell was in the 91st year of her age. She was born October 13, 1823 on Station Camp Creek at the old Green homestead and her long life was passed in Gallatin and vicinity. She was the daughter of Col. Louis Green, a gallant soldier of the war of 1812, and his wife, Margaret Douglass. Mrs. Bell was a scion of some of the oldest families of the State and was related by blood to the Douglasses, the Edwards, the Cages, the Greens, the Lauderdales and others whose names find a large part in the history of Sumner County. Her mother died when she was quite young and she was reared by her uncle Bennett Douglass and her aunts, the Misses Sophia and Elizabeth Douglass. At the age of nineteen years she married Thomas H. Bell, a prominent farmer and stockman who died in 1869. Of this union eleven children were born. Of these nine survive. William D. Bell was killed at the battle of Chickamauga and a daughter, Mrs. Margaret Bell Pardue, died nearly three years ago. Five sons and four daughters are living as follows: Kleber M. Bell and Judge B. D. Bell of Gallatin; Rev. John W. Bell of Mississippi; Tyree L. of Texas and Thomas H. of Oklahoma; Mrs. Z. F. Green and Mrs. F. H. Dunklin of this county, Mrs. George Doubleday and Mrs. Richard Douglass of Nashville. She is survived also by forty-one grandchildren and great grand-children.

Mrs. Bell was truly a mother in Israel. For seventy-six years she was a member of the Methodist Church, having joined the old Pleasant Hill Church on Station Camp Creek under the ministry of Rev. Robert Hatton. Faithfully she kept the vows and fulfilled the obligations taken when a girl of fourteen years. She passed away saying almost with her last breath, "Blessed Lord, I have put my hand in yours, take me." She was modest and retiring in disposition, was a woman of strong convictions and to these she strictly adhered. Well educated and a lover of good books, she was a strong personality and a power for good in the generations through which she lived.—From the Sumner County (Tenn.) News.

CONCERNING BROTHER HARRIS' STATEMENT.

The letter in the New Orleans Advocate last week from our dear Brother W. C. Harris, now at Uvalde, Tex., should stir into loving action all of our hearts. By private correspondence with him and others where he lived, I have known all the time of his painful contest with disease and want. It has been a struggle that many strong men would have gone down in, but his heroic soul still hopes and fights. He is at the crisis now and we must help him quickly. Let every preacher in North Mississippi help, sending his own and his friends' contribution by the next mail. There should be not less than 100 persons who would send $5 each. Send your help to him, and write him a good letter, too. Do it to-day; do not wait until next week.

Earnestly,

BEN P. JACO

Winona, Miss.

The Home Circle

A PRAYER FOR OUR CHILDREN.

E. S. Lord.

Shine, great sun, in the sky above,
Waken our children to light and love.
Float, fleecy clouds, across the blue,
Look on our children the long day through.
Sing, happy birds, your joyous lays,
Gladden our children with songs of praise.
Bloom, pretty flowers, with your perfume sweet,
Brighten the path for our children's feet.
Watch, little stars, from your heavenly keep,
Over our children while they sleep.
Praying Jesus, hear our prayer,
Remember our children everywhere!

—Zion's Herald.

TRUE TO MOTHER.

Harold and Ralph were walking along the street when Ralph, with a smile, took off his hat to a lady on the other side.

"Who is that lady?" asked Harold.

"That is my mother."

"Do you always take off your hat to your mother?"

"Why, of course I do. Don't you?"

"I do to other ladies."

"Well, my mother's about the nicest lady I know. I think she's worth being polite to."—Zion's Herald.

A DOG THAT OBEYED HIS MISTRESS.

One day Betty and Bonnor went out for a frolic. On the edge of the wood Betty spied a lady's slipper and picked it. Then she saw another a little farther in the wood and picked that. She kept on finding them and going deeper and deeper into the wood.

By and by she decided to go back, but the first thing she knew she was in a dreadful tangle of briers. Then she got into a swamp. Next she came to some tall pine trees that she had never seen before. She looked down at Bonnor and Bonnor looked up at her and, wasn't it strange, Bonnor never thought but that Betty knew the way home, and Betty never dreamed that Bonnor did. She threw her arms around his neck and burst into tears.

"We're lost, Bonnor!" she cried. "What shall we do?"

Bonnor uttered a few short barks.

"Can't you find the way home, Bonnor?" she asked, suddenly remembering that dogs always know the way home. Bonnor wagged his tail.

"Go home, Bonnor!" shouted Betty.

This wasn't just the way Bonnor wanted to help.

"Go home!" cried Betty, stamping her foot.

Bonnor looked the picture of misery. The last thing he wanted to do was to go home and leave Betty. But she had said go, and go he must; so off he trotted.

And Betty followed. It didn't seem the right way at all, but she trusted Bonnor and pretty soon they were safe out of the woods with Betty's own dear home in plain sight.—Frances J. Delano in Our Dumb Animals.

THE STORY OF A GOLD EAGLE.

The soul that casts its burden upon the Lord will be sustained, even though the billows may seem ready to overwhelm it. If the burden is not taken away, strength will be given sufficient to sustain it. The following story, though old, is yet a good illustration of this truth:

A good many years ago a merchant missed from the cash drawer a gold eagle. No one had been to the drawer, it was proved, except a young clerk whose name was Weston. The merchant had sent him there to make change for a customer, and the next time the drawer was opened the gold eagle had disappeared. Naturally, Weston was suspected of having stolen it, and more especially as he appeared a few days after the occurrence in a new suit of clothes. Being asked where he had bought the clothes he gave the name of the tailor without hesitation; and the merchant, going privately to make inquiries, discovered that Weston had paid for the suit with a twenty-dollar gold piece.

That afternoon the young clerk was called into the merchant's private room and charged with the theft.

"It is useless to deny it," the merchant said. "You have betrayed yourself with these new clothes, and now the only thing that you can do is to make a full confession of your fault."

Weston listened with amazement; he could hardly believe at first such an accusation could be brought against him, but when he saw that his employer was in earnest he denied it indignantly, and declared that the money he had spent for the clothes was his own, given to him as a Christmas gift a year ago. The merchant sneered at such an explanation, and asked for the proof.

"Who was the person that gave it to you? Produce him," he demanded.

"It was a lady," answered Weston, "and I can't produce her, for she died last spring. I can tell you her name."

"Can you bring me anybody that saw her give you the money or knew of your having it?" asked the merchant.

"No, I can't do that," Weston had to answer. "I never told any one about the gift, for she did not wish me to. But I have a letter from her somewhere, if I haven't lost it, that she sent with the money, and in which she speaks of it."

"I dare say you have lost it," the merchant sneered. "When you have found it, sir, you can bring it to me, and then I will believe your story."

Weston went home with a heavy heart. He had no idea where the letter was; he could not be sure that he had not destroyed it; and yet unless he could produce it his character was ruined for he saw that the merchant was fully convinced of his guilt, and appearances, indeed, were sadly against him. He went to work, however, in the right way. He knelt down and prayed to God to help prove that he was innocent, and then he began to overhaul the contents of his desk and trunk and closet.

He kept his papers neatly, and it did not take long to see that the letter was not among them. He sat down with a sense of despair, when he was convinced of this. What else could he do? Nothing but pray again for help and guidance and strength to endure whatever trouble God might choose to send upon him.

"When I arose from my knees," he said, telling the story years afterward, "I happened to catch my foot in an old rug that I had nailed down to the carpet because it was always curling up at the edges. The nail at the corner had come out, and stooping down to straighten the rug I saw a bit of paper peeping out. I pulled it from its hiding place, and it was the letter.

"How it got there I don't know. The fact that I had found it was enough for me, and if I hadn't gone on my knees again to give thanks for such a deliverance I should be ashamed to tell you the story now.

"I brought the letter to my employer. It proved my innocence, and he apologized. A month afterward the gold piece was found in Mr. Finch's overcoat pocket. He had never put it in the cash drawer at all, though he thought he had. He raised my salary on the spot to pay for his unjust suspicions; and I have never yet repented of trusting the Lord in my trouble."—The Christian.

A PRAIRIE DOG COLONY.

A prairie dog settlement in Colorado is estimated to contain 500,000,000 inhabitants. Were the snakes, owls, rabbits, lizards and horned toads which live with the dogs, to be counted in, the population of the place would reach the billion mark.

The figures are not strictly accurate, for the government has never counted these dogs in the census. But any one who has seen such a city knows there are over one hundred to the acre, and this city is one hundred and forty miles long by fifty wide, covering 4,480,000 acres.

They dig deep burrows with so many chambers that the railroad which is being put through their city will have to destroy a large number of dogs and their homes in order to avoid accidents from having in of track.

This city was founded centuries ago. It has been known to be about its present size for fifty years. Families grow rapidly and the young ones stay at home till there is not room enough for all and some are pushed out to dig homes for themselves.

They live on four kinds of food, cactus, roots of wheatgrass, tender green shoots of sage-brush, and greasewood. These are the only specimens of plant life found in the western deserts where prairie dogs are native. In spite of the sameness of their fare they manage to keep sleek and fat on food which a ground squirrel would consider starvation diet.—Our Dumb Animals.

The crown of patience cannot be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned, but if thou wishest to be crowned thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—Thomas a Kempis.

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Editorial

PAUL'S LEADERSHIP.

Paul was a born organizer and leader of men. His judgment was keen and sure and he was an original thinker. He was firm and just in admonition, in advice, and reproof. And the spirit of tenderness and love threads all of his apostolic administration. He wrote the Corinthians that he had reproved them out of much affliction and anguish of heart—not that they should be grieved, but that they should know the love which he held in great abundance toward them. Those Corinthians stood in need of severe reproof. Paul had administered his rebuke in no uncertain terms. He was also wont to give the admonition that all the Christian graces and virtues be shown wherever the Church was found. He advised the young preachers who were sent out to carry the gospel in such a manner as to bring forth the best spiritual fruit within them. Even Peter felt the keenness of the great Apostle's logic when he thought Peter had erred at Antioch in acting contrary to his (Peter's) expressed opinions at Jerusalem just before.

The New Testament chronicles of the beginning of Christianity evidence the wisdom of organization and leadership. Over and over again, the people were reminded to listen to reproof and to give heed to those who had authority over them. There seems to be expressed in the New Testament the idea that if a man is a leader in the Church, he has a right to be in authority, since he is fitted for the place. The very fact that he occupies the high office seems to be evidence. The assumption is, of course, that he occupies this place through the providence of God. Paul felt called to be an Apostle, but who ordained him? He was called of God. The leadership of Paul was God's leadership and it carried authority.

And the Spirit of God is still in the Church. He will doubtless raise up leaders for its advancement continually. This has been the method of the advancement of the Church from the beginning. Whatever factions, individual thinking, and separations, may come God will care for the unity of his Church. Many are the ills that are attributed to the church organization of to-day, and many are the remedies named from many sources. Socialism, evidenced in the Church or elsewhere, if it tends to make every individual a boss to the detriment of the best interests of all in bringing discontent and unrest, certainly seems to be wrong. The history of the past shows there are not many who are fitted for great leadership. There are not many, comparatively speaking, like Paul, Martin Luther, and John Wesley. Many have taken hold of the reins of leadership but were unable to maintain their authority. Few could have driven the chariot of Ben Hur. A man of ordinary ability could never have filled the imperial chair of Caesar. The assumption of leadership is something very great. Some one has said that the mistakes even of the great were colossal.

And, on the other hand, many people cannot do without the leadership of others. Some of those who boast, 'if they could only have the authority to swing out for themselves'—what a shipwreck they would make of all! Paul could have been trusted to maintain his normal judgment and proper moral and spiritual equilibrium without the pressure of environment, but how many more could thus stand in the shoes of Paul? We usually need all the influence for the right, the authority exercised, to hold us true, that we can get. We may claim to be overworked. Taskmasters are hard. The labor of the day is from the rising of the sun till it goes down, and there is no time for recreation. Perhaps it is well. Our efforts at least under such circumstances will not be misspent.

There is a great difference in men whether we desire to recognize it or not. God has fitted some to preach the gospel and some to listen to preaching. There are those who are to lead even in the great organization of the Church. Whatever is the befitting place it should be occupied with the proper spirit. The spirit of humility in the leader, as Paul had, is as necessary as in the hosts that are being led. And to be able to listen to advice, to admonition, and even to words of reproof, is a saving quality, and doubtless has helped to make the Church a success. And it is often as wise to be led as it is to lead. C. A. B.

Jan. 19, 1914.

"GOOD SAMARITAN" BANKS.

A new financial institution seems about to come into existence; indeed, it has already made its appearance. It is what Mr. W. J. Bryan calls a "'Good Samaritan' bank to rescue those who have fallen among thieves." The plan is to start at Chicago and establish in the leading cities of the country a chain of banks that are to be operated in the interest of working men and the poor generally in such a manner as will deliver them from the loan sharks that have been preying upon them so long. It is stated that money will be loaned in small sums and at the lowest possible rate of interest, and that the only collateral required will simply be the endorsement of some fellow wage-earner. It is also proposed, in order to encourage working people to become thrifty and save money, to accept certificate deposits, on which a reasonable rate of interest will be paid. The leader in this movement is Mr. Julius Rosenwald, of Chicago, who is said to have the backing of some of the leading multi-millionaires of New York.

The cynical man of the world will probably sneer at this undertaking and prophesy failure. But it is stated that the Industrial Loan Company of St. Louis has been operating along similar lines for more than a year, and presents a record that is quite encouraging. It is as follows: "The concern is capitalized at $200,000. During its year of business, 4500 loans were made, totaling $424,000. Of this amount, about one half of 1 per cent, or $1800, was lost on worthless negotiations. Not more than fifty endorsers were compelled to pay for defaulters, and several of these losses are being refunded by the makers of the loans through the bank. Since we commenced business we have forced nineteen loan sharks to close their doors. There are now only twelve concerns of that character in the city and their clientele is decreasing. We were forced to change our location three times because of our quarters becoming crowded. It is estimated that more than $17,000 was saved by customers in usurious interest."

It strikes us that this method of helping the poor is a happy inspiration. In our judgment, it is a far wiser way of assisting them than by the straight-out bestowal of charity, since it tends to preserve their self-respect and to develop in them a spirit of self-help and independence. There is much golden-hearted honesty among those who have little of the world's goods and who have to struggle fiercely to keep the wolf from the door. The Wise Man was right when he said, "The curse of the poor is their poverty," and it will be a glorious day on earth when the extortioner is no longer allowed to fleece them. One of the most propitious signs of the times is that Governments are concerning themselves more and more with the principles of social justice and with the task of improving the condition of the masses. The "Good Samaritan" bank is a product of the spirit of the age.

We quote, as worthy of consideration, the following words from an editorial in The Commoner by our distinguished Secretary of State, who yet belongs to the fraternity of the tripod: "'Philanthropy and 5 per cent' may yet go hand in hand, for "Good Samaritan" banks would render a reasonable profit, besides rendering a helpful service. * * * * Here is a field for the Church. If Christians who hold watered stock would dispose of it and use their money to make life brighter for the worthy poor, the churches would be brought nearer the struggling masses and the day of universal brotherhood would be hastened."

AN EXCELLENT NEWSPAPER UTTERANCE.

The modern daily paper is much berated by the moralists of our time, and perhaps to some extent deservedly so. But there are few secular journals without redeeming qualities; if they pour forth over the country a vicious stream of matter, they also scatter abroad much that is good. We doubt if many of them are intentionally bad. The world wants to hear of the things that are unusual, and hence they are most paraded in their pages. It is because vice is less common than virtue that its outcroppings excite so much attention. Quite a number of daily papers come to our table, and there is not a one of them that does not often contain splendid utterances that would adorn the columns of any religious weekly in the country. As a sample of these, we reproduce the following editorial which recently appeared in the St. Louis Republic, under the caption, "The Modern Missionary:"

"The philosophy of Kipling that 'West is West and East is East and never the twain shall meet,' was challenged in the news of yesterday. In St. Louis Archbishop Harty, speaking of his experience in the Philippines, said he felt 'as if in a catechism class, so earnest and anxious were the natives to learn about Christianity?' And in Kansas City, addressing the student volunteer convention, Dr. Kato of Japan told of conditions in his country; how 'the old faiths are losing their hold, but as yet nothing has taken their place.' From Latin America came a similar message, voiced by Dr. Speer and Bishop Kinsolving, emphasizing the needs of more missionaries there.

"As laymen we may not fully share the religious enthusiasm of him who wears the chasuble or of him who carries the Cross into pagan lands; but the practical point of this striking array of testimony adduced, without design, by the day's news is the tremendous fact that the world, humanly speaking, is a very small place; that the problems of the brown man and the yellow man are about the same as those of the white man, and are solved, or may be solved, by the same agencies.

"What, then, is our duty? Our missionaries make answer. In the same way the enlightened stranger, like Dr. Kato of Japan, replies. They tell us that the fellow in Tokio or Manila or Rio Janeiro is much the same sort of chap as we have here in St. Louis. He has the same desires, the same needs, the same measure of strength, the same weakness, the same kind of fight to make. He knows the same joy at victory, the same remorse at defeat. In short, we are all members of God's great family, and if one branch of the house has discovered a better way of living it is incumbent upon it, for the honor of the name of manhood, to give the other members of the family the benefit of its knowledge.

"The modern American missionary is not solely concerned with substituting one ritual for another. That change is necessary and justifiable because of the changes that accompany it—the cleaner, higher, more hopeful ways of living, thinking and being.

"A religion must be judged by what it does for its followers in the very practical business of every-day life. In the acid test of comparison Christianity comes out with colors flying as high and bright as the stars. It is on that proposition, and that it is as practicable in the East as in the West, that the American missionary asks for our support."

PAST THE TWO MILLION MARK.

According to the Nashville Christian Advocate, the Methodist Episcopal Church, South, had last year a net gain of 46,231, which makes our present membership, including traveling and local preachers, 2,004,880. There was a net gain of 221 in the number of itinerant ministers, bringing the total number in the Church up to 7203, and an increase of 197 local preachers, of which we now have in the connection 4946. The enrollment in our Sunday schools is 1,614,917, an increase during the past year of 103,585, as compared with the usual gain of about 85,000 per annum, and of about 15,000 the year preceding. There was a slight decline in the Epworth League membership, which is 133,380. The gain in church buildings was 184; we now have 17,006 houses of worship, valued at $53,683,491. The amount paid on the regular assessments for foreign missions was $393,943, a gain of $34,340, and for home and conference missions, $434,943, a gain of $23,490. Specials for missions brought in the sum of $132,777, and including them, it is estimated that the total increase for missions was more than $100,000. These figures do not include the moneys raised by the women's societies, which doubtless went considerably above the half million mark. The church extension receipts footed up $209,414, an increase of $2185, and the amount paid the American Bible Society was $22,257, a gain of $785. It is estimated that the receipts on the assessments for education will show an advance of at least $25,000.

A comparison of the figures shows that our numerical gain during the quadrennium now ending has fallen considerably short of the preceding one. In the years from 1906 to 1910 we had an increase of 207,754, an average of 51,438 per annum, while in the years from 1910 to 1914 the total gain has been 170,108, a yearly average of 42,527. And, of course, the decline in the percentage of gain would look even worse. While

we have much to encourage us, manifestly we need to hestir ourselves, that we may go forward with a swifter pace.

PERSONAL AND OTHER NOTES.

The First Methodist Church of New Orleans has had 38 additions since the beginning of the new Conference year.

What about the circulation of the Advocate in your charge, Brother Pastor? This is the best time of the year to take up the work of placing it in the homes of your people.

The work on our Carrollton Church, this city, continues to progress favorably. It is expected, if the good weather continues, that the walls will be up and the roof on in about three weeks.

We acknowledge ourselves indebted to Rev. J. L. Blackwell, of Vancleave, Miss., for two new and three renewal subscriptions. He has entered hopefully upon his work in that pleasant field.

A gentleman in our office a few days since stated that Rev. H. W. Bowman has taken hold of his work on the Baton Rouge District like a veteran, and that he is making a fine impression wherever he goes.

Rev. B. P. Fullilove, of Rienzi, Miss., continues to press the claims of the Advocate in his rounds. Up to date, he has given us 5 new and 2 renewal subscriptions. We are grateful for his kindly interest in our paper.

Rev. R. I. Collins, who continues to make proot of his ministry at Cockrum, Miss., forwarded us four subscriptions to the Advocate a few days since. A brief report of his work will appear in our columns next week.

A card from Rev. H. P. Lewis, of Jackson, Miss., to the Publisher, which was dated Jan. 24, stated that he was quite unwell with la grippe. We trust that he is better ere this, and that he will soon completely recover from his illness.

The following brethren, to whom acknowledgment has not been made elsewhere, have favored us with two or more subscriptions within the past few days: W. H. Lane, Eden, Miss., 6; Rev. P. H. Howse, McLain, Miss., 4; Rev. L. A. McKeown, Byhalia, Miss., 6.

Rev. T. L. Houston, of Slate Springs, Miss., has our thanks for a club of 8 subscribers. Of his work, Brother Houston says: "I am getting along nicely and am delighted with my charge. The people have been exceedingly kind, and the outlook is quite hopeful."

Rev. J. B. King, of Vaughan, Miss., forwarded to our office seven subscriptions with a check to correspond, on Jan. 20. We scarcely need to say that we highly appreciate his good work in behalf of the Conference organ, which we hope will re-enforce him in his charge and prove a blessing to his people.

We were in error some weeks ago when we stated that Rev. P. A. Sowell, who is serving the Jeanerette (La.) charge, was transferred to the Louisiana Conference. Brother Sowell still retains membership in the Tennessee Conference, in which he holds the supernumerary relation. He is serving as a supply in Louisiana.

Rev. D. A. Morris, who held a number of revival meetings in this State during the year 1913, expects to begin evangelistic work in Louisiana about March 1. Anyone who may desire his services may address him at Mooringsport, La., as his brother, Rev. C. M. Morris, will attend promptly to the matter of arranging dates for him.

We regret to be informed of the sorrow that has come to Rev. and Mrs. J. A. Hall, of Grenada, Miss., in the death of their little son, which occurred on Sunday morning, Jan. 18, and notices of which appear elsewhere in this issue of the Advocate. May the Heavenly Father have these bereaved parents in his gracious keeping.

Rev. P. O. Lowrey has entered upon his pastorate at Kentwood, La., with characteristic energy, and the work is responding to his efforts. Brother Lowrey sent us an installment of Louisiana Sunday School Notes this week, but they reached us too late for this issue of the Advocate. We are pleased to have him continue to write for this department of our paper.

Bishop James Atkins and Mr. J. R. Pepper, of Memphis, visited Corinth, Aberdeen, and other places in North Mississippi last week in the interest of the Junaluska (N. C.) enterprise. We notice that at Aberdeen, in order to bring the men of the Church together for a conference with them, Mr. Pepper gave a laymen's banquet at the Clopton Hotel on the evening of Jan. 21.

The Amite (La.) charge is fortunate this year in having as its pastor Rev. J. F. Foster, who already has made a fine impression. Brother Foster is a man who studies and who gives his people messages that have been carefully prepared. He also excels in the detailed work of the Church. He is this year the Publisher of the Louisiana Conference Minutes, which are being printed in the Advocate office.

Rev. W. V. Shearer, of Coffeeville, Miss., writes: "Everything is going well with us in this charge. To our great pleasure and profit, we had with us Rev. V. C. Curtis, our new Sunday School Field Secretary, last Sunday, Jan. 18. Besides his other work, he preached us two soul-stirring sermons. He is the right man in the right place. My advice to the preachers is to secure his services as soon as possible."

We take off our hat to Rev. W. A. Bowlin, of the Booneville (Miss.) Circuit, who sent us on Jan. 23 eleven subscriptions to the Advocate, ten of which, if we mistake not, were new. Things are happening up that way. However, we will not anticipate what this faithful pastor has to say about his work, but will let him speak for himself in our "Tidings from the Field Department" next week.

Rev. D. H. Crowson, of West, Miss., says: "I am pleased with my new field, and the people seem to be enthusiastic in their church work. A good interest is being manifested and prayers are going up for a revival." Among other things, Brother Crowson is mindful of the claims of the Conference organ, having sent us a few days since 6 renewals. May the Lord continue to bless his efforts to extend the kingdom.

We acknowledge the reception of an invitation to the celebration of the 25th anniversary of the wedding of Rev. and Mrs. W. J. Porter at their home in Bienville, La., on Friday evening, Feb. 6, 1914. We wish these worthy itinerants all possible happiness on this interesting occasion, and pray that they may have many recurring anniversaries of the day and year when their lives were blended into one in the sacred bonds of matrimony.

Dr. H. K. Carroll, who for many years has been publishing the statictics of the Churches annually, will again do so this year, but they will not appear in the New York Christian Advocate first, as has been the case for a decade or more. They will be sent out this time simultaneously to all the religious journals of the country under the auspices of the Federal Council of the Churches of Christ in America, of which Dr. Carroll has lately become one of the Secretaries.

Rev. W. Schuhle, presiding elder of the Monroe District, writes: "After the session of the Louisiana Conference the following changes were made by Bishop Candler: W. T. Woodward was retained at Sicily Island, and Wilson Brown was appointed to supply Tickfaw; S. J. Davies was kept at Fisher, and J. F. Waltman was sent to Gilbert; and W. E. Akin, who had been assigned to Indian Bayou, and J. H. Hoffpauir, who had been appointed to Elmore, were exchanged."

Rev. W. D. Wendel reports conditions in his charge at Pontotoc, Miss., to be prophetic of a fruitful year, especially in spiritual things. He and his people have been nobly struggling to clear their fine new house of worship of all indebtedness, and that the Lord should pour out his blessings upon them as a reward for their fidelity and sacrifices is but in keeping with his promises. We trust that the fondest hopes of this energetic pastor may be fully realized.

We are much gratified to learn of the valuable property that has been added to the campus of Grenada College, of which President Countiss writes on another page. It is to be hoped that this is the beginning of a forward movement in behalf of this institution which will procure the needed new building and provide for it a more ample equipment in every way. The record which the college has made during the three years of Brother Countiss' incumbency is a most excellent one.

From Goodwill, La., under date of Jan. 23, Rev. G. D. Anders writes as follows: "I am completing my first round on the Wesley charge. We are having large congregations and a fine interest. We are expecting to have an old-fashioned revival, and the Lord will not disappoint us. I take this method of informing the bretbren that I am in a position to give them any information that they may desire concerning the matter of securing transportation over the branch railway lines running parallel with the V., S. & P. road."

Mrs. Perry E. Duncan, of West Point, Miss., in a note to the Editor, speaks tenderly of the decease of her sister, Mrs. Lena (Smith) Mosely, who recently was summoned into the Master's presence, leaving a little son, three years old. It seems sad indeed that she should have been taken when the future apparently held so much in store for her; but the Heavenly Father knows what is best. We deeply sympathize with all upon whom the shadow of this bereavement has fallen, and pray that they may have the comforting influence of the Holy Spirit.

Brother J. R. Ables was in our office Monday of this week, having come to New Orleans with his wife, who is in the Presbyterian Hospital for medical treatment. We are pleased to know that the physicians take a hopeful view of her case, and we trust that she will soon be much improved. Brother Ables stated that Tangipahoa Parish has the promise of a bumper fruit and vegetable crop, and that the business outlook up that way is very encouraging. He spoke in terms of high appreciation of Rev. J. B. Williams, our pastor at Ponchatoula, who is said to be starting off finely.

In a business note to our office, Rev. S. W. Vowell, of Chester, Miss., says: "Brother Shipman held our quarterly conference on January 17 and 18. He preached two most excellent sermons and conducted the business of the Church with great satisfaction. The Durant District is greatly pleased with him. I have had sickness in my family for the past two months (my wife has been critically ill), and I have not yet been able to move to Chester; but I hope to do so soon." We regret to know that Brother Vowell's family has been thus afflicted, and we pray that the suffering ones may be speedily restored to their accustomed health.

Col. Thomas H. Lewis, of Opelousas, La., an able lawyer and a distinguished citizen, died in the Touro Infirmary in New Orleans on Jan. 22, after a somewhat extended illness. He was the son of Seth Lewis, who was at one time Chief Justice of Mississippi, and was a law graduate of Tulane University. He took a deep interest in public affairs and was known and honored throughout the entire State. He rendered signal service in the great anti-lottery fight and contributed largely to the destruction of that gigantic evil. He was an official member of our Church at Opelousas, where his remains were laid to rest. He was in the 78th year of his age. We extend sympathy to the bereaved.

In a note to the Advocate office, bringing us five new subscriptions and two renewals, Rev. Eugene Johnson, of Ripley, Miss., says: "I am entering upon my fourth year in this charge hopefully. My desire and prayer is that it may be the most fruitful one of the quadrennium for good. The pastor and his wife are rejoicing over the privilege of remaining another year with this choice people. Dr. Murry has recovered sufficiently from his fall to be able to go all about the house in his roller chair. This is exceedingly gratifying to his host of friends. By the same means of locomotion, we hope soon to see him at church. I must not forget to say that the people warmly welcomed me upon my reassignment to them as pastor, and that they remembered us with many good things during the Christmas season."

In a note to the Editor, Hon. G. T. Fitzhugh of Memphis, one of the leading lawyers for the Church in the Vanderbilt suit, states that he expects a decision to be rendered in the case within the next two or three weeks. We are indebted to Mr. Fitzhugh for copies of both the original and supplemental briefs filed in the Supreme Court of Tennessee. They make most interesting reading. We wish that some of the brethren who are disposed to lecture on how this fight ought to have been conducted would secure these and the other briefs that have been filed in the course of this litigation, together with the other records in the case, and read them. We rather think that if they would do this these Rip Vanwinkles would open their eyes a bit and somewhat modify the tenor of their remarks.

Brother W. S. Holmes, one of the leading laymen of our First Church at Baton Rouge, La., and the efficient superintendent of the Sunday school of that congregation, has recently spent several days in New Orleans. He came to this city to bring Mrs. Holmes to the Presbyterian Hospital for medical treatment, and we are pleased to state that she is reported to be much improved. While here, Brother Holmes favored our office with an appreciated call. He gave an encouraging account of the condition of Methodism in the Capital City of the State and spoke optimistically of its outlook. He is the Lay Leader of the Louisiana Conference, and elsewhere in this number of the Advocate may be found a statement from him outlining the plan of work that has been mapped out for the year.

SUBSCRIPTION RATES

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1914:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks where possible. If personal check is sent, please add 10 cents to cover cost of exchange.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

RAY PARKER NESOM, son of Rev. J. D. Nesom and Mrs. Kate (Jones) Nesom, was born October 20, 1912, and died December 3, 1913. His mission to this world was a brief one and was soon finished; but not until he had made for himself a place in the affections of those nearest to him that cannot be filled. His was not a mission of long continued usefulness, nor of long and fierce struggles with adverse conditions; he neither felt the thrill of accomplishment nor the depression of failure; he knew not the joy of triumph nor the humiliation of defeat. But who will say that his mission was in vain? He came to bring greetings from the Commander-in-chief of the Church Militant, to a soldier of the Cross who was fighting his battles on a fiercely contested field, and to his no less brave companion who was abiding by the stuff. And for a little more than a year he brought heaven's sunshine to that itinerant's home. Then he went back to the heavenly Father who sent him, to make heaven more bright for these soldiers of the Cross when the war is over. May we finish our task as well as he did.

H. N. BROWN.

Mrs. MARTHA SUSAN DUMBLE was born near Jackson, Georgia, April 26, 1830, and died at Poplarville, Miss., Dec. 15, 1913. She was the daughter of Samuel and Rebecca Wilkinson. She joined the Methodist Church at Jackson, Georgia, at the age of 14 years, and was faithful to her church vows to the end. She was twice married: first, to Mr. Lou Goddard of Connecticut, who lived but a few years; and then to Mr. John Barr Dumble, editor of the Macon Telegraph. Much of her long life was spent in doing good to others. She was gentle, quiet, and unassuming, but steadfast in her purposes. She was a typical, Southern Christian woman. A few weeks before her death she called the writer to her bedside and talked with him freely of her past life and future hope, and made all the necessary preparations for her funeral, requesting that the Twenty-third Psalm be read in the service. She died at the residence of Mr. and Mrs. D. D. Durham with whom she had made her home for a long time. Her life was a long and useful one, and she passed quietly to her home and is at rest. (Wesleyan Christian Advocate please copy.)

G. A. GUICE.

MEMORIAL RESOLUTIONS.

(Resolutions of respect adopted by the fourth quarterly conference of the Greenwood Springs Circuit, North Mississippi Conference, 1913.)

Whereas, in the providence of God, he saw fit on the 25th day of July, 1913, to take from our midst, our friend, brother, and co-worker in the Church, Brother James S. Barton, who was an official of long standing in this charge; and

Whereas we shall miss him in the business sessions of our quarterly conferences, as well as his efficient work in the Church, therefore be it resolved:

1. That we fully realize that the Church has suffered a great loss, as he was one of our oldest and most useful members.

2. That we will cherish his memory, ever keeping in mind his good deeds, and forgetting his mistakes; that we sympathize with his heart-broken loved ones, and pray that God may console them with the sweet assurance that Brother Barton is at peace, where all the weary shall be at rest if they live and die in the Lord.

3. That a copy of these resolutions be spread upon the minutes of this Conference and a copy sent to the New Orleans Christian Advocate for publication.

His pastor,
L. T. SARGENT,
For the Committee.

A LETTER FROM THE FRENCH MISSION FIELD.

Dear Brother Meek: I am glad to report that the Bourg Church in the French field has been honored for the second time, with a double wedding on the date of Jan. 8, 1914. The occasion was a magnificient one. There was not enough room in the church for all of the visitors. The contracting parties were Mr. Wilfred Authement and Miss Ovillia Savoie, and Mr. Charles O'Neill and Miss Hella Pontiff, Rev. T. V. Breithaupt and Rev. R. E. Martin jointly officiating.

I also wish to state that the French mission work here is in good condition. The outlook is very hopeful for this year. Last Sunday at the evening service I received into the Church 10 new members. These people came directly from the Catholic Church to ours. I think that this will be a banner year for the French mission.

The remainder of my letter is to the Christian laymen of Louisiana.

There is a place about twenty miles from my home where we have taken up work and made a good start, but unless we receive financial assistance to carry it on the interest awakened will die out. Now, my dear brothers, I, who am a local deacon, have to work in the field six days in the week in order to support my family, while on Sunday I preach and run a Sunday school and do all I can for the Master. Will not some brother whom the Lord has blessed with means send me about $50 dollars that I may carry on this work which is about to fall through. This money would pay my expenses and enable me to go there once a month.

In closing, I would say that I love every one of you and also I love the Church that we call the M. E. Church, South; but my heart is most of all with the poor, ignorant and neglected French people of our State. Yours for Christ,

R. E. MARTIN.

Bourg, La.

Tidings From the Field

Mooringsport, La.

We desire to express our appreciation of the good people of Mooringsport through the columns of the Advocate. We were very cordially received on our return to this charge, and since then have been the recipients of many generous gifts, a number of which were very pleasant surprises. Besides our joy-making gifts at the Christmas tide, we very recently received a generous supply of household necessities and $40 in cash to defray the expenses of our little son's trip to New Orleans where he took the Pasteur treatment. Mooringsport's assessment for the year 1914 is more than $100 in excess of that of 1913. "My heart's desire and prayer to God" is that I may be of great spiritual benefit to this people during this present Conference year.—C. M. Morris.

Mooreville, Miss.

We were very kindly received upon our return to this charge. Everything is going well with us. We are very pleasantly situated and are happy in the work. Our people are giving us their co-operation and we are praying and planning for great things for the Master this year. Our presiding elder, Rev. J. H. Mitchell, held our first quarterly conference on January 16. He was in fine shape, and, as usual, gave us a very able sermon. Our conference was very interesting and the collections were good. Our people are ready for service and we know the Lord is going to use them. We are not worthy of what they have done for us since our return. We are going to try to show our appreciation by helping them in every way possible. We are going to do our best. Pray for us.—Geo. A. Baker.

New Albany, Miss.

Dear Dr. Meek: I feel that the good people of New Albany deserve a note to the Advocate and "honorable mention" therein for the cordial, hearty reception they have given us here, and for the things they have done for the comfort of our household. The nice, large parsonage has been almost made new on the inside—every room has been re-papered and painted, the floors either stained or covered, and many other things done along this line. They have certainly been thoughtful and considerate. I do not think in all my ministry I have ever gone to a church so much alive—with all departments in such good working order. The finest kind of a spirit pervades all the congregation. Brother L. M. Lipscomb has a host of friends here; in fact, the town is his. To say he "wrought well" is too mild to express it; for God gave him abundant success. I find his tracks all over the town, and big ones, too (I do not refer to physical facts). It is a distinct blessing to have Dr. T. Cameron in the congregation. No sweeter spirited or saintlier soul lives than he. He is present at the preaching service every Sunday morning and almost every Sunday evening, and at most of the Wednesday evening prayer services. I am sure his many friends all over the State will be glad to know that he is still active in church work; in fact, I am beginning to feel that he makes a mighty good layman. I am going to make him my teacher in these things, in the hope that I, too, may learn to wear the "superannuate honor" with grace and usefulness, should that honor ever be bestowed on me. We are expecting a great year in our church. In the language of Haggai, it but remains for us to, "Be strong and work."—S. L. Pope.

Shubuta, Miss.

Dear Mr. Editor: For the first time in ten or twelve years, I suppose, I come with a short report to your paper. On the first day of last December, I left for Conference from Moss Point where we had spent two years, and in very many respects, very pleasant years too. I feel that I have some as good friends there as I have anywhere. Their many kindnesses, and especially, their visits and expressions of appreciation just as we were leaving, will never be forgotten. I went to Conference conscious of the fact that my work would in all probability be in some other field. On December 18, we arrived at Shubuta. We were met at the depot by several of the stewards and carried by them to the parsonage, and there we found some of the good women of the church, with everything needful for our comfort and happiness. The people continue to be kind and very thoughtful of the pastor and his family.

For four years I came to this town as the presiding elder of the district, and of course I met many familiar faces among the officials, and others of the church; but I was made to feel sad when I failed to see the pleasant face of Brother W. L. Weems, who went to his reward a few years ago. I will tell of some of the changes that have taken place during the last six years. Instead of the old parsonage we have a new one, one of the best in our Conference. And there has been added to the nice little church an annex containing eight or ten class rooms for Sunday school work. The church has a new roof and is freshly painted so as to correspond with the addition in every respect. You see, we are well equipped for work. I find some strong evidences of deep spiritual life on the part of a goodly number of the church members. There are 30 or 35 men who attend Sunday school regularly. Nearly all of the women in the church belong to the Woman's Missionary Society. They have 55 members, and carry on all of the departments of the work. They are a regular bee hive, meeting every week and generally twice a week. They read, sing, pray, and work. There are only 14 or 15 of the women of the church who do not belong to the society. These women raised last year a little more than $800. The Bible Study Circle is an interesting feature of their work. The stewards have assessed a good salary for the pastor, and will pay it. The first quarterly conference convened yesterday. Our presiding elder was at his best Sunday, and preached two very strong sermons. My, how Leggett does preach! Dr. Meek, you ought to hear him. The reports were good at the quarterly conference, about $500 collected to date for all purposes. Brother Jones reported more than $7,000 raised last year. He was here four years, and the people love him. I have agreed to outstrip him in just one way. I can make more noise than he does. I must even up some way. I find, very much to my gratification four or five who were just boys when I was on the District who are now, active members of the Board of Stewards; two of them are sons of the late W. L. Weems. "Surely the lines are fallen to us in pleasant places, and ours is a goodly heritage."

I shall begin the canvass for the Advocate this week. Pray for us. Mr. Editor, come to see us; we will give you a fine congregation to preach to, and some new subscribers to the Advocate.

Yours for success,
W. M. SULLIVAN.

Sunday School

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Mrs. Thos. Mills, Southside, Corinth, has a fine class of teen age girls, who have chosen for their name "Win One." Mamie Timberlake is president, Mattie Belle Gable, secretary, and Louise McAnally, treasurer. Their motto is "All for Christ." They have their regular committees and in these every member is put to work. They take great interest in their business meetings and are doing good work under their excellent teacher.

The Houston Sunday school has an unusually good report: 296 church members and 340 Sunday school pupils, 3 organized classes and 16 on Cradle Roll, 12 taking Teacher-training, a graded school, and a worker's council. Present, as well as a large future success, can be realized by utilizing these fine accessories to Sunday school stability and possibility.

The Houston Circuit has a good percentage of pupils enrolled, 16 organized teen age classes in the six churches and 6 unorganized adult classes—these teen age boys and girls will far excel the less supple grown-ups if such a good long start ahead is maintained.

Starkville has 451 in Sunday school with 4 finely organized adult classes and one such teen age class. Some specially good work is being done in this progressive charge, and it reaches all over Mississippi as so many of the students of the A. & M. College find interest and profit in attending this Sunday school.

Superintendent S. B. White, West Point, has been making fine reports all the past year and his record of 402 in Sunday school, 35 on Cradle Roll and 45 in Home Department with 4 organized Wesley Adult Bible classes and 4 unorganized, is an excellent record. They have had a teacher-training class and possibly will resume it at an early date.

From Longview, Pastor F. H. McGee, writes he hopes to organize a good Sunday school in each one of his churches in January. At Longview there are 70 in Sunday school already, and 58 church members. Great things are expected from this charge when all the schools get in working order.

The organized classes of Batesville have such helpful and work-possible mottoes that they may prove interesting to other classes that find difficulty in selecting just such a definite goal toward which to work:

Class Number Six, Mrs. R. U. Price, teacher, and F. Kyle, president, "Every neighbor against himself, no neighbor against another."

The Golden Rule Class, motto, "The Golden Rule," Mrs. T. T. O'Bryant, teacher.

Philathea Class, Mrs. Lockhart, teacher, "Love ye and serve one another."

Frances Willard Class, Miss Nina Pollard, teacher, "For God and the Home."

"Lend a Hand" Class, Mrs. G. H. Ward, teacher.

Jane See Wesley Class, "With Love, serve one another," Mrs. Olive, teacher, and Mrs. C. B. Vance, president.

The men who smoke cigars in the city of Chicago alone spend more money for cigars every year than the entire Christian Church in the whole world contributes for foreign missions, and with what difficulty our missionary collections come!

So many classes complain of the difficulty of selecting practical missionary activities. Here is a list of tried and proven ones, which have helped school, church and community alike:

Distributed literature in the jail.

Conducted religious services at the poor farm.

Provided equipment for local mission worker.

Planned leadership for missionary organization in the church.

Organized an extension Bible Class in a needy neighborhood.

Superintended mission schools.

Outfitted a home for mission workers in a city.

Boxes of clothing, books and toys sent to ministers' families on the frontier.

Secured property for settlement workers in a milling district.

Erected a hospital for a mission station in China.

Equipped the clinic for a hospital in China.

Provided pictorial material for use in foreign mission schools.

Assembled literature for distribution in institutions on foreign fields.

Projected Gospel street meetings.

Carried through the every-member canvass for the church.

Utilized the crowds assembled at a summer vacation camp to project and put through a missionary conference with daily sessions for a full week.

Gathered books for an alcove in a library in a school for mountain whites.

Operated an employment bureau.

Found rooms for stranger young people.

Kept a "house-to-rent" list for people, thus aiding them to secure better housing conditions.

Maintained an interpreter for the church.

Arranged "the Giving Christmas" in the public square in a Southern city.

JOHN HENRY COUNTISS HALL.

Five short months ago there came to the parsonage home in Grenada a bright and beautiful baby boy who immediately became the family pride and joy, especially of the parents, Rev. and Mrs. J. A. Hall. He was consecrated to the Lord in baptism and given every care and attention that love could bestow, responding as a lovely flower to the gardener's kindly cultivation and giving promise of usefulness and nobility. Alas for all our hopes of his earthly career, it was ended all too soon. Last Saturday he was taken suddenly ill with something like congestion and passed away in less than twenty-four hours. We laid him to rest on Sunday afternoon, the service being conducted by Rev. V. C. Curtis, Rev. R. A. Tucker and the writer. A glorious dawn will follow this night of darkness and a happy meeting this time of separation. May the heavenly Father comfort the sorrowing family. J. R. COUNTISS.

Grenada, Miss.

EDEN, MISS.

This is our second year on this charge, and the indications are very fine indeed for a good year. The people all seem willing to work. Our prayer meeting has greatly improved. The Sunday schools are working with renewed strength, and the Home Missionary Society has taken on new life, as is evidenced by the fact that several new members have been secured. Another evidence of growing interest in the work of the Church is that I am sending you four new subscribers to the Advocate and one renewal. We have a choice people to serve. Pray that we may be successful. Yours in the good cause, W. H. LANE, P.C.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—First Round.

Suqualena, at S., Sat. and Sun.... .....Jan. 31, Feb. 1
Decatur and Union. at U., Mon.... ....Feb. 2,
Hickory and Meehan, at H., Fri..... ....Feb. 6,
Chunky, at C., Sat., Sun...Feb. 7, 8
Lowin, at L., Fri.....Feb. 13,
Bay Springs, at B. S., Sat. and Sun..... .....Feb. 14, 15
Homewood, at H., Fri.....Feb. 20,
Trenton, at T., Sat. and Sun..... ....Feb. 21, 22
Rose Hill, at Homewood, Sat. and Sun.....Feb. 28, Mar. 1
Newton and Montrose, at M., Sun. and Mon.....Mar. 7, 8
Shiloh, at S., Sat. and Sun..Mar. 14, 15
McDonald, at Neshoba, Thurs.... ....Mar. 19,
Philadelphia, Thurs. p.m...Mar. 19,
Philadelphia Cir., at Sandtown, Fri..... .....Mar. 20,
Choctaw Mission, at Phillips C..... .....Mar. 21, 22
Carthage, at Singleton....Mar. 28, 29
Walnut Grove, at W. G., Mon.... .....Mar. 30,

H. WALTER FEATHERSTUN, P. E
Newton, Miss.

Hattiesburg Dist.—First Round.

Silver Creek .....Jan. 31, Feb. 1
Prentiss ....Feb. 1, 2
Broad St..... .....Feb. 8, 9
Court St..... .....Feb. 8, 10
Main St .....Feb. 12,
Williamsburg ....Feb. 14, 15
Magee ....Feb. 16,
Oloh .....Feb. 21, 22
Sumrall .....Feb. 22, 23

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—First Round.

Bogue Chitto and Norfield, at Bogue Chitto ....Dec. 31, Feb. 1
Brookhaven ....Dec. 21, Feb. 2
Meadville, at Bude ....Dec. 21, Feb. 4
Monticello, at Georgetown.Feb. 7, 8
Topisaw, at Sartinville ....Feb. 14, 15
Bayou Pierre, at Center Pt..Feb. 21, 22
Hazlehurst ....Feb. 22, 23
Buford, at Summers C..Feb. 28, Mar. 1
Adams, at Adams .....Mar. 7, 8
Summit and E. McComb, at East McComb .....Mar. 8, 9
Pleasant Grove, at P. G....Mar. 14, 15
Scotland, at Bethesda .....Mar. 22, 23
Tylertown, at Tylertown...Mar. 28, 29

ROBT. SELBY, P. E.

Meridian Dist.—First Round.

Waynesboro C., at Fedora..Jan. 31,
Waynesboro.. .. ..Feb. 1, 2
Daleville, at D., ...Feb. 7, 8
Lauderdale, at L., ...Feb. 8, 9
Meridian....East End... ..Feb. 9,
DeSoto, at Salem..... ..Feb. 14,
Pachuta & Quitman, at Q...Feb. 15, 16
Buckatuna, at Win.,.....Feb. 21, 22
Scooba, at Scooba.. .....Mar. 1, 2
Mascow, at Mellen.. .....Mar. 6,
DeKalb, at P. R.,.. .....Mar. 7, 8
Matherville, at A. C. .....Mar. 14, 15
Enterprise and Stonewall, at Enterprise .....Mar. 22,

J. T. LEGGETT, P. E.

Seashore District—First Round.

Poplarville ....Feb. 1, 2
Moss Point ....Feb. 7, 8
Escatawpa, at E. .....Feb. 9,
Americus, at P. H. .....Feb. 11,
Columbia ....Feb. 14, 15
Hub, at H. ... Wednesday, Feb. 18,
Logtown ....Feb. 21, 22
Mehtorum, at Pinegrove, Feb. 28, Mar. 1
Coalville, at C. ..Tuesday, Mar. 3,
Vancleave, at Mt. P.....Mar. 7, 8
Wolf River Mission, at Whittington .... Mar. 11,
Carriere and Picayune, at C.Mar 14, 15
Wiggins ....Mar. 21, 22

W. H. HUNTLEY.
Gulfport, Miss.

Jackson Dist.—First Round.

Satartia .... Jan. 31, Feb. 1
Benton, at Midway .....Feb. 7, 8
Camden ....Feb. 14, 15
Edwards ....Feb. 19,
Madison ....Feb. 22, 23
Terry ....Mar. 1, 2
Bolton ....Mar. 8, 9
Florence ....Mar. 13,
Sharon ....Mar. 14, 15
Canton, 7:30 p.m. .....Mar. 15,

PAUL D. HARDIN, P. E.

Port Gibson District—First Round.

Utica, at Utica .....Feb. 1, 2
Natchez, Jefferson Street...Feb 2,
Natchez, Pearl Street .....Feb. 4,
Washington, at W. .....Feb. 7, 8
Gloster ....Feb. 11,
Woodville ....Feb. 14, 15
Centerville, at C. .....Feb 21, 22
Woodville Ct., at P. C.....Feb. 27,
Liberty, at Liberty .....Mar. 1, 2
Nebo, at Nebo .....Mar. 4,
Layette, at Fayette .....Mar. 8, 9

T. W. ADAMS, P. E.

AN INTERESTING PRAYER MEETING.

Pardon me for coming so often, but I feel constrained to send a few lines to the Advocate concerning a cottage prayer meeting I attended Jan. 18 in the community of one of my churches (Sartinville). It was announced to commence at 2 o'clock p. m. and at about this hour they began to arrive in wagons, buggies, surreys, and by horseback and on foot until two rooms of the house, gallery, and yard were almost full of men, women and children. The pastor was prevailed on to conduct the service, somewhat against his will, as he felt others present should do so, as is their custom.

After reading a short passage of Scripture and commenting on the same, he gave an opportunity for testimony and then came the interesting and impressive part of the service. Old men, young men, old women, young women and girls began to witness to the saving power of Christ. It was enough to "heighten the joy of angels" to see so many young people, with tears of joy streaming down their cheeks, get up and tell of their glorious and joyful inward experience of salvation, and ask the other Christians to pray that they might live right and help to save others.

After the oldest individual there, Brother J. O. Sartin, surrounded by loving friends and relatives, testified to the probability of his near departure according to the statement of his family physician, and others had expressed their desire for him to remain with them as their spiritual leader and counselor, the power of God fell upon us and we beheld a Pentecostal scene.

Later a young girl arose to "tell her experience" amid tears of joy (oh, what a heavenly glow she had on her face!), and as she sat down the Holy Ghost fell upon the assembly; and for about 10 minutes not a word was said, but some were crying for joy, others laughing, others praising God aloud, while the unsaved were struck with deep conviction. Indeed, God was there. Amen!

You say, "What about the lives of these people away from prayer meeting?" I say they are about the average. You say again, "What about their loyalty to the church?" I say they are loyal to the core. They attend church regularly, have the best Sunday school on the Circuit, give of their money and produce cheerfully and gladly to support the ministry. They paid $23 above their assessment in 1913.

Let all who read these lines pray that the good work may go on at Sartinville until the whole community is permeated with the presence and power of the living Christ.

J. A. WELLS.

HARRISTON (MISS.) CHARGE.

Dear Dr. Meek: I am well pleased with the outlook on this charge for the new year. The people at every Church gave the "new preacher" a hearty welcome, and especially here at Lorman they have been very mindful of the needs of his family and have been sending in all kinds of good things to eat. Now, Doctor, what would you do if you had a whole ham of meat at one time? Well, that is just what I did, and I feel more like preaching. I like to preach to these good people. Last Sunday when I was preaching I heard some one say, "Amen." I like to hear that; it helps a fellow, doesn't it, Doctor? And to beat it all, I hear but very little complaining about the boll weevil. Very few people have their mouths turned down at the corners! Nearly all are cheerful and smiling, and that makes me smile. I sometimes think of a rhyme that I heard a long time ago when I was a boy:

"Monkey sitting on a swinging limb,
He smiled at me, and I smiled at him."

One can scarcely keep from smiling when everybody else is smiling.

Well, there are a good many things that I would like to talk about, but I guess that you do not like fiction, and that I had better do something and then tell about it. Smiling is mighty good but it does not keep up the Advocate and feed missionaries, does it, Doctor? I am planning a campaign for every interest of the Church and I am not going to leave out the Advocate. You are giving us a good paper. Hurrah for you; now if I get you a good number of subscribers, you return the shout.—J. F. Campbell, P. C.

Lorman, Miss., Jan. 20, 1914.

WALNUT GROVE, MISS.

In writing this notice of our arrival at the Walnut Grove parsonage, I will first say that which is uppermost in my heart: "Praise God for the good people of Walnut Grove." We arrived here on January 1, 1914, and found an excellent dinner awaiting us, which we enjoyed all the more because of the glad welcome we saw in every face, and flashing from every eye. The people have also given us an old-time pounding; they brought us everything from toys, nuts, and candy for the babies up to enough food supplies to last many weeks. One lady presented the preacher with a fat, young chicken; as the daughter of a minister, she knows our "weakness." Well, Amen! We were happy. The outlook is bright and I feel that we are to have a successful year here. Pray with us to that end.—E. H. Cooley.

"The love of God which flows through my thoughts is what tends to make me a better Christian."

ZEAL.

Zeal is an excellent thing, if it be the product of high moral motives, and directed by an intelligent plan to useful ends. The Word of God, which contains many exhortations to fervency in spirit and diligence in business, advises us that our zeal should be "according to knowledge." Fire burning in certain places is all right, and burning in certain other spots is all wrong. Life must have its emotive forces—and the purest and most permanent of these only the gospel of Jesus can supply—yet its emotion is not just for pretty sentiment, but for practical ends, and, while feeling may, and often ought to, run high, it should run straight and strong in channels cut out for it by a wise Christian stewardship and statesmanship.—Zion's Herald.

LIGHT THAT CANNOT DIE.

It is said that when John Keats, the poet, lay dying in Rome the most faithful watcher at his bedside was his friend, Joseph Severn. During the hours of darkness a solitary candle illuminated the room and in case, overcome by weariness, he should drop asleep and allow this candle to burn out, Severn devised a plan by which it would light others automatically. At the base of the burning candle he tied a piece of thin twine, the other end of which he attached to the wick of a new candle some yards away. As the old end died out the expiring flame caught the twine, flickering up it like a fairy star and set light to the second candle. A third and a fourth was added, and the invalid's eyes never looked in vain for the cheering light.

So it is that the life brightly lived kindles the flame of brave living in other lives which, in turn, pass on the brightness. And so does the spirit remain immortal—"on earth as it is in heaven."—Continent.

EGOTISM.

Few of us have far to look for the fault of egotism. It may not show itself in boastful words—we may have too much taste for that; but what of the desire for praise, admiration, personal distinction which corrodes the services even of good men and women? Take care lest your very philanthropy and "work for God" is feeding your vanity and self-conceit. Sins of the spirit are as bad in the eyes of Christ as sins of the flesh. He never spoke a harsh word to the publican and sinner, but He lashed with His scorn the "Scribes and Pharisees, hypocrites." The sins which respectable people lightly commit every day of pride, indolence and indifference to the sufferings of the poor may be worse in His sight than the more flagrant ones of those not blessed with the same environment and opportunities of enlightenment.—Southern Churchman.

To mount from a workshop to a palace is rare and beautiful, so you think; to mount from error to truth is more rare and more beautiful.—Victor Hugo.

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE!

The executive committee of the Woman's Missionary Society of the North Mississippi Conference will meet in Holly Springs, Miss., Feb. 5, at 3 p.m. All members are requested to be present.

MRS. V. T. HOYLE, President.
MISS M. BUCKLEY, Rec. Sec.

THE NASHVILLE BETHLEHEM HOUSE.

The Bethlehem House, at Nashville, has been in working order since October, 1913. It is located on the corner of Tenth Avenue and Cedar Street, and at almost every hour some feature of the work is in operation. The kindergarten has enrolled 56 little colored children, who enjoy the games and studies. The Knights of King Arthur and other ideal-inspiring clubs have enrolled 66 boys from twelve to sixteen years of age. The cooking classes, the Camp Fire Girls, the Mothers' Club—eleven different clubs and classes—already carry a membership of 320. This means that we reach that many colored people every week, and many of these several times a week.

MISSION STUDY.

Special attention is called to the picture stories by Fannie L. Kollock. It is a set of five large pictures of immigrant children. A story to be told by the teacher accompanies each picture, also a series of four-page leaflets for use by the children, containing small copies of the picture and simplified stories. The set, including the teachers' book, sells for 30 cents. This is very attractive, and should be largely used with the younger members of the Junior Division. Order from Smith and Lamar, Nashville, Tenn.

HEATHEN TEMPLES.

Every Home Mission Study Class should have the chart showing pictures of heathen temples in the United States and giving statistics concerning them. It costs only fifteen cents, and should be ordered from Miss Mabel Head, Nashville, Tenn.

"The Student Volunteer Movement began twenty-six years ago, with 'The evangelization of the world in this generation' as its watchword. The first emphasis was placed on the words 'of the world.' When the scope of the missionary movement was broadened to include all the countries of the globe, later the emphasis was transferred to the words 'in this generation.' Now the great need is to place a new stress upon the idea of 'evangelization.'"—Robert E. Speer.

WANTED.

Helps for "China's New Day." The booklet of suggestions for the leaders for use with "China's New Day" was exhausted last spring, and there will be no reprint. A number of auxiliaries have organized classes using this text-book, and are calling for the Helps. Will not some leaders send their old copies to help these classes? Send to Miss Mabel Head, Nashville, Tenn.

MISSIONARY MEETINGS.

The mid-year Executive Committee meeting will be held in Nashville, beginning on February 4. The annual meeting of the Council will be held in Fort Worth, Texas, beginning on April 1. The Board of Missions will meet in Nashville on April 14.

MISSES BENNETT AND GIBSON.

Misses Bennett and Gibson sailed from Rio de Janeiro, Brazil, December 17, coming by way of Trinidad, Colon, and Cuba. They expected to land in Cuba on January 10, visit our work at Cienfuegos and Matanzas; then at Key West and Thomasville, Ga., on their way to their respective homes. Their return is most anxiously awaited, particularly that definite action may be taken concerning the purchase of property in Rio de Janeiro.

THE NEGRO.

According to the census of 1910, there are 9,828,294 Negroes in the United States, of whom 8,875,661 are in the South. The increase for the last decade was 994,300, of which 882,155 are in the South. Maryland has 232,249; District of Columbia, 94,446; Virginia, 671,096; West Virginia, 64,173; North Carolina, 697,843; South Carolina, 835,843; Georgia, 1,176,987; Florida, 303,669; Kentucky, 261,656; Tennessee, 473,088; Alabama, 908,275; Mississippi, 1,009,487; Missouri, 157,452; Arkansas, 442,891; Louisiana, 713,874; Oklahoma, 137,612; Texas, 690,020. Almost forty per cent of all the Negroes in the United States are members of some Methodist or Baptist Church, and there are perhaps as many adherents to these faiths as communicants. The responsibility for proper religious leadership among the Afro-Americans of this country rests upon the white Methodists and Baptists. Since more than ninety per cent of the Negroes live in the South, the white Methodists and Baptists of the South must be charged with the direction of the religious life and activities of this people. The domestic and social life, the economic and industrial progress, the educational and religious development of the Negro must be safe guarded and promoted by the white people of the South. The Home Department will endeavor to inaugurate movements in our Southern towns and cities for the better housing of many Negroes, and better sanitary conditions of the communities. The life of Negroes on many plantations needs to be investigated by the Church. Ignorance, social evil, and moral destitution characterize much of that life. A missionary zeal for Africa will surely direct the Church to the Africans in the South.—J. M. Moore, D. D.

A HAWAIIAN ISLAND INCIDENT.

In one of the Hawaiian Islands a woman was noticed by a missionary at a great Sunday school celebration weeping as if her heart would break. When questioned by the missionary as to the cause of her weeping, she replied, "Why didn't the missionaries come sooner? With these hands of mine I have buried alive all of my own children, and my heart is broken. Oh, why didn't the missionaries come sooner to teach me better?" Thus it is that the very heathen themselves will rise up against us in the Day of Judgment and accuse us of our failure to give them the Gospel. Our disobedience to the divine command is resulting in the ruin and loss of the waiting millions in the lands of darkness. The Master has bidden us go, and yet we stand idly waiting.

WHY NOT ORDER AT ONCE?

Have just received supply of "Baptism as Related to Redemption." This is a booklet of thirty thousand words and contains many facts we had not met with before. It presents Christian baptism as taught in the patterns of the Old Testament as they relate to the crucifixion of Christ and the finished atonement.

Our methods of discussion throughout are sufficiently distinct from others to warrant a careful reading. Granting that much has been written, and wisely written, on the subject of baptism, there is yet much room for careful investigation. As a rule, the books published have not been generally read. We frequently meet with persons who are surprised to learn that the work "sprinkle" is in the Bible. Some well informed people (on other subjects) are of the opinion that our Savior was immersed, and that baptism originated with John in the river Jordan. I am sure that our people are not overstocked with literature on this subject. It is much to be regretted that vast numbers go from our Church every year for lack of a little information as to the mode of baptism. It is frequently said, "If that is all, let them go." But that is not all; it is only the turning point in the young life of the Church, and just what the end may be God only knows.

Why, then, should we longer delay when we know from past experience that plans are already on foot to take from us the very best of the flock? Who knows but that in some cases the plans have now matured, that the immersion robe is bought, the place selected, and the day and hour announced? They go from us never to return. They may on some extra occasion be seen on a back seat, but the chance to instruct them is most likely gone forever.

We do not for one moment question the sincerity of those who engage in this kind of work, but we do claim to understand the commands of our Lord differently.

Remember "procrastination is the thief of time," and order at once. Send orders to me at McNeil, Miss. Paper binding 25 cents per copy, or 6 copies for $1.10; cloth binding 50 cents per copy, or 6 copies for $2.10, postpaid.

E. D. PHILLIPS.
McNeil, Miss.

PIANOS THAT ALL CAN PLAY.

The invention and perfecting of the Ludden & Bates Player-Piano, the Piano that everyone can play no matter whether they have ever studied music or not, has increased the usefulness of the Piano ten fold and more, for it enables every member of the family to produce and enjoy the finest music. It also cultivates the taste for good music. The Player-Piano is the greatest of all entertainers and is indispensable to the Twentieth Century home.

Write for your copy of the catalogue of the New Orleans Christian Advocate Piano Club and see how easy and convenient we have made it for you to secure a high grade Piano or Player-Piano. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

FROM THE COLPORTER.

Important Notice.

The second volume of Bishop Candler's "Studies in the Fourth Gospel" is now ready and copies have been mailed to all who gave me their orders at the Conferences at Tupelo and Natchez. Should any one fail to receive his copy, please notify me. This is a valuable work, which should be possessed by every preacher and other students of the gospels. Price per volume $1; for the set, 2 volumes in one order, $1.75, postpaid.

The financial year of the Publishing House closes on February 28 when all accounts are supposed to be settled. That the colporter may be able to meet his obligations at that date, he must have by February 20 every dollar due him for books.

Trusting all concerned for a due response, and with best wishes for a good year to all who labor with us in the Lord, I am, yours faithfully,

G. W. BACHMAN.

Winona, Miss., Jan. 22, 1914.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Durant Dist.—First Round.

Poplar Creek, at Friendship, 11 a.m., Jan. 27,
Vaiden, at Vaiden, 11 a.m...Jan. 28,
West Ct., at W., 11 a.m.....Jan. 29,
Hesterville Ct., at Shiloh, Jan. 31, Feb. 1
Black Hawk at B.H., 11 a.m..Feb. 4,
McCool, at Bowie .....Feb. 7, 8

W. S. SHIPMAN, P. E.

Corinth Dist.—First Round.

Kirkville, at Marietta .....Jan. 29,
Wheelers, at Wheelers.....Jan. 30,
Mantachie, at Shiloh .....Jan. 31,
Guntown and Baldwyn, at Saltillo .....Feb. 1, 2
Hickory Flat, at Ebenezer..Feb. 6,
Myrtle, at Myrtle .....Feb. 7, 8
New Albany Ct., at Ingomar.Feb. 14,
New Albany .....Feb. 15, 16
Chalybeate, at Mt. Pleasant.Feb. 19,
Ripley Ct., at Rainey's C....Feb. 20,
Dumas, at Jacob's Chapel..Feb. 21,
Ripley and Blue Mountain, at Ripley .....Feb. 22, 23
Tishomingo, at T. .....Feb. 27,
Belmont, at Patterson's Chapel, Feb. 28, March 1

J. H. MITCHELL, P. E.

Holly Springs Dist.—First Round.

Waterford, at Waterford...Jan. 31
Potts Camp, at Potts Camp.Feb. 1, 2
Taylor, at Taylor .....Feb. 6
Pine Valley, at Pine Valley.Feb. 7
Coffeeville, at Coffeeville...Feb. 8, 9
Mt. Pleasant, at Mt. Pleas't.Feb. 14
Byballa, at Byhalla .....Feb. 15. 16
Cambridge, at Cambridge ..Feb. 20
Toccapola at Lafayette Spgs.Feb. 21,
Randolph, at Randolph ....Feb. 22, 23
Ashland, at Liberty ..Feb. 28, March 1

R. A. TUCKER, P. E.

Greenville Dist.—First Round.

Tunica and Robinsonville, at Evansville .....Jan. 31, Feb. 1
Lula and Dubb, at Lula....Feb. 1, 2
Glen Allen .....Feb. 8, 9
Jonestown and Belen, at Jonestown .....Feb. 15, 16
Boyle .....Feb. 22, 23
Rosedale and Hillhouse, at Rosedale .....Feb. 28, Mar. 1
Friars Point .....Mar. 1, 2
Coahoma and Lyon, at Coahoma .....Mar. 8, 9

H. S. SPRAGINS, P. E.

Columbus Dist.—First Round.

Sturgis .....Jan. 31, Feb. 1
Cochran .....Feb. 8, 9
Columbus Ct., at Caledonia.Feb. 14, 15
Macon Ct., at Salem .....Feb. 21, 22
Longview .....Feb. 28, Mar. 1
Maybew .....Mar. 1, 2

Sardis District—Fourth Round.

Longtown .....Jan. 31, Feb. 1
Crenshaw .....Feb. 2,
Arkabutla .....Feb. 7, 8
Coldwater .....Feb. 8, 9
Lake Cormorant and Hinds, Feb. 14, 15
Charleston .....Feb. 21, 22
Oakland .....Feb. 22, 23
Courtland .....Feb. 28, March 1
Eureka .....March 7, 8

J. W. DORMAN, P. E.

Winona Dist.—First Round.

Dublin Ct., at Mattson.....Jan. 30,
Lambert Ct., at Vance..Jan. 31, Feb. 1
Tutwiler Ct., at Tutwiler..Feb. 1, 2
Schlater Ct., at Schlater...Feb. 7, 8
North Carrollton Ct., at Poplar Springs .....Feb. 14,
Carrollton Ct., at Carrollton.Feb. 15, 16
Mars' Hill Ct., at Gore's Springs .....Feb. 21, 22

BEN P. JACO, P. E.

Aberdeen Dist.—First Round.

Verona .....Jan. 29,
Fulton, Friendship .....Jan. 30,
Tupelo, (night) .....Jan. 30,
Smithville, Smithville .Jan. 31, Feb. 1
Buena Vista, Buena Vista..Feb. 6,
Aberdeen .....Feb. 8, 9
Prairie, Strong .....Feb. 14, 15
Greenwood Springs, Greenwood Springs .....Feb. 19,
Nettleton, Pine Grove.....Feb. 21, 22
Amory and Nettleton.....Feb. 22, 23
Tremont, Asbury .....Feb. 28, Mar. 1

JNO. W. BELL, P. E.

LOUISIANA CONFERENCE.

Lafayette Dist.—First Round.

Acadia Ct., at Branch..Jan. 31, Feb. 1
Eunice, at Iota.....Feb. 7, 8
Jeanerette .....Feb. 14,
Franklin .....Feb. 15. 16
Evangeline Miss., at White Chapel .....Feb. 21, 22
Houma and Miss.....Feb. 28, Mar. 1
Gueydan and Abbeville, at Abbeville .....Mar. 7, 8
Vermillion, at Henry .....Mar. 8, 9
Jennings .....Mar. 14, 15
Lake Arthur .....Mar. 15, 16
French Mission, at Moss...Mar. 21, 22
Indian Bayou, at Indian Bayou .....Mar. 22, 23
Belle City, at Belle City...Mar. 28, 29

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—First Round.

Brooklyn, at Franton's.....Jan. 31,
Eros .....Feb. 1,
Calhoun, Wednesday .....Feb. 4,
Mangham .....Feb. 8,
Oak Grove .....Feb. 15,
Lake Providence .....Feb. 22,
Bastrop .....Mar. 1,
Sicily Island .....Mar. 8,
Gilbert .....Mar. 9,
Winnsboro .....Mar. 15,

WM. SCHUHLE, P. E.

Baton Rouge Dist.—First Round.

Tickfaw, at Tickfaw.....Jan. 25, 26
Baton Rouge, 1st Church..Feb. 1, 2
Keener Memorial .....Feb. 1, 4
Baker, at Baker.....Feb. 7, 8
Zachary, at Zac.....Feb. 8, 9
Plaquemine, at P.....Feb. 15, 16
Port Vincent, at P. V.....Feb. 21, 22
Pine Grove, at Pipkins Chapel .....Feb. 28, Mar. 1
Denham Springs, at D. S...Mar. 5, 6
Ponchatoula .....Mar. 7, 8
Hammond .....Mar. 8, 9
St. Helena, at Days Chapel..Mar. 14, 15
Kentwood .....Mar. 15, 16
Amite .....Mar. 17,
Mt. Hermon, at Varnado...Mar. 21, 22
Franklinton .....Mar. 28, 29

H. W. BOWMAN, P. E.

Alexandria Dist.—First Round.

Pollock .....11 a.m., Jan. 29,
Pineville .....11 a.m., Feb. 1,
Alexandria .....7:30 p.m., Feb. 1,
Glenmora .....11 a.m., Feb. 4,
McNary .....7:30 p.m., Feb. 5,
Mellville .....Feb. 7, 8
Marksville .....Feb. 9, 10
Harrisonburg .....Feb. 15,
Provincal .....Feb. 18,

The District Stewards, Trustees and Lay Leaders are requested to meet in the office of the First Church at Alexandria, La., February 3, 11:30 a.m.

H. W. MAY, P. E.

Shreveport Dist.—First Round.

Grand Cane, at Grand Cane.Jan. 29,
Wesley, at Carroll Creek .....Jan. 31, Feb. 1
Coushatta, at Coushatta....Feb. 1, 2
Bayou LaChute, at LaChute Feb. 3,
Mooringsport and Oil City, at Mooringsport .....Feb. 7, 8
Vivian, at Vivian .....Feb. 8, 9
South Mansfield, at South Mansfield .....Feb. 14, 15
Mansfield .....Feb. 15, 16

WM. H. COLEMAN, P. E.

Ruston Dist.—First Round.

Missionary Institute, at Ruston .....Jan. 28, 29
Simsboro, at Simsboro..Jan. 31, Feb. 1
Jonesboro, at Jonesboro....Feb. 6,
Bernice, at Bernice.....Feb. 7, 8
Winnfield .....Feb. 8,
Ruston .....Feb. 11,
Cotton Valley, at Spring Hill .....Feb. 14, 15
Minden .....Feb. 15, 16
Arcadia .....Feb. 21, 22
Haughton, at Haughton.Feb. 28, Mar. 1
Sibley, at Brushwood.....Mar. 7, 8

BRISCOE CARTER, P. E.

DR. J. Y. MURRY HONORED.

On January 6, 1914, a beautiful white enameled eating and reading table with silver trappings, and an individual cream and sugar set of silver and cut glass were presented to Dr. Jno. Y. Murry, President of Tippah County (Miss.) Sunday School Convention, as a token of the love and esteem in which he is held by its members, and in grateful acknowledgment of the great service he has been to the whole county during the twenty-five years of his Presidency.

The following note accompanied the gift:

"The Tippah County Sunday School Convention wishes for you many years yet and trusts that 1914 may be one continued season of radiant happiness. This table is a slight expression of the affection in which you are held by your co-laborers, and a token of their gratitude for the twenty-five years of faithful and efficient service as President. As you could not be present at the Convention on your silver anniversary, it was thought best to present their token of appreciation at the happy Christmas tide, but to their great disappointment it was delayed and did not reach you at that time. Because of you having suffered such a serious accident the nature of the gift was altered, but they trust that you may be reminded daily, thrice daily, of your place in their love and esteem. Many, many wishes, for a speedy recovery.

BY THE COMMITTEE.

STEWARDS' AND PASTORS' MEETING OF THE BROOKHAVEN DISTRICT.

Dear Dr. Meek: On Dec. 31, 1913, the same day that the District Stewards of the Brookhaven District met to transact the business of the District Stewards' Meeting, a conference of the pastors and the presiding elder was held for the purpose of planning the work of the Church in the district during the ensuing Conference year.

The presiding elder opened the conference with a strong, impressive and earnest appeal to the pastors for their co-operation in making this the best year for the Church that has ever come to the Brookhaven District. He said, in substance, that he could look upon the past year's work with a degree of pride; that he was gratified at the success that had been accomplished within the bounds of the district, as it had proved to be the greatest of all the preceding years. But his prophecy was, "that this would be a much greater year." To this there was a hearty response from the heart of every pastor present, "So mote it be."

After some discussion on the subject, there was a motion carried to set in order plans for an "exchange library" for the pastors of the district. Doctor, this was quite an interesting subject. The idea that predominated in the meeting was, "our preachers are not reading enough." And it was the purpose of the "exchange library" to promote a greater interest in wholesome and helpful books. The committee appointed to set these plans in operation were Rev. Robt. Selby, P. E.; Rev. W. H. LaPrade, and Rev. B. F. Lewis. Then a motion was adopted to adjourn till 1:30 p.m., at which time the conference reassembled, opening with the singing of hymn No. 19, after which followed a prayer led by Rev. W. H. Saunders. Another song was announced, and another prayer followed, led by Rev. W. W. Nelson.

Dr. I. W. Cooper then addressed the conference in the interest of education. In his address he remarked "that the statement had been made to him that the ministry of twenty years ago was better educated than the ministry of to-day." Is that so, Doctor? After his address he took a collection (by subscription) for the purpose of keeping some young ministers in college, the subscription amounting to, I think, $170.

Next, a report of the Committee on the "exchange library" was made, recommending the changing of its name from "exchange library," to "pastors' study class." Dr. W. H. LaPrade was appointed as Secretary for this class. Following this the Chair called for a report from the Evangelistic Committee of the past Conference year. Rev. John A. Moore and Rev. W. H. Lewis made reports, after which a motion was carried to continue the work of the Committee. Revs. W. H. Lewis, J. W. Thompson, J. V. Bennett, John A. Moore and C. A. Schultz were appointed to serve on this committee for the next year. Resolutions, asking for the co-operation of the pastors of the district with the Committee was set forth, and they were unanimously adopted.

Rev. H. M. Ellis addressed the conference in the interest of evangelism, and also touched on the subject of the Methodist Hospital at Memphis, Tenn. A report of the Committee appointed by the District Stewards on the apportionment of the assessments to the several charges was read, and the conference passed resolutions commending the Committee for their work. We next had a report from Brother E. W. Reid, the District Agent for the Methodist Orphanage at Jackson, giving a partial statement of the amount paid to that institution by the Brookhaven District last year, with an earnest appeal to the pastors for co-operation in his work.

To my mind the meeting was a success—profitable in every particular—and we believe that great things are just ahead. For my part, victory has come already to a large degree. Only last Sunday night at our service a splendid fellow, and a business man too, made a bold start for the Kingdom. Let every preacher of the Brookhaven District remember that "the gospel is still the power of God unto salvation." We are not to occupy our time in discussing theories; Paul could have done this easily, but he positively refused to follow such a method, determining instead to know nothing among the people save Jesus Christ and him crucified. Jesus said that if he was lifted up, he would draw all men unto him. And when this is done and it fails to affect men, no theory of our own will count for anything.

Pray for me, that I may live the gospel that I try to preach.

C. A. SCHULTZ.

Barlow, Miss.

MARRIED.

At the Methodist Church at Jena, La., Oct. 22, 1913, by Rev. W. D. Kleinschmidt, Mr. HUNTER HUDDLE and Miss IRMIE K. THOMPSON.

MARRIED.

At the residence of the bride's parents, Mr. and Mrs. J. D. Manchester, at Jena, La., Dec. 17, 1913, by Rev. W. D. Kleinschmidt, Mr. E. MASSEY and Miss CHARLIE MANCHESTER.

At the home of the bride's parents, in Eden, Miss., on Dec. 25, 1913, by Rev. W. H. Lane, Mr. OLLIE A. CROUT, of D'lo, Miss., and Miss LAURA B. BEALE, of Eden, Miss.

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 5, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

"He is brave whose tongue is silent of the trophies of his sword;
He is great whose quiet bearing marks his greatness well assured."

* * *

It is a noble service to encourage others. The faithful and the despondent alike need it. The worth of a heartening word, opportunely spoken, is incalculable.

* * *

Accuracy of statement is a thing that needs to be guarded. The loose talker soon becomes a reckless talker. It is not every person who can relate things just as they happened.

* * *

"The new paganism" is the Vatican's characterization of the recent outbreak of sensuous dressing, dancing, etc. This is an appropriate designation for much that is now going on. The firm and aggressive stand which the Roman Catholic Church has taken against this trend of things is very much to its credit.

* * *

No man, however gifted, has any justification for being egotistical. No human being is truly great when considered as a citizen of the universe and weighed in comparison with the Creator of all things. He knows but little, can do but little, and must soon pass hence. There is a tremendous amount of truth in that poem which is said to have been Mr. Lincoln's favorite, "O why should the spirit of a mortal be proud?"

* * *

A paragraphist in the Memphis Commercial Appeal says: "One thing you have to hand it to Mr. Bryan for: he never shoves Wilson out of the spot light. He has been scrupulously thoughtful in such matters." Mr. Bryan is a Christian gentleman who may usually be depended upon to do the proper thing. When he went into the Cabinet it was predicted that he would be a constant promoter of discord, but, like he has been doing ever since he became known to the public, he has completely disappointed his enemies.

* * *

The New York Times tells of a dining and dance given recently on a Sabbath evening in one of the noted hotels of the great metropolis "by a leading literary man." Yet there are those among us who seem to think that the only hope of saving humanity lies in CULTURE. The whole history of Christianity proves the utter futility of any such hope. Nearly two thousand years ago, Saint Paul wrote, "The world by wisdom knew not God;" nor are its savants his proper interpreters and the vehicles of his spiritual power in this day. One of them delivered himself in New England a few days since, and what a harangue he poured forth! Is it not surpassingly strange that it seems difficult for even the Church to learn those A B C principles of the Christian religion that spiritual truth must be spiritually discerned, and that only men in whose hearts the living Christ abides have the strength to save and uplift others?

HE FOUND HIS FOOTING.

There passed away in the city of Washington on January 28 one of the most picturesque and interesting citizens of the Nation—ex-Senator Shelby M. Cullom, of Illinois. For fifty years in various capacities he was a public servant of note—a record which in point of length is said to be unparalleled in American history. He served in the Illinois Legislature, was twice governor of that State, was a member of the lower House of Congress for six years and a member of the United States Senate for thirty years, and since his retirement from the latter body last March, had been the resident member of the Commission created by Congress to supervise the construction of the $2,000,000 memorial to Abraham Lincoln. Mr. Cullom was acquainted with Lincoln before he attained to distinction, his father being a friend of the future President when he was a struggling backwoods lawyer, and it was Lincoln's leadership that carried him into the Republican party. He took part in the stormy events immediately preceding the Civil War, was an actor in legislative circles during that fateful struggle, and ever since has been a familiar figure about the National Capitol. He enjoyed the confidence and esteem of such men as Grant, Sherman, Blaine, Conklin, Edmunds, and other distinguished public men who for decades shaped the legislation of the republic. He was a man of open mind, of progressive spirit, and of large and varied capacity. And as the Governor of his State declared when he fell asleep, a few days since, at the ripe old age of 85, "He passed through the fiery ordeal of holding public office for half a century without ever having been accused of enriching himself in the service of the people, and died comparatively poor."

But it is not so much of Mr. Cullom's career as a whole, as of his religious views, that we wish to write. Though entirely respectful in his attitude toward Christianity and the holder of a pew in a Presbyterian Church, he has commonly been regarded as a skeptic or free-thinker. In the concluding chapter of his interesting volume, "Fifty Years in the Public Service," which was published about a year ago, is contained the following pathetic utterance: "I have survived both of my wives and all of my children. As I think of it now, I do not know where I obtained the strength to survive all these sorrows. I have no great fear of death, except the natural dread of the physical pain which usually accompanies it. I certainly wish, beyond any words I have power to express, that I could have greater assurance that there will be a reuniting with those we love and those who loved us in some future world; but from my reading of Scripture, and even admitting that there is a hereafter, I cannot find any satisfactory evidence to warrant such a belief. Could I believe that I should meet the loved ones who have gone before, I do not know but that I should look forward with pleasure to the 'passing across!' Not having this belief, I am quite content to stay where I am as long as I can; and, finally, when old Charon appears to row me over the river Styx, I shall be ready to go."

This touching and appealing statement so impressed us when it first appeared that we printed it in the Advocate and made editorial comment upon it. It was therefore with great interest that we noted in the public prints since the decease of Mr. Cullom the following utterance by Dr. Charles Wood, of the Presbyterian Church, who was his friend and who was closely associated with him in his last days: "In the last few months his feeling about eternity changed completely. He told me that he believed in God and Christ and immortality, and added: 'I want to make at the first opportunity a statement of my simple creed, to be inserted after the last chapter of my recolections, to correct the doubt expressed on a dark day when the light was dim.'"

Whether the statement referred to was ever prepared by Mr. Cullom, Dr. Wood could not say; but it is to be hoped that it was. Inserted in the fascinating volume from the Senator's pen, it would be an eloquent testimonial of his faith and would be widely read through the coming years.

Is not this another fulfillment of that memorable promise made by our Lord, "If any man is willing to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Senator Cullom seemed to be thoroughly honest in his doubts and to have a sincere longing to know the truth, and if we may believe what we are told, he was led through the fog into the light at last. We doubt if any worthy soul, enveloped in darkness, that earnestly sought to find its way out ever failed to do so. It is our conviction that a guiding Hand, unseen by the physical eye, is invariably reached forth to all such strugglers.

We are happy to believe that this honest, capable, high-minded public servant found a firm footing for his faith before the long-deferred summons that called him into eternity came. But we wish that he had secured it earlier. Nothing can irradiate old age like the glorious hopes born of an unwavering trust in God and the promises of his precious Word. Sustained and inspired by these, instead of being harassed by the forebodings of doubt, one may triumphantly sing:

"I face me toward the sunset sky,
And all my soul is glad;
For the evening holds a glory
Which the morning never had."

OUR COMMISSION TO THE MASSES.

"THE GREATEST GOOD TO THE GREATEST NUMBER," should be the motto of every Christian institution. We are off the track when we begin to talk about rendering a service to a select few. God has no favorites, and the Church has no business having any. Her commission is to the whole human race. In proportion as a denomination becomes imbued with any sort of a caste spirit, its glory wanes. The great religious movements of history have invariably concerned themselves with the toiling and struggling masses of mankind.

MY MOTHER'S BIBLE.

This Book is all that's left me now—
Tears will unbidden start—
With faltering lip and throbbing brow
I press it to my heart.
For many generations past
Here is our family tree;
My mother's hands this Bible clasped,
She, dying, gave it me.

Ah, well do I remember those
Whose names these records bear;
Who 'round the hearthstone used to close,
After the evening prayer,
And speak of what these pages said
In tones my heart would thrill!
Though they are with the silent dead,
Here are they living still.

My father read this Holy Book
To brothers, sisters, dear,
How calm was my poor mother's look,
Who loved God's word to hear!
Her angel face—I see it yet!
What thronging memories come!
Again that little group is met
Within the walls at home!

Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false, I found thee true,
My counselor and guide,
The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live,
It taught me how to die!

—George Perkins Morris.

STUDY OF THE BIBLE.

England has never sent us an ambassador who ranked higher in our regard than the Hon. James Bryce. A scholar, a statesman, a gentleman in the higher sense, he met all the requirements of his responsible position, and left us on his retirement a legacy of kindly memories.

Because of this feeling of friendship we are inclined to consider any expression of opinion from him with the sincerest respect. We know that he neither criticizes nor finds fault in a spirit of mere caviling. Therefore, when we read of his assertion in a recent London speech that "the study of the Bible is declining in both the United States and England," we are inclined to take up our part of the assertion very seriously and see what is behind it.

The first thing that comes as corroborative evidence that Mr. Bryce's statement is true is the fact of the discontinuance of family prayers. In the older generations the day began and closed with the reading of a portion of Scripture by the assembled family. As long as that habit continued there was not much necessity for the teaching of the Bible in the public schools. Under the influence of these readings children were made thoroughly familiar with the lessons and the phraseology of the Word of God, and vastly benefited in both ways. The precepts were as seed, which later on bore the fragrant flowers of fine principles, and the exquisitely simple English helped to form the vocabularies of the listeners.

The growth of irreverence for sacred things, joined with the rush to be on time in the business world, gradually broke down this old custom, and the family Bible became merely a repository for births and deaths and marriages and a dust-catcher on an upper shelf. This private neglect might not have mattered so much if the schools had picked up the dropped stitch and gone on with the teaching. But all religious and moral training was cut out of the curriculum of our public schools for fear of offending some religious sect. Mr. Bryce, with clear-eyed perspicacity, saw just where we made our mistake—how we might have kept the Bible, or certain illuminating parts of it—as daily readings in our schools and given no offense. The foundation of all good citizenship is reverence for the law, and all law has its ramifying root in the old Mosaic dispensation. To Jew and Gentile the Old Testament is the rockbed of faith, the first stepping stone to temple or church. Here is a common ground on which to base a process of Bible teaching that could not fail to enlarge the child's moral horizon. The old argument that Sunday school is the place for Sunday lesson teaching might be unanswerable if all children went to Sunday schools. How small the proportion is, any minister or rabbi will tell you.

The lack of Bible teaching is responsible for many of the modern social moth holes—the disrespect for age, the disobedience to parents, the irreverence of sacred things, the inability to resist temptation—all of which have their culminating result in what is called "the pace that kills."

It is not meant that the study of the Bible is a panacea for all of these ills, but certainly it is an alleviation. To some few children the fine old precepts will be as the proverbial "water on a duck's back," slipping away irretrievably; but with many more some of the great truths will abide and be as the bit of leaven that quickens the whole nature to higher and better things.

Mr. Bryce is right; the American people are neglecting the Bible too much, both as a moral force and as an educational uplift. If it is not to be admitted to the school life of the children, then there should be a general exodus from the present neglectful ways, and an enthusiastic return to the old method of family readings and expoundings. The Bible, which we accept as God's book, should not be allowed to become as a dead letter in the every day training of those who to-day are children and to-morrow are leaders and followers in the march of the years.—Memphis Commercial Appeal.

THE SILENT WOMEN OF METHODISM.

By Evelyn Baker Dodd.

Although the silent women of Methodism are largely in the majority, they seem to be ignored in the "laity rights" question so uppermost in the mind of our Church at this time. Yet these women must be reckoned with, for they constitute the real power in Church and State

They make no clamor, no noise, no demands. They send in no reports; are not often in evidence; are never spectacular. But they are thinking, thinking deeply, while they work unseen, unknown, and unsung. Through the long, hot days of summer, the cold, dreary days of winter, they are at the same post of duty—the fireside in the home—and in their seclusion they are making history. They have brought immortal souls into the world and are busy guiding little feet into and through straight and narrow ways, teaching lisping tongues to speak only the truth, training feeble hands to do the world's great work, storing youthful minds with that knowledge which makes for righteousness.

They are ordering well their households, the only world they are to know and direct. In the still watches of the night they are ministering to the sick and dying; and all that their hands find to do they are doing as unto the Lord, being seen only by those "eyes of the Lord which run to and fro through the whole earth."

What are they thinking? They are thinking that men's "parish is the world," as the great Wesley said; but that their parish is the home. They are thinking that they are willing to be ruled by their husbands at home and in the Church by men chosen by their husbands, according to the Word of God; that being ruled by women is something to which they are not committed; and there being no obligation, they object to laity rights for women until the Word of God commands their submission; that they resent laity rights, with all the entailed responsibility, being thrust upon them; that, when they vowed their allegiance to the Methodist Church, South, there was no such polity to be subscribed to, which might have determined their lodgment in some other Church; that, although they have never been in the limelight, their interest and wishes should be considered and they be given protection.

They are thinking that, if laity rights come to pass in Church and "equal rights" in the State, the equilibrium of the race will be destroyed. Women out of their natural sphere automatically precipitate men out of theirs. Women on the higher plane, the scales can not balance with both standing on one side. Therefore men must fall into the lower. Then what becomes of the "equality," and what has the Church or nation gained?

They are thinking that God has so planned that it requires two parents to continue the race—one to bear and rear the children and the other to go forth and, in the sweat of his brow, earn the bread; that woman is not to be taken out to lighten his burden of labor, and that it is impossible for man to accomplish the woman's part in life.

They are thinking that the question of laity rights is unique in that it has but one side; consequently it is not within the pale of legitimate discussion; that it can not be considered by the Church authorities, as they have no power whatever to create and bestow such prerogatives upon women. To change the divine arrangement would be an innovation, a usurpation of power, and be in direct opposition to the great Head of the Church. They are thinking that the General Conference should promptly and candidly say that it has no power to alter the Word of God, neither in part nor wholly, nor to ignore it; that the Methodist Church is founded on the Bible, draws its life from its sacred pages, and knows full well that when this divine source of being is turned aside or distorted only decay and death follow; that the Methodist Church, South, has never gone after new-fangled and strange doctrines, has never taught that religion must follow progress instead of progress following religion, as all true progress does, and has ever held to the traditions and customs of her peculiar branch of Methodism and is not likely now to do a "thing that will divide our Christian household" and shake the Church from center to circumference.

They are thinking that the equal rights demand is a reflection on the integrity and ability of their husbands, fathers and sons; that it implies that they can not do their part in life, making it necessary for women to do their work. This they are not ready to concede.

Men, American men, especially men of the Methodist Church, South, have always been too indulgent to women, which was proved to be a weakness, instead of strength. Investigation shows that it has been so from the very beginning. Their progenitor, Adam, fell before a woman's persuasion; the mighty Samson was undone because of a woman's importunities; the great prophet Elijah withstood four hundred and fifty of the priests of Baal and the powerful King Abab, yet he fell before a woman he feared to face and sat down under a juniper tree and wished to die.

Be not like these, men of Southern Methodism, but follow the Master's example. At the scene of his first miracle, when his mother told him that the wine was exhausted, he said: "Woman, what have I to do with thee? Mine hour is not yet come." And he gave his commands to the servants. Christ suffered not a woman to do nor to interrupt his work nor even suggest, and his disciples never swerved from his example. Again, "his mother stood without, desiring to speak with him." But he heeded her not; he put her aside. When it came to spreading his gospel he did not heed nor take the advice nor the services of even his mother, who, of all women, was best qualified to serve his cause. Her part was enacted at his incarnation. But Christ was mindful of his mother's welfare. His last loving care was for her. On the cross, when "his hour was come," and all was "finished," he gave her into the protection of a man, the beloved disciple, who "took her into his own home," and we have no record that she ever left it. Is the Bible not plain on this subject? Let it not be dodged nor twisted out of its meaning.

The august Church of God must be protected

and demands that would menace its well-being should not be heeded save to be set aside. Therefore, members of the Methodist Church, South, "quit you like men; be strong;" rise up to the very height of your sublime calling and banish forever this laity rights question—not alone for your own sakes, but for the salvation of those who have, in all sincerity, asked for something more menacing than they realize and also of those patient, faithful, beloved, silent women of the Methodist Church, South, at home "by the stuff.—Christian (Nashville) Advocate.

FROM OUR MISSIONARIES TO AFRICA.

This letter written by Mr. J. A. Stockwell before plunging into the African wilderness, was received by Mr. A. M. Mayo, of Lake Charles, La. (by whose courtesy we publish it) a few days ago, and will be found extremely interesting. Probably it will be some time before Mr. and Mrs. Stockwell are heard from again. They now are just about due to reach their destination. The letter follows:

Kinchasa, Africa, Dec. 7, 1913.

Dear Folks at Home: Well, this is the last time I can write to you and get the letter mailed for quite a long time. We started up the river on the "Lapsley" yesterday, coming only as far as this place, which is only 4 miles from Leopoldville, where we stopped to spend Sunday.

At Leopoldville we were entertained by Mr. Guyton of the Baptist mission, he also being our agent at that place. I am more and more impressed by the good fellowship that exists among the different denominations out here. For instance, this morning there was a communion service at the Baptist mission here and they invited us and the native Christians on the boat to come and partake with them. In fact, as far as I have been able to see they work together actually as though they were one.

Dr. Morrison preached to the natives on the boat this morning, there being 88 of them present, beside 12 whites. Three of the natives were baptized at that service, and although we could not understand what was said, it was a very impressive service. The attention given him was as good as one could find in the churches at home, and to see the condition of the people whom we knew were only shortly out of heathendom was very encouraging to us. In fact, I do not suppose that there is in all the world a more promising mission field than here, and I think it would be safe to add, that there is none that is more neglected.

Last night, or rather yesterday evening, we visited the ship yard here where they are putting the big boats together for the work on the Congo River. They are building larger boats than I supposed, one being 190 feet long. They are built entirely of iron and are shipped knockdown and put together here. The "Lapsley" is one of the best boats on the river for the work that it has to do. It can carry 40 tons of freight, has cabin accommodations for five, besides room for a good many cots on the sun deck. There are 13 of us including the baby, so you see that we have to make some use of the cot proposition.

It will take, as near as I can figure it, until just about the 12th of January for this letter to reach you and by that time we should be on the march to Wembo Naimi. We go first to Luebo, leave the ladies, then go back down the Kasia River to the junction of that and the Sankuri, up that to Lusambo where we will store the most of our goods, only taking the most necessary things with us, and strike out across the country on our nine days' march. We will stay at Luebo only as long as is necessary to get the cargo re-arranged, taking off such goods as are being sent to the Presbyterians (including the lady-folks), all of which we should get done in less than a week. We are a little short on our outfit, some of the things that we need most not being here, but we cannot let such little things hold us back. Have very little ammunition, none for the shot-guns and only about half a dozen for the big rifles, but that will be enough for our present needs and we have left word to have the rest sent on by a government boat as soon as it comes, which ought not to be long as it came on the same steamer with us.

The view on the river is simply great. The river itself is about a mile wide in the main channel here with lots of islands, making it in some places up the river as much as 15 miles wide from one side to the other, and it is not what could rightly be called a lake in such places, for there is a strong curent everywhere. Of course I have not yet seen that part of it but it has been described to me so much that I can almost see it.

As to the heat here, I still think that it is just about the same as the summer weather at home. Of course the long summer in Louisiana gets very wearying sometimes, and to be where it is summer all the time will be somewhat worse, but really it is not near as bad as we expected.

"Our" boat runs in the daytime and at night is tied up to the bank and a number of natives go out and cut wood for the following day. It will take about 17 days to make the trip to Luebo.

Mr. Mayo, I wish that next spring as soon as all danger of frost on the way is past that you would try to send me two or three of the yellow yams that we used to have in Louisiana. I do not know just how would be the best way to have them packed, but think if they were packed in a baking powder tin with plenty of cotton so as to keep them apart, and some adhesive tape put around the joint so as to make it air tight that they might get through all right. Anyway I wish that you would try it as there are none in this country and I believe that they would do well if we could once get a start in them. I would pick out the smallest ones that could be found, or say some long, stringy ones, about as long as a lead pencil, as then if one rotted it would not be so apt to spoil the others. Have the package marked "Live Plants," and send to Lusambo, also writing to postmaster and Mr. Bedinger there as to the contents of the package. Am afraid that even then they would not reach us in good condition, but think that it is worth trying.

The best way if it were possible would be to have some one who is coming bring them in their trunk, and then if they showed any signs of decay plant them in a pot and bring them out in a growing condition, but until we get some re-inforcements I don't see how that could be done.

We are all feeing well now, Mary Lou has gotten so that she looks as well and strong as anybody, and I am feeling well as I ever did, except that I have gotten very lazy from so much life on boats where there was nothing for me to do.

Must close for this time. Will write as often as I can get letters mailed, but that will keep getting scarcer all the time until we reach Wembo Niami.

So good-by, and love from JOHN.

THE DANCING CRAZE.

By Rev. J. E. Godbey, D. D.

The dancing mania has come in upon us like a flood. Here in St. Louis dancing is taught in our public schools. The children understand that it has the sanction of the school board and teachers as a needful part of their education. The classes, especially in the higher grades, have their dancing parties, then their graduation balls. Of course, colleges have their Commencement balls. Dances are common in our church circles. A leading minister of this city, a Methodist—not of our fold—in a recent sermon favored opening his church parlors for dances. The Y. W. C. A. of the city teaches fancy dancing and their members lend themselves to vaudeville shows. They have a splendid building, erected for them by the churches, and what they do is supposed to have the sanction of the churches. Meantime dances of new styles are introduced — the more lascivious the more attractive to many. Rich women of fashion patronize these dances and it takes courage to condemn these leaders of society. Nevertheless there is first an outcry of, "Indecent!" Even the police interfere. Various social clubs taboo the new dances and issue edicts of excommunication against the dancers. Then all grows silent, save that some preachers discuss the aesthetic character and possible moral influence of these dances, which notice only serves to advertise them and to suggest to the young people that they are not so very bad. So the tide rolls on.

Is there no comfort in all this for a man who still strives to be an optimist, and to persuade himself that the general trend of the times is toward better conditions in society?

There are some comforting reflections. The society women are not so very many. Then they live for the present, and affect the future but little. They seldom make homes and produce after their kind. Society is a Moloch which devours its devotees. They fill untimely graves. Those who follow the lead of passion have a short career. "Like sheep they are laid in the grave; death shall feed upon them and the just shall have dominion over them in the morning."

But is there, indeed, comfort to a good man that luxury and indulgence and the reign of carnal passion bear their victims to swift destruction? God who watches over the welfare of the race decrees it so. The preacher of righteousness and virtue can only point to the fruits of carnal indulgence and utter the warning, "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap."

Kirkwood, Mo.

OUR DOCTRINAL STANDARDS.

By E. B. Partin, M. D.

That our doctrines, or what we as Methodists teach concerning the Bible and Christian experience, ought to be often preached in our pulpits and published in our literature is evident for the following reasons: (our doctrinal standards do not include the non-essentials, as the mode of baptism. No soul was ever saved by preaching on the mode of water baptism. Christ said nothing about the mode. Paul said "I am not called to baptize, but to preach the gospel. Wesley had no sermon on it. None of the great preachers and soul winners waste any time on it.)

1. In order that our officials, and membership generally, may be kept well informed in regard to our doctrines, so that those who teach, as well as those who preach, may teach and preach the same things, that there be no divisions and schisms in the Church.

2. Because the preaching of these doctrines was so wonderfully blessed of God in the salvation of souls and the edification of his people during the long and glorious ministry of the illustrious founder of Methodism, John Wesley; and has been the means in the hands of God and faithful men of bringing about such great results since Wesley's death.

3. Because these doctrines and usages belong peculiarly to Methodism, thereby distinguishing her people as a peculiar people. So the apostle, in speaking of the grace which Christ bestows upon us, says, "Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." (Titus 2-14.)

These doctrines and usages when preached and practiced by other denominations always bring about a revival of pure religion and the blessing of God upon that Church and people. And as Dr. Rankin said in an editorial in his paper, the Texas Christian Advocate, not a great while since, concerning another denomination who were bringing into use some of these usages or doctrines, 'They are plowing our heifer and reaping the benefits of it.' If the Lord can not by one denomination or church "spread Scriptural holiness over these lands," he will use another. It was for this purpose, Mr. Wesley said that he and his brother, Charles, were, in the providence of God thrust out into the world.

Church News

Recently the American Bible Society sent out from its Bible House in New York in a single day 32,700 Bibles, Testaments, and portions of the Scriptures.

* * *

Dr. J. D. Hammond, President of Paine College, at Augusta, Ga., who recently underwent a serious operation in the Wesley Memorial Hospital at Atlanta, is rapidly improving, and it is now thought that he will soon be able to resume work.

* * *

The Protestant pastors of Macon, Ga., are planning to have an Inter-denominational Bible Conference in that city in March. Among the prospective speakers mentioned are Dr. G. Campbell Morgan, Dr. Russell H. Conwell, of Philadelphia, and Dr. George R. Stuart, of Knoxville, Tenn.

* * *

Dr. J. P. McFerrin, the alert presiding elder of the Macon (Ga.) District, is arranging for a general meeting of the pastors and laymen of his "diocese" to devise ways and means for promoting more effectively the interests of the Church in that promising field. This Conference will be held about the middle of February, and will be presided over by Bishop Candler.

* * *

Miss Nannie B. Gaines, Principal of our noted Girls' School at Hiroshima, Japan, delivered an address to a great audience at Lakeland, Fla., on Sunday evening, January 18. While spending her vacation in the State, this gifted worker from the foreign field is doing much to quicken the interest in the cause of missions within its bounds. Her present address is Leesburg, Fla.

* * *

Southern College, at Sutherland, Fla., recently disposed of its surplus realty holdings to the Sutherland Development Company for a consideration of approximately $40,000—about half of which was to be paid in cash or its equivalent, and the remainder with stock in the Company. It is stated that this sale will relieve the College of its financial embarrassment, due to the erection of a new dormitory and gymnasium.

* * *

The movement to unite the Presbyterians, Methodists, and Congregationalists of Canada into one denomination seems to be making headway. The Church Union Committee of the Presbyterians, recently in session in Toronto, by a vote of 31 to 8 declared in favor of proceeding with the undertaking. The Committee also adopted a resolution in favor of a "still broader union of Protestants, such as would create what fairly might be called a Canadian National Church."

* * *

The Greenwood (South Carolina) Auxiliary of the Woman's Missionary Society has sent out a letter to the Methodist women of the Palmetto State urging them to petition the General Conference not to divide the South Carolina Conference, as that body in its recent session voted to request the General Conference to do. And now the Chester Auxiliary has sent out a communication to the sisters on the other side of the question—and so it goes. Truly, these are turbulent times.

* * *

It is stated that Bishop Nuelsen, of the Methodist Episcopal Church, has recently had a conference with Sir Robert Perks and other leaders of the British Wesleyan Church concerning the matter of providing English Methodist services in some of the larger cities of continental Europe. It is claimed that such a service conducted in Vienna, Austria, during the recent Christmas season was attended by nearly all the members of the American Medical Association studying at the University of Vienna and their families—about ninety persons.

* * *

The forty-sixth session of the Mississippi Conference of the M. E. Church (colored) was held at Pass Christian a few days since, being presided over by Bishop W. P. Thirkield. It represents a church membership of about 22,000; the numerical increase for the past year was approximately 2000. The contributions to the various benevolences amounted to more than $6000; of this sum $1600 was a jubilee offering in commemoration of the 50th anniversary of the issuance of the Emancipation Proclamation by Lincoln, and was donated to the Meridian Academy.

* * *

Of the 330 delegates who will compose the approaching General Conference of the M. E. Church, South, 312 have been chosen. The remaining 18 will come from the Baltimore Conference and some of the Mission Conferences yet to be held. Only 96 of these—about 30 per cent—were members of the General Conference of 1910, though some of the others were members of General Conferences held prior to that time. Of the ministers in the last General Conference 41 per cent have been chosen delegates again, and of the laymen about 21 per cent. Of the 103 lay delegates whose occupations are given in the Nashville Christian Advocate, there are 35 lawyers, 23 merchants, 11 educators, 10 bankers, 5 farmers, 5 real estate men, 5 physicians, 4 lumber dealers, 1 coal dealer, and 1 salesman.

* * *

Having completed his first round in the Willamette District, which embraces the whole of the Columbia Conference of the M. E. Church, South, Rev. E. H. Mowre, the presiding elder, writes as follows in the Pacific Methodist Advocate: "The Columbia Conference was never in a more prosperous condition at any time during the last ten years. With possibly two or three exceptions, every charge is stronger than ever before. During the quarter two new churches have been built and are ready for dedication. Substantial improvements have been made at Seattle, Corvallis, Medford, and Bandon. Good amounts have been paid for street improvements at Portland, Coquille, and Medford. There has been a large increase in the Sunday schools and 125 accessions to church membership." And let it be duly noted that this fine progress has been made with the suffix, "South," appended to the name of the Church.

AN INTERESTING MEETING.

The meeting of pastors and laymen of the Columbus District, which had been called by the presiding elder, Rev. W. W. Woollard, was held at Artesia, Miss., January 7 and 8, immediately following the meeting of the district stewards, which had been called for the same time and place.

Fifteen of the eighteen pastors were present; also Dr. T. C. Wier, of Starkville, one of our beloved superannuates, and Rev. V. C. Curtis, one of our Sunday School Field Secretaries. There were present some eighteen or twenty laymen from over the District, making a goodly number of men who were desirous of planning wisely and well for the welfare of our great Church in the Columbus District.

The business of the district stewards' meeting having been disposed of, the program which had been prepared by the presiding elder, outlining many vital and important subjects for discussion, by both pastors and laymen, was taken up. The first question for consideration was, "The needs of our Orphans' Home, and how best we may meet these needs?" From the discussions on this important claim, and the questions of the presiding elder, as to previous methods employed in raising funds for the Home, it developed that in most cases no systematic plan has been followed heretofore, but it was determined that we attempt during this year to raise at least $5 per month from each pastoral charge in the District.

The question, "Is a Committee on Evangelistic Services for the District desirable?" was discussed clearly and frankly by Revs. R. W. Evans, B. F. Bullard, O. P. Armour, and R. O. Brown, and it was moved that a committee of three be appointed, of which the presiding elder shall be chairman, to enquire into the needs of the District, and arrange for special meetings where most needed. This committee is composed of Rev. R. O. Brown, Rev. W. W. Mitchell, and the presiding elder.

Under the question as to whether we should encourage our Sunday schools to contribute toward the maintenance of other Sunday school work, a motion carried that, inasmuch as we now have two workers in the field within the bounds of our own Conference who will need our hearty co-operation and support, it is the sense of this body that our own Sunday school work be given preference over the Inter-denominational work, at least until our own needs have been fully met.

Revs. J. M. Guinn, J. C. McElroy and T. H. Lipscomb, discussed the subject bearing on the advisability of holding a number of Inspirational Rallies throughout the District, with special reference to the Sunday school and Missionary work. Revs. W. L. Duren, R. W. Evans, together with the presiding elder as chairman, were appointed as a committee to arrange for such Rallies within the District, at such times and places as will best meet the needs of the people.

The work of our women was not overlooked, and Revs. E. D. Simpson and O. P. Armour told of what the women were doing, and how we, as pastors, could support and encourage their work.

We were glad to have one of our Sunday School Field Secretaries, Rev. V. C. Curtis, with us, and his helpful and inspiring sermon on Wednesday evening was thoroughly enjoyed by the large congregation present. The sermon on Thursday morning, by Rev. R. W. Evans, of Caledonia, was in every way equal to the occasion, and was heard with much profit by all who were present.

It was the pleasure of all to be permitted to remain over night in this delightful little town, and to enjoy the hospitality of its splendid citizens, and the following resolution of thanks was unanimously adopted:

"Resolved, that our hearty thanks are extended to the pastor and the good people of Artesia for the kindly entertainment of this body, and that we pray God's richest blessings upon them all."

We feel sure that great things will come to the District as a result of this meeting. The timely talks of our capable and efficient presiding elder were calculated to bring both pastors and laymen to a more diligent and faithful service, and we returned to our homes feeling that victory was to be ours, through Christ which strengtheneth us, during this year. JAS. J. BAIRD.

Brooksville, Miss., Jan. 30, 1914.

ALEXANDRIA DISTRICT NOTES.

Dear Doctor Meek: In compliance with your request, I am sending you a few notes from the Alexandria District. The month ends well. I have visited 18 charges since Conference and find each place pleased with the pastor. The Quarterly Conferences have made a generous increase in the assessments for the pastors at most of the places I visited. We are planning to build both a church and a parsonage at De Ridder during the present year. The parsonage will be ready for occupancy within two months. Our people are much pleased with Brother W. S. Henry. I was with him on Sunday night last and preached to a crowded house.

Brother Long at Bon Ami and Carson is in a most happy state of mind. Our people are delighted with him. Brother Swan at Longville is getting matters in hand and looking forward to a good year. Brother Booth has made a fine beginning. I expected that. Our people at Merryville had former acquaintance with Booth and were more than pleased to have him sent to them.

Brother B. H. Sheppard at Oakdale has a bright future awaiting him—a nice new church will be built during the next few months. I understand from Brother Perritt at McNary that our people are planning to build a church there during the next few months and will assess $1200 for the support of the ministry. McNary is a new enterprise. I have opened two missions since Conference and employed men for them. Brother A. A. Phillips will take charge of the missions we are openings for the Indians and Mexicans. Brother D. C. Bennett, a former member of our Conference, will take charge of the DeRidder Mission, which is composed of a sawmill town and the log camps near DeRidder. I am planning to make substantial improvements to the amount of $1000 or more on the District Parsonage in West Alexandria.

Dr. Cameron, of our First Church, is preaching, I understand, to more people than have attended that Church at any time in its history. All of the preachers where I have been are starting off with great hope.

The Kingdom of our Lord prospers everywhere I have gone, and with hope and faith, we are pressing the battle and by grace Divine, will win it in the end. I am, Yours cordially,

Jan. 31, 1914. H. W. MAY.

Secular News and Comment

Tunica County, Mississippi, has voted to issue $20,000 worth of bonds for the establishment of an agricultural high school.

* * *

It is thought that all the countries of Central and South America will have exhibits at the Panama Exhibition in San Francisco except Mexico and Colombia.

* * *

According to the Board of Liquidation of the City Debt, the present bonded indebtedness of New Orleans is $[illegible], which calls for a yearly interest of $1,261,4[illegible].

* * *

It is announced that there have been registered in all the countries of the globe approximately 2,000,000 motor vehicles. The United States leads with 1,127,9[illegible] and England comes next with 425,838.

* * *

The death rates of the five largest cities in the world are said to be as follows: London, 13.52 per thousand; New York, 13.71; Berlin, 14.39; Chicago, 14.68; Paris, 16.28.

* * *

The fourth annual meeting of the Louisiana Music Teachers' Association will be held in Shreveport, April 16-18. One of the prominent questions before the body will be that of fixing a uniform standard of instruction for the State.

* * *

A Jackson (Miss.) dispatch states that 34 counties and parts of counties in that State have been freed from the cattle tick and have had the Federal quarantine against them lifted. This means much to the growing stock industry of that commonwealth.

* * *

The annual meeting of the Louisiana Prison Reform Association will be held in New Orleans on March 11. Among the speakers for that occasion is Bishop W. P. Thirkield. This Association is said to favor heartily the reestablishment of the boys' reformatory at Monroe.

* * *

A Sociological Congress will be held in Jackson, Miss., February 15 and 16. The three leading questions that will be considered are: (1) the establishment of a juvenile reformatory; (2) the providing of a school for feeble-minded children; (3) the moral and social betterment of the Negro population of the State. Some of the most distinguished speakers in the South will be present.

* * *

Emperor William of Germany celebrated his fifty-fifth birthday on January 27. The occasion brought forth the usual street decorations in Berlin and religious services were conducted in the royal chapel, after which a levee was held at which many distinguished persons tendered his Majesty their congratulations. The Kaiser conferred quite a number of honors upon leading citizens of the Empire as tokens of his special favor.

* * *

Col. George W. Goethals has been appointed the first Governor of the Panama Canal Zone by President Wilson, and has signified his acceptance. The Panama Canal Commission which has had the general oversight of the construction of the great waterway will pass out of existence on April 1, but with Col. Goethals left out, will be formed into a committee to arrange and conduct the exercises incident to the formal opening of the canal.

* * *

Besides the defeat in the Mississippi Legislature, the woman suffrage cause has within the past few days sustained two other reverses: by a unanimous vote the Judiciary Committee of the South Carolina House of Representatives killed a bill to give the women of that State the right to vote, and in Congress the Southern members of the Rules Committee of the House blocked the effort to have a standing committee on the subject appointed.

* * *

A dispatch from Jerusalem, Palestine, dated Jan. 27, reads as follows: "A concession for the construction of a street car line from Jerusalem to Bethlehem, and also for the lighting of Jerusalem by electricity, was granted to-day by the Turkish Government. The concession went to the French bank which recently supplied Turkey with the money to purchase the Brazilian dreadnought, Rio Janeiro." The present population of Jerusalem is about 70,000.

* * *

During the twelve years of his unsurpassed service as Superintendent of the Mississippi Department of Archives and History, Mr. Dunbar Rowland has been receiving a salary of only $1800 per annum. The amounts paid by some of the other States for substantially the same service are as follows: Massachusetts, $6000; Rhode Island, $5000; New York, $5000; Wisconsin, $5000; Kansas, $[illegible]; Alabama, $[illegible]. An effort is being made to have Mississippi increase the salary of this officer to the same that is paid by Alabama.

* * *

It is stated that during the first six months of the current fiscal year there immigrated per cent of the immigrants arriving in the United States have been detained. This is a much larger per cent than were turned back in previous years, but somewhat less than the rate of immigration forbidding into the United States, which is in keeping, as is shown by the fact that for the first half of the fiscal year just passing 73.47 were admitted, against before the corresponding period of the previous year. Of the 41,847 who sailed admission during the month of December 1913 landed at New York.

* * *

The latest Alumni Directory of the University of Chicago shows that the 7,874 graduates of that institution are distributed among the several leading vocations as follows: teachers, 1,869; ministers, 678; lawyers, 584; merchants, 455; physicians, 348; writers, 114; scientists, 107; employed in financial institutions, 76; manufacturers, 55; farmers, 49; artists, 49; government officials, 44; engineers, 38; miscellaneous, 1263. If we regard lawyers, doctors, ministers, and scientists as make up to the so-called "learned professions," they constitute only about the 23 per cent of the alumni of this noted University.

* * *

In a recent bulletin, Dr. P. P. Claxton, United States Commissioner of Education made the following surprising statement: "The least illiterate of our population are the native-born children of foreign parents. The illiteracy among children of native-born parents is three times as great as that among native-born children of parents born and reared in other lands." Having themselves had only the most meager public school advantages, these foreigners who have come to our shores seem to realize the importance of making their offspring profit by the splendid opportunities offered them in the United States.

* * *

It is estimated that the chinch bug, which attacks corn, wheat, and other staple grains, has entailed upon the farmers of the United States within the past 16 years a loss of $316,000,000. From this, it is evident that the boll weevil is not the only pest that our agriculturists have to reckon with. So far as the weevils are concerned, it is well to note that a late bulletin sent out from Washington declares that "Observations prove in a very definite way that crops planted late are sure to be injured more by them than those planted early." However, in order to make assurance doubly sure, the Government Agricultural Department will make further experiments bearing upon this question in Louisiana this spring and summer.

A LETTER FROM DR. WATKINS.

Dear Doctor Meek: Your kind letter concerning the loss of our Main Building came to hand this morning.

I was down town Wednesday afternoon, and when the alarm sounded, was very much surprised to learn that our Main Building was on fire. By the time I reached the campus the whole building was in a mass of flames and the walls beginning to fall.

The origin of the fire is absolutely unknown: nor can we form any plausible theory to account for it. It was first discovered on the second story in the classroom of the Department of Mathematics, but spread so quickly that all that could be done was to save the furniture on the lower floor, including the two oil portraits of Bishop Galloway and Major Millsaps. Nothing in the second and third stories was saved. The loss may be estimated at $40,000, with insurance policies amounting to $25,000. Of course, we shall not be able to replace the building with the amount of the insurance, but with this as a nucleus, we should be able, with the help of our friends over the State, to begin the erection of the new building in the near future and have it ready for use by the opening of the next session.

We are, of course, put to great inconvenience, but have made satisfactory provision for classroom work in the Science Hall and the Library and will not suffer a day's interruption of our routine school work.

With God's blessing we shall make this loss an ultimate gain to the College. Our old building, which adequate to the needs of twenty years ago, no longer met the demands of the school, and was in no sense worthy of the College to-day. We shall [illegible] and I believe shall be able, to erect a far better and more adequate Administration Building. I should like to appeal through the columns of the Advocate to the friends of Millsaps College throughout the State to rally to our help in this time of disaster, and that every effort possible be made for the upbuilding of a strong Millsaps. By the time our insurance matters have been adjusted we shall be prepared to announce our plans for an aggressive campaign. Meanwhile, let our friends know that the future of Millsaps College was never brighter than today.

You will be glad to know that Bishop James H. Vickers has assigned our invitation to preach our Commencement Sermon June 8.

Sincerely yours,

Jan. 30, 1914. A. F. WATKINS.

LITERATURE FOR DISTRIBUTION.

The following is the list of literature selected for general distribution by the Laymen's Missionary Movement of the Louisiana Conference for the year 1914:

January, "The Annual Tug."
February, "Provisions of New Discipline with Regard to the Laymen's Missionary Movement," and "Our Goal."
March, "Money the Measure of a Man."
April, "A Handful of Facts."
May, "The Call of America."
June, "It's Time You Should Know," and "His Plans."
July, "The Call of Africa."
August, "Stirring Facts."
September, "Our Immediate Responsibility in Korea."
October, "Who Owns the Wool?"
November, "The Church and Higher Education."
December, "How Much Owest Thou?"

Church leaders and pastors will please write every month to the Laymen's Missionary Movement, 810 Broadway, Nashville, Tenn., for their supply for that month. Order one-third to one-half as many copies as there are members of your church, and oblige yours truly. W. S. HOLMES.

LATEST NEWSPAPER CENSUS.

Five New Publications Every Working Day.

The forty-sixth annual census of the publications of the United States and Canada, published in the American Newspaper Annual and Directory, of Philadelphia, Penn., shows that an average of five new publications were started every working day during 1913. The suspensions and consolidations make the net gain only three a week. The total number of publications is 24,527. There are 2040 dailies—the evening editions out-numbering the morning by about three to one. There are 572 Sunday papers. It requires forty different languages to carry the news to the people of this country. Large lists are devoted to the special publications, agricultural, religious, etc., but every class, every cult, every trade, every profession, every fad, every "ism," has its printed spokesman in the 215 different lists into which they are subdivided.

Only four industries now exceed in capital invested and value of products the business of publishing and printing. In ten years the output increased 56 per cent, and it is estimated that at present the earnings of newspapers and periodicals average nearly a million and a half dollars per calendar day. Two-thirds of this amount perhaps represents the income from advertising. In the nature of the case no one individual can be familiar with a large part of the publishing industry, which is carried on in more than 11,000 different towns; each of these is located and described, together with all of the publications, in the big book which presents the latest report of our publishing world.

SERVICE.

By Elam Franklin Dempsey, B. D.

"They, also, serve who only stand and wait." Such was the meditation with which John Milton comforted himself in the days of his blindness. Many others have entered into this fellowship of service by "waiting"—suffering the will of God. In our lusty strength we may serve God well. But no less may we serve Him in our weakness, if we keep the cheerful will to do so. Lydia Baxter and Charlotte Elliott who gave us the world-famed hymns, "I need Thee every hour" and "Just as I am without One Plea," were each confirmed invalids. So was Frances Ridley Havergal, while Fanny J. Crosby is blind. In their darkness and shut-in lives these noble spirits cheer the world by their songs, as the nightingale whose sweetest song rises out of the darkest night.

"Nothing praises or pleases God like service," —words of the great Haygood, whose life furnishes one of their best commentaries. As an ancient English man said of his friend, so say those who saw him live: "I knew him that he could toil terribly." In his self-consuming labors, he gave his best praise to God. Shall we not more zealously than ever "enter into his labors." Let us breathe in of his spirit of "praising and pleasing God by service." Until the Gospel has lodged in our wills it has failed of its purpose for us. Obedience is better than thinking, dreaming, feeling, or professing—even than shouting and singing. He who said, "My Father worketh hitherto, and I work," also said, "Follow me!"

But, why serve? The answer is, Love serves. It has been said that love is the Christian's whole existence. Deep within his heart is only love. This is the spring from which gushes forth all the fountain of his life. Love knows nothing of drudgery. It works wholly unconscious of yokes and burdens. In the Christian's life, therefore, the inspiration of every service is love. He incarnates the first and great commandments—he embodies, (though his tongue may be inarticulate to phrase), this true and final philosophy of life. Love and labor should never be separated: When so, they are dead. Together they are, to use Tennyson's beautiful lines on wedded love, "the two-celled heart, beating with one full stroke, life." From a different point of view, this thought has been well-put: "He who has the vision without the task, is a visionary: he who has the task without the vision is a drudge; but he who has the vision and the task is an apostle."

Milledgeville, Ga.

A LETTER FROM BROTHER JOYNER.

(The following letter was written by Rev. N. E. Joyner, to Mr. Frank L. Kerns, who conducts the "Rosebud Corner" of the Baltimore and Richmond Christian Advocate. The "Rosebuds" are children missionary workers in Virginia who contribute largely to the maintenance of our school in Monterey. We reproduce this letter and also one from Sister Joyner, who with her children, is now at Jackson, La., feeling assured that these communications will be read with much interest.)

Monterey, Mexico, Jannary 10, 1914.

Dear Brother Kerns: I am sending you a letter every chance that comes along, thinking each opportunity to send out a letter may be the last for some time. We are cut off from all points of the compass except for a long, circuitous, dangerous trip to Eagle Pass, Texas, with a transfer in a stage coach at some point on the road.

An American leaves to-morrow, and the Consul General, General Hanna, has offered to include this letter in his mail-bag. General Hanna has been exceedingly kind to us and rendered fine service, both in representing the Government and in courteous treatment of everybody who comes in touch with him.

This has been the Week of Prayer for our Mexican congregation, and the attendance has been unusually good and the services interesting. Brother J. B. Cox, Presiding Elder of this district, has been giving his personal attention to the congregation, as he was unable to get out on the district to any extent. I have enjoyed his companionship during the year.

I may not go to the Annual Conference, as it meets at Laredo, and I should not like to take risks of being cut off from Monterey for any length of time. If anything happens, I want to be here to do what I can for our School interests. The local and national conditions are full of possibilities, and even probabilities. Reckoning with the conditions, we have had a successful year, and one that will count for the future usefulness of Laurens Institute. By going steadily ahead amid all the unrest, we will be in a position to make the most of the opportunity that is certain to follow the coming of peace. Professor Leal and the other teachers are working away cheerfully.

I am glad to know that the Rosebuds are praying for our work and its success in these days. I can at least watch while they pray, and later there will come a larger opportunity for broader work through Laurens Institute.

With love and best wishes to you and all the Rosebuds, I am, Sincerely,

N. E. JOYNER.

SISTER JOYNER'S LETTER.

Dear Brother Kerns: I am sure you will be glad to hear from the School in Monterey, that it is still open after having passed through one of the worst battles of the whole revolution.

Having disregarded the advice of the President of the United States, the Mission Board and friends, we were still in Monterey when the rebels made the many-times-threatened attack.

In fact, we felt we were in no special danger, and we knew that leaving meant the closing of the school.

The rebel attack on Monterey, beginning on the 23d of October, lasted continuously for forty-eight hours. During those two terrible days and nights we lived in the basement of "Comfort Cottage," going upstairs only occasionally to see how the battle was going.

Early in the morning of the first day two three-inch cannon shells struck the third story of Laurens Building, demolishing the bath-room. I suppose the building would have been set on fire by the exploding shells, but the pipes were broken by the first shot and the floors flooded with water. As soon as possible Mr. Joyner turned the water off, and later in the day, with some plumber's tools, fastened the pipes.

Nearly a hundred people took refuge under the U. S. Flag in Laurens Institute—Americans, Mexicans, and Chinamen. We talked with the soldiers of both sides, but were molested by neither. We have Laurens boys on both sides.

How terrible is a civil war! !

After going through the frightful experience of having a battle at our door, I was ready to come home with the children; so on the first train, just a month after the battle, Mr. Joyner brought us to the Border, and now I am in my childhood home with my children. Mr. Joyner returned immediately to Monterey, where the school is going on as usual.

We have another Rosebud in our family—Sarah —born two months before the battle.

With love to all the Rosebuds and yourself, I am, Sincerely,

MRS. N. E. JOYNER.

MRS. W. R. RAINEY.

In the New Orleans Advocate of Jan. 3, 1914, appears a brief, though excellent sketch, of Mrs. Lou Elliott Rainey, widow of the late W. R. Rainey, who, for many years was an esteemed member of the North Mississippi Conference. The sketch is by Rev. B. F. Bullard, the pastor of Sister Rainey, and pays a well deserved and appropriate tribute to the life and character of this mother in Israel, "esteemed and loved," as he truly says, "by all who knew her." She passed away from earth to her heavenly home on December 28, 1913, in the home of her son-in-law, Mr. Kemp, whose wife, Mrs. Jodie Kemp, is the youngest daughter of Sister Rainey. The types are in error which say, "her funeral was conducted at Starkville, Miss." The funeral service was held on December 29, in the Methodist Church at Sturgis. Brother Bullard, though suffering at the time with la grippe, held the services in the church, assisted by the writer. After services at the church, the body was laid to rest with a service of song and prayer in the Sturgis Cemetery.

Our saintly, and now ascended, Sister gave her heart to God and became a member of the Methodist Church when twelve years of age. And even in the earlier years of her childhood, she had doubtless by precept and example learned much of Christ, her Savior, her father being a Methodist preacher. Her home had been at Sturgis for many years, and most of her children still living in the town or vicinity, were able to offer their tender ministries to their loving mother during the closing days of her life.

She had past her four score years, and during her long life preserved the even tenor of her way. She kept the faith, adorning her profession of Christ by her pious walk and conversation. Her faith in the Lord Jesus Christ was assuring and loving, enabling her to be faithful in life, and to triumph over the pain and suffering of her last illness, and to leave a bright testimony to her Savior in view of approaching death—a testimony full of comfort to her family and friends. Her children and grandchildren may rise up and call her blessed.

Her husband, Rev. W. R. Rainey, was a preacher of earnest and faithful ministry. He was esteemed and loved and, made many friends among the people where he served. While presiding elder of the district in which he labored, I was an occasional guest in his Christian home. I was frequently associated with him, and learned to appreciate his fine companionable Spirit, and his faithful, earnest work as a gospel minister.

The life and character of our ascended Sister Rainey seemed to grow, with her advancing years, in spiritual beauty and grace, even down to its peaceful and beautiful close:

Precious in the sight of the Lord is the death of his saints. The righteous shall be in everlasting remembrance.

Starkville, Miss. T. C. WIER.

BETTER THAN GOLD.

A gentleman while sitting at the dinner table with his family, had these words said to him by his son, a lad of eleven years: "Father, I have been thinking, if I could have one single wish of mine, what I would choose." "To give you a better chance," said the father, "suppose the allowance be increased to three wishes, what would they be? Be careful, Charley!" He made his choice thoughtfully; first of a good character; second, of good health; and third, of a good education. His father suggested to him that fame, power, riches, and various other things are held in general esteem among men. "I have thought of all that," said he; "but if I have a good character and good health and a good education, I shall be able to earn all the money I really need. Neither fame, power, nor riches, can be of any real advantage to the individual, except he have the higher qualities of head and heart which stand for character and conscience. Health, character, and culture are better than gold. They count for more, both for time and for eternity, than all earthly possessions combined. The fact of their superior value is thus suggested: "Seek first the kingdom of God."—Religious Telescope.

The Home Circle

WHAT THE BIRD SAID.

Little boy so snug and warm,
Safe from all this wintry storm,
By your playroom window-pane,
Peeping at the falling rain,
Though the coldest winds may blow,
All good thoughtful people know
That my voice I never raise
In complaint of stormy days.
Little boy, oh tell me true,
Can the same be said of YOU?

—Infant's Magazine.

MAKES THE BEST OF IT.

The children lived in a little cabin home, and all three of them—Nell, Rob, and Lizzie—were taking a gay "make-believe" ride on an old log. Fido jumped and barked as if he enjoyed the fun as much as anybody.

A gentleman who was passing down the road stopped and laughed at the gay time the children were having.

"Good morning, little folks. That is rather slow riding. Wouldn't you like a horse and carriage?"

"Yes, sir," said Robbie, "but we haven't any, and so we are getting the most fun we can out of what we do have."

Was not that a wise answer? How much pleasanter this world would be if all the little people—and the big ones, too—would stop fretting about things they can not get and make the best of what they have.—Little Ones.

HOW JANE SETTLED IT.

"Oh, mamma! must I save some of my candy for Grace?" said Jane.

"I think a good little sister would."

"But Grace didn't give me any of hers yesterday."

"Didn't she? And how did you like that?"

"I didn't like it at all. And I want to make her not like it, too, because I think she was real mean."

"Dear! dear! And is mamma to have two mean little girls, then?"

Jane looked at her mother, and was quiet a minute; then she ran and threw her arms around her neck and said: "No, no, mamma dear! You shall not have any mean little girl at all. I guess Grace forgot; and I'll go and give her some of my candy now, so she won't ever forget again!"

Her mother smiled. "I think that is the way to make her remember," she said. "And I am so glad I am to have two very kind little girls."—Picture World.

THE STORY ROBERT TOLD.

Nellie M. Leonard, in Zion's Herald.

Aunt Fay pretended to pout. "I am tired of telling all the stories," she said. "I think you might amuse me to-day, Robert."

"All right," agreed Robert promptly.

"Shall I play on your banjo or the piano? Prob'ly it would be most fun to be typewriter for you."

"Oh, no; I don't think that would amuse me. I want you to tell me a story, a real exciting one, you know."

Robert looked puzzled. He climbed up on the divan, folded his small hands, and looked thoughtful. Aunt Fay kept on sewing while she waited to be entertained.

"Listen, auntie!" he began at last. "I know a story. It's an honest, true one, too. Once upon a time—I think it was last Wednesday—mamma and I went to visit Grandma Hooker. We hadn't been to see her for a long time—almost a week, I think.

"Grandpa Hooker is building a big barn, and it was a nice pleasant day, so mamma let me stay out of doors and help him. I pounded nails with a hammer. Then grandma gave me a basket and I filled it with shaving curls. Grandpa says they make good kindling.

"Little Mildred came over to play with me. She lives in the next house, you know. I put some long shaving curls around under her hat. She looked ever so cunning.

"When I was tired of working, Mildred and I played riding horseback. Grandpa fixed two planks on some logs and grandma gave us some twine for reins. We had some fine gallops.

"Then it was dinner-time. You just be patient, Auntie Fay, 'cause my story is going to be exciting pretty soon.

"Grandma cooks the nicest dinners. There were string beans and peas out of grandpa's garden, some baked fish, and potatoes all mashed with butter, and cream and pudding. Oh, the most splendid pudding! You guess, auntie."

"Rice, tapioca, custard, chocolate, suet, grape-nut, cornstarch, plum pudding," guessed Aunt Fay.

Each time Robert shook his head merrily.

"Give it up?" he asked, his eyes twinkling with the fun of their guessing game.

"Give it up," agreed auntie soberly.

"Well, it was Indian pudding, and grandma just piled the whipped cream on top of mine. It was good.

"After dinner, I gave the potato skins to the hens and carried the pea pods to the pigs. Grandma set out a saucer of fish and potato for old Bobby Cat. Then I was going to help grandpa build the barn. But what do you think? The big, cross rooster flew out of his coop. First thing I knew, he struttered right up to me.

"I was wearing my old red coat. Mamma leaves it over to grandma's so I won't spoil my best overcoat. And that rooster hates red coats. He chased Cousin Alma one day when she had it on.

"He flew right at me and began to climb up my coat. He had been scratching in grandpa's sink-drain and his feet were dreadfully dirty. He never stopped to wipe 'em! You just ought to have seen the mud on my coat! I was scared. I thought he might pick my eyes out. So I cried for grandpa to come quick.

"Grandpa kicked him off and put him back in the hen-yard.

"'That old fellow is getting ugly,' said grandpa, 'but never mind. By and by it will be Thanksgiving Day and he'll make a good stew.'

"He's a horrid old rooster, but it seemed too bad to chop his head off and eat him. I said I'd forgive him this time. So I thought I'd talk to him about it. I went close to the wire fence and told him he'd better be a good rooster after this. I told him my Auntie Fay had a little pet hen that would eat right out of my hand, and let me pat her just like Bobby Cat, and she laid an egg most every day.

"It didn't do one bit of good. That old red rooster strutted about, threw his head back and said, 'Cock-a-doodle-doo!' ever so saucy. Then he came against the wire with a bang and snatched off one of my shiny coat buttons.

"After that I kept away from the hen-yard. We always go over to Holbrook and eat Thanksgiving dinner with Grandpa Hooker, and I like chicken pie. How's that for a story, Auntie Fay?"

"Why, that's a lovely story, Robert," smiled auntie. "Next time it will be my turn to tell you one."

"THE SHUT-IN."

We passed through a great canal the other day. Its upper level commanded the loveliest view that a picturesque land could boast, of beautiful villages, spreading meadows, rich farm lands, browsing cattle, busy men and women. It was worth a day's journey to see such a landscape. And it was worth the cost at which the view was revealed. What was the cost?

Our boat had first to enter a deep, dark lock. Then the great doors were closed behind us. We were literally "shut in." When this was securely done, the smaller gates, or sluices, were opened at the other end, and without any sight to us of the operation the higher waters from beyond the other gates began to flow in, down below the surface of our narrow quarters, and we began to rise, almost imperceptibly and as if from an unseen force, until in a few minutes we were on the higher level, passing through the upper gates and looking out upon the beauties of the landscape. Had we the right to murmur because we were shut in for a while?

God shuts in his people sometimes, but it is always that they may be lifted higher and see better things. That sick bed, that affliction, that loss of property which you so much bewailed was but the shutting of the gates that you might be lifted to a loftier level. "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed." Our light afflictions work out for us a far more exceeding weight of glory.—Presbyterian of the South.

BEWARE OF SECRET SINS.

An eagle carrying a serpent in its talons, was bitten to the heart, and fell to the ground. Have you ever seen a man or woman in church fall in the same way? You do not know the secret of the fall, but the omniscient eye of God saw it. That neglect of prayer, that secret dishonesty, that secret tampering with unbelief and error, was the serpent at the heart that brought the eagle down.—Theodore L. Cuyler.

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Editorial

THE PRESENT UNREST IN SOCIETY.

One of the most striking characteristics of this age is the passion for law-making. The Vicksburg (Miss.) Herald is authority for the statement that in 1894 the proceedings of the two Houses of the Mississippi Legislature made a journal of only 1085 pages, but that in 1904 the record made a volume of 1950 pages, while in 1912 it took 3226 pages to chronicle what went on. The present Legislature has been sitting a little more than a month and it is stated that more than 800 bills have been introduced. The idea seems to prevail that all the ills and needs of the body politic can be relieved and a floodtide of prosperity brought in by legislation. Nor is this spirit confined to the secular realm. It is quite as prevalent in the Church. We have in our denomination a considerable number of persons who seem to think that by tearing up and making over everything and tacking on to our system innovations innumerable, they could well-nigh usher in the millennium. But what they would be more likely to do, if they had their way, would be to usher out Southern Methodism, without providing anything that could half way take its place.

We do not mean to say that some legislation is not needed in Church and State. New conditions arise that must be dealt with and our laws, in the light of experience, should be improved and carried further toward perfection as the years pass. But we do not believe that there is any warrant for the revolutionary and socialistic spirit that would tear up the very foundations and multiply our statutes to regulate all the affairs of social and private life. Such a tendency, in our judgment, is unfortunate and bodes no good for the future. Much of the talk that we hear about "progressivism" is the most superficial twaddle. We heard a man of profound mind say a few weeks ago that the cause of the present unrest throughout the world is a weakening of the faith of the people in the great essential truths of Christianity—that belief in God and the teachings of the Bible is the very keystone of the arch that sustains the social order, and that when that is jostled everything else in society is disturbed.

If this be the correct explanation of the widespread disaffection that now prevails against existing authority, manifestly the only thing that can cure it is a genuine revival of religion—a revival that shall reach all classes, from the highest to the lowest, and give to the people everywhere a new consciousness of God and a new faith in his regnancy in human affairs. Undoubtedly what the future of the nations is to be depends largely upon the Church. If she is true to her spiritual mission and faithfully fulfills it in the name of her Lord, she may save the various peoples of the globe from their sins and follies and make possible larger achievements and richer glories in the years to come; but if she, too, loses her vision of the things that are unseen and her touch with God and turns aside to squander her strength upon comparatively unimportant secular matters, it is frightful to think of what may follow. Such is the tremendous responsibility that rests upon the disciples of Christ in this day.

A GRATUITOUS LECTURE.

After congratulating Southern Methodists upon having voted so largely against changing the name of their Church, the Editor of Zion's Herald proceeds to deliver them the following lecture:

"Now it is to be hoped that the Church, having voted in favor of retaining the word "South," the leaders will see to it that that distinctive name is kept prominently before the people of the Southland. On the border there is a great deal of confusion because of the persistency with which certain churches of the Southern branch insist on dropping the word "South" from their bulletins and from other places where announcement is made concerning them, thus deceiving a large number of members of the Methodist Episcopal Church from the North who move to these cities. Let us be honest and open about this entire matter. Our Southern brethren form a great Church, have historic prestige, and have a great work to do. We wish them God-speed. But it is only right and proper that there should be no deception concerning their name. We and they should sail under our own colors. Every now and then we receive letters, as we did only this week, from our pastors along the old Mason and Dixon line, who complain that the Southern Church is recreant at this point. It is heartening to know that the people in the Southern Church, those who really make up that branch of Methodism, are determined that there shall be no confusion in the public mind. The word "South" stands for something and means something, and they do not intend that a few of their misguided leaders shall bring about anything that will deceive in any way, shape, or manner. Now let the leaders themselves live up to the verdict."

It seems to us that this lecture is in rather bad taste. What is the official name of the Northern Methodist Church? The historians who claim to know say that it is "The Methodist Episcopal Church in the United States of America." When the name, "The Methodist Episcopal Church in America," was proposed to the Methodists of the South for adoption, Bishop Neely and others also laid claim to that designation. Do the Northern Methodists claim a monopoly of all the names except that which has the suffix, "South?" If they, at their pleasure, may drop from their official title the words, "In the United States of America" or substitute one of two or three other names, why should the Southern Methodists be taken complaining to task if, peradventure, they do not always use the full name of their denomination? Especially is the insinuation that our preachers are given to doing this with design very much out of place in a religious journal that aspires to move upon a high plane, unless some proof in support of this implied allegation can be adduced. We respectfully suggest to our contemporary that it might help to clear up any confusion that may exist along the border if the Northern brethren would use in all their literature and chisel or place in placards upon all their buildings the full name of their Church, including the words, "In the United States of America." If they will do this, we venture to predict that no Southern Methodist will ever trespass upon their title.

THE MASTER'S METHOD.

Ex-Governor Frank J. Hanly, of Indiana, in his superb little volume entitled "My Lord and Savior Jesus Christ," makes the following reference to our Lord's method of reaching men: "He understood every human passion and could have played at will upon them all. But he appealed only to the angels of our better nature. The baser keys he would not touch. Prejudice and hate, selfishness and avarice, pride and desire for place and power were beneath his use. But charity and compassion, justice and mercy, tenderness and courage, faith and hope are constellated in the very firmament of every utterance."

How suggestive are these words. They show the uniqueness of Jesus—the infinite distance between his methods and those of the political agitators of the race. And alas! we fear that they also disclose the fearful extent to which the Church has wandered away from the high standards of her great Founder. We talk about honors and salaries and distinctions in the Church as if they were things to be eagerly sought and sometimes, too, we appeal to the pride of men to induce them to become members of our congregations. But such a spirit is of the world, and is unworthy of those who claim to be the disciples of Jesus. True Christianity appeals only to the good in man—it seeks him in the higher altitudes of his being. It is because they move them by exciting the baser motives that spurious religions and a lowered Christianity cannot uplift and save the people. Let us be followers of Christ in our methods of work, and we shall not fail.

CONFUCIANISM OFFICIALLY RECOGNIZED IN CHINA.

A dispatch from Peking on January 29 stated that the Administrative Council which took the place of the Chinese Parliament had passed a bill which was in effect a recognition of Confucianism as the official religion of the so-called Republic. This measure is said to have been submitted to that body by President Yuan Shi Kai himself. This action is to be regretted, but we scarcely think that it will exert any great influence against the cause of Christianity. The truth is, China is yet a heathen and semi-civilized nation. Thousands of persons are being cruelly put to death, and the country is a democracy only in name. Indeed, the people can not really be said to be fit for self-government. We think that Christian speakers and writers have overestimated the influence of Christianity in bringing about the recent overthrow of the Chinese monarchy, though doubtless it was a contributing cause. Contact with the Western nations and increasing enlightenment were perhaps the forces that did most to fan the fires of the late rebellion into a flame, but all in the Western hemisphere is not Christian by any means. The Church will continue to find an open door and probably her largest opportunity among the hundreds of millions of China; but the leaven of Christianity will have to sink far deeper and spread far wider before that vast commonwealth can in any true sense be called a Christian one. We think that over-claiming is one of the dangers to the missionary cause in this day. If this is done, when the true status of affairs is discovered the reaction is liable to prove depressing and hurtful. Exaggeration even in the interest of good things is not wise.

A HAPPY SUGGESTION.

Mr. C. L. Harrell, Professor of Physics and Astronomy in Millsaps College, favored us with an interesting account of the recent fire on the campus of that institution which we are not printing because we had in type a letter from Dr. Watkins concerning the same regrettable occurrence when it came. Prof. Harrell, however, in concluding his communication makes a suggestion which we are glad to give a place in our columns. He says: "Why not name the new building that we shall erect to take the place of the old structure, "Murrah Hall," and thus honor the first President who labored long and faithfully for the upbuilding of the institution? As President of the Alumni Association, I make the above suggestion, and I believe that every alumnus and former student will endorse it."

We are not included in the list of the alumni of Millsaps, but we like this proposal. Bishop Murrah's wise and tactful administration of the affairs of the College in the early years of its history contributed more largely to the making of the institution than many realize, and the splendid service which he has rendered well deserves this recognition. The truth is, for safe and judicious leadership, as well as for purity of character and high-mindedness, our Mississippi Bishop has no superior in the Church. By all means, let us have on our beautiful campus a "Murrah Hall or Building."

PERSONAL AND OTHER NOTES.

Rev. J. W. Ward, of Rosedale, Miss., in a business note to our office, says: "We are delighted with our new home. The work begins well and the indications point to a successful year."

The Club composed of the wives of Methodist ministers in New Orleans will meet with Mrs. R. H. Harper at 734 Nashville Avenue on Friday, February 13, at which time the newly elected President, Mrs. John D. Sutton will preside.

The membership of Parker Memorial Church gave a reception to their new pastor and his wife, Rev. and Mrs. R. H. Harper, on Tuesday evening, Jan. 27. Brother and Sister Harper have taken a fine hold at Parker Memorial. Our Methodist polity is as wise and efficient as ever.

The January meeting of the New Orleans District Sunday School Union, held at Rayne Memorial Church, was the most successful and best attended session of the new organization. It holds much promise for the future. The next meeting will be at Parker Memorial on April 21.

In renewing his own subscription to the Advocate, Brother H. D. Chaney, of Rosedale, Miss., added $1.50 to send our paper for a year to the King's Daughters' Home at that place. It is characteristic of this noble-hearted layman thus to think of others. A truer and worthier man or a more loyal Methodist can nowhere be found.

Brother T. M. Babington, of Franklinton, La., forwarded to our office 3 subscriptions on January 27. This is the second list that he has sent in since the Annual Conference. We greatly appreciate the kindness of this well-known layman, who is a tower of strength to our Church in his community.

Rev. A. M. Bennett, of the Longtown Circuit, continues to bring us under obligations to him for good work done in behalf of the Advocate. In the two weeks preceding January 29 he sent in 30 subscriptions. We pray that our paper may carry a weekly blessing into every home into which he has been instrumental in sending it, and that it may effectively re-enforce him in all his work.

Persons desiring to communicate with Rev. N. E. Joyner may probably reach him by addressing him at Monterey, N. L., Mexico, and also writing upon

the envelope "in care United States Vice Consul Blacker, Eagle Pass, Texas; please forward to Consul General Hanna."

Rev. J. B. Andrews, of Siloam Springs, Ark., will begin a revival campaign at Starkville, Miss., on Feb. 22.

Dr. E. B. Partin, of Chunky, Miss., says: "The Chunky Circuit is on the up grade, we think, and we look for a good year under the leadership of our new pastor, Rev. A. S. Byrd."

Bishop W. B. Murrah is expected to spend a Sunday with Rev. W. H. Saunders, our pastor on the Fernwood (Miss.) charge, and dedicate our new church at Kokomo in the early spring.

Rev. A. H. Parker, of Colfax, La., says: "Everything is moving along nicely in this charge. At our first quarterly conference this work was formed into a half station. The two preaching points are Colfax and Montgomery."

A letter from our long-time friend, Rev. J. M. Wyatt of Ackerman, Miss., which was received on Jan. 27, brought us a nice club of subscribers and some kindly words which we shall not soon forget. It is needless to say that his work is progressing favorably.

Rev. W. A. Hays, of Decatur, Miss., reports that he has been given a cordial reception by the people of his charge, and that he considers the prospects encouraging. He has already sent us several subscriptions to the Advocate, for which he has our hearty thanks.

Deemer, Miss., which is under the pastoral supervision of Rev. W. J. Ferguson, has been powerfully stirred by a revival conducted by Rev. Dan E. Kelly. The Church was wonderfully awakened, and up to January 29, with the meeting still in progress, there had been 119 accessions to its membership.

We are indebted to the following brethren, to whom acknowledgment has not elsewhere been made, for having sent in two or more subscriptions to the Advocate within the past few days: Rev. W. W. Bruner, Wall Hill, Miss., 5; Rev. A. S. Raper, Courtland, Miss., 3; Rev. John G. Sloan, Dubach, La., 7.

Rev. A. J. Henry, of Tishomingo, Miss., has entered hopefully upon the work of the new year, and he finds much to do. He will include in the list of things which he seeks to accomplish a more extensive circulation of the Advocate among his people. We pray that he may have success in carrying forward all the work of the Church.

Brother R. M. Weaver, of Corinth, Miss., sent us a few days since greetings from New York, along with a program of the services of the Fifth Avenue Presbyterian Church for January 25 and a neat calendar with superb quotations from distinguished men on every leaf. We are grateful for these kindly remembrances.

We acknowledge the reception of an invitation to a series of devotional talks on the "Spiritual Life" which were given by Rev. J. Gregory Mantle, of London, in Wesley Hall at Vanderbilt University, January 26 to February 1. The general theme discussed by this distinguished minister was, "The Christian and the Holy Spirit."

"Every department of our church work is full of promise." So writes Rev. J. C. Park, of Tupelo, Miss., in a business note to our office. Brother Park is serving the banner charge of the North Mississippi Conference, and we dare say this splendid appointment will go forward to still larger things under his guiding hand.

From the Mize (Miss.) Record of Jan. 29 we take the following: "Rev. A. W. O'Bryant, of the Taylorsville Circuit, was in town Monday. He stated that he is the pastor of ten churches this year and travels something over 100 miles on the round to reach them all." From this it would seem that he is in the noble succession of the pioneers of Methodism.

Under date of January 26, Rev. B. P. Fullilove, of Rienzi, Miss., wrote as follows: "Our Rienzi people gave us a light 'pounding' last Thursday. Our first quarterly conference was held here today. A very good start in the work was made. We are expecting a successful year. I am sending you still another subscription. Like Dr. S. A. Steel's Yankees, I expect to 'keep 'em 'a-comin'"

We take off our hat to Rev. T. L. Porter, who gave us 5 new subscribers from the Eureka charge (North Miss.) a few days since. Of his new field, Brother Porter says: "I think that our work has begun auspiciously and I am hopeful of a great year. The people received us kindly, and they seem to appreciate my efforts and are showing a disposition to co-operate in the Master's service."

Rev. J. I. Hoffpauir, presiding elder of the Lafayette District (La. Conf.), writes: "Please state that the district stewards of the Lafayette District will meet at Lafayette on February 18 at 11 a.m. Rev. W. W. Drake, the Conference Missionary Secretary, will be with us and conduct a missionary institute. All the pastors in the district will please attend if possible. We expect every district steward to be present."

Brother J. W. Faulk, of Sibley, La., gives us a fine club of subscribers from his charge and writes as follows: "My work is moving along nicely. The people received me well and a few days since gave me a pounding. We are planning some aggressive work, which we hope to consummate by Conference. We had a severe fight with a blind tiger last year, but were victorious in the struggle. The indications generally are promising in this field."

A short time ago there was received at this office an order for a Prayer Calendar from Janice, Miss. The order was forwarded to Mrs. Harrell, who, being out of the calendars, wrote for more, sending in this order also, asking that it be sent direct to Janice. Through some mistake it was sent instead to Mrs. Harrell, who has lost the letter containing the person's name. If the lady who ordered the calendar will kindly send her name to Mrs. R. F. Harrell, Centreville, Miss., it will be mailed to her at once.

Rev. J. J. Baird, of Brooksville, Miss., writes: "The indications here point to a good year. Ten members have been received up to the present time. A substantial increase was made in the pastor's salary at the first quarterly conference, and the charge seems determined to surpass even the good record made last year." Brother Baird will be the host of the Columbus District Conference this year, and we thank him for a kindly invitation to attend.

Of Church matters at Starkville, Miss., Dr. T. C. Wier reports as follows: "Rev. T. H. Lipscomb's congregation are delighted with his return to them as pastor. He has entered heartily upon the work of the Conference year. The new parsonage is going up rapidly and will be a joy to the church, and especially so to the pastor and his family. A Sunday school annex is also being built and will soon be ready for use. It will be a great convenience in the work of our growing Sunday school."

In a business communication to the Advocate, Rev. W. N. Thomas, of Daleville, Miss., refers as follows to the outlook in his charge: "The prospect here is encouraging. We have entered upon the new year with a renewed determination to do better work and to try to bring more souls into the kingdom." It is well to aspire to greater efficiency in the Master's service. The man who is satisfied with his past or present achievements is not possessed of the zeal and widening vision that he ought to have.

Rev. W. H. Mattison, the new pastor of the only C. M. E. Church in the city of New Orleans, called at the Methodist Preachers' Meeting not long ago. He produced fine credentials and recommendations, asked the co-operation of the brethren as far as possible, stated that his church was sadly in need of repair, and asked for a subscription. Practically all of the preachers contributed something, and several promised to send him a list of laymen in their churches for him to call upon in the interest of his work.

We stated in our last issue that the First Methodist Church of New Orleans had received 38 members since Conference. The number that has come in is now 48. All the indications point to a fruitful year for this active congregation, which is the "down-town church" of our Crescent City Methodism. It is the nearest of all our houses of worship to the great hotels of New Orleans, and hence it occupies a position of strategic importance. Both the opportunities and responsibilities of this flock are very great.

In forwarding us a club of 5 subscribers, Rev. J. T. Abney, of Morton, Miss., makes the following reference to his work: "We were very cordially received on our return to the Morton and Pelahatchie charge. Many kindnesses have been shown us. The people remembered us with quite a supply of substantial things during the Christmas season and since, which we are continuing to enjoy. Our first quarterly conference has been held, and we feel that a good start has been made on the work of the new year."

Dr. J. T. Sawyer wishes the brethren—the pastors in both Louisiana and Mississippi—to remember that he is ready to preach for them or hold meetings with them during the coming spring, summer and fall. He held revival meetings and preached frequently last year, with considerable success. His address is 5655 Hawthorne Avenue, Lake View, New Orleans. Write the Doctor and send him a call, fixing the date that will be best for your charge. He is an able expositor of the Word, and will render you excellent service.

Rev. Charles E. Downer, who was returned by Bishop Candler to the Buford (Miss.) charge has completed his first round of six appointments and states that the conditions present a fair prospect for a good year's work. Brother Downer secured 50 subscriptions to the Advocate last year, and announces that it is his purpose to continue to present its claims to his people. We are grateful for the fine service that he has rendered the Conference organ, and we pray that God may crown all his efforts to extend the Master's kingdom with a large measure of success.

Rev. John D. Ellis favors us with the following note concerning his work at Woodville, Miss.: "My reception by the people here has been cordial, splendid, and characteristic. A better people and more delightful pastorate cannot be found. Congregations have been good and are increasing each Sabbath. The Sunday school and prayer meeting are growing in attendance and interest, and the Epworth League of 40 members is on a boom. The finances are well up. Our house of worship will be remodeled and repaired in a few days. The money for this is in hand, and the committee is at work. The outlook for success along all lines is bright."

Referring in a letter to the Editor to the destruction by fire of the Main Building at Millsaps College, Major R. W. Millsaps says: "I did not know how much affection I had for it until it was lost to us. But this is the way things go in life, and there is nothing left for us to do but to go forward and rebuild." The Methodists of Mississippi will not fail to rally to the assistance of this splendid institution which has done so much for the Church in their State, in this hour of need and opportunity.

One of the growing young laymen of Southern Methodism is Mr. W. A. McKennon of Shreveport, La. He is the resourceful superintendent of the great Sunday school of our First Church in that city, and his wise leadership has had much to do with bringing it to its present high state of excellence. We are also informed that his influence contributed largely to the erection of the magnificent new house of worship now occupied by our First Church congregation. Brother McKennon is one of the delegates from Louisiana to the next General Conference.

Rev. J. Loyd Decell, of Waynesboro, Miss., sends us the following notice: "Last night, January 28, 1914, at 8:30 o'clock at the home of the bride's mother, Sister Eliza J. Davis, in Waynesboro, Miss., it was my happy privilege to perform the marriage ceremony of Rev. C. C. Evans and Mrs. Josie D. Childress. Sister Childress was a loyal and active member of our Waynesboro Methodist Church, and is of noble Christian and loyal Methodist parentage. She represents one of the prominent families of this section of the State. Brother Evans, who is now the pastor of the Second Avenue Church of Laurel, with his honored record in the Mississippi Conference, needs no commendation to the Advocate's readers. May the Heavenly Father's blessings attend their ministry."

We acknowledge the reception of a copy of a neatly printed communication and statement which has been prepared and sent out by Brother E. W. Reid, of Magnolia, Miss., who is the Agent for the Mississippi Methodist Orphanage in the Brookhaven District. The work for this noble institution is thoroughly systematized in the territory over which Brother Reid has supervision, a monthly assessment having been placed on every charge in it. The district gave to the Home last year in monthly payments $1996.15, and on Work Day, $883.28. The banner charge was Fernwood, which paid in monthly installments $750.87, and on Work Day, $255.87. We dare say that if the work in all the other districts in Mississippi were as well looked after as it is in the Brookhaven district, Brother Williams would have little to worry him financially.

Rev. J. S. Duke, of Bellefontaine, Miss., writes: "This charge has been changed around considerably under the Methodist plan of taking care of all congregations, but I think it may stay as it now is for some time to come. I serve a fine people and there are great opportunities here in every way. All things seem to point to a great year, and I mean to do my part to make this a verity. Bellefontaine is now in the Durant District, and Brother Shipman made a fine impression when he held his quarterly conferences up this way. I went with him out to Slate Springs and enjoyed the trip immensely. He conducts business admirably, and his preaching is of a high order, and unlike the traditional elder, he does not use the same sermon for the whole round of conferences. Rev. J. T. McCafferty is in high favor with his people at Eupora and things are going on there all the time. Prof. Boyd Campbell is the efficient Sunday school superintendent at that place, but he is a layman who can work in any capacity."

Rev. J. F. Foster was in New Orleans last week and spent some time in the Advocate office looking after the work of getting out the Louisiana Conference Minutes. Brother Foster spoke most optimistically of his work at Amite City, La. He stated that his congregations have been large; that the stewards are active and given to standing loyally by the pastor, and that the Woman's Missionary Society has taken on new life and is now meeting twice a month instead of once a month as heretofore. A mission study class has been organized among the members of this Society, and the Week of Prayer is being observed this week, one of the mission fields being studied each evening. The Presbyterians are participating in these services. Brother Foster is especially pleased with the mid-week Bible Study Class which he has lately organized. He had 53 present at the last meeting, and of these 25 were men, including two judges and two doctors. He hopes to have 70 present at the next meeting.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

THOMAS J. COKER was born in Crenshaw County, Alabama, 72 years ago; and died near Adams Church, on Dec. 12, 1913. He served three years in the Civil War. Enlisting in the 22d Alabama Regiment, he was later transferred to the Virginia army, and served under Gen. R. E. Lee. He came to Mississippi at the close of the war. He was converted and joined the Methodist Episcopal Church, South, in the year 1867, and was an humble, quiet follower of his blessed Savior. Those who came in contact with him, took knowledge of him, that he had been with Jesus. His devoted, and heart-broken daughter, Miss Inez, writes us that her father, had family prayers as far back as she could remember and up to the time of his death. He had no fear of death, and at the last requested his loved ones to meet him in heaven. He was first married in 1867. God blessed this union with three sons. His first wife died in July, 1873. He then married Mary Elizabeth Stevens in 1875, and to them were born ten sons and one daughter. The three older sons, his wife, and seven of the younger sons and the daughter remain to mourn their great loss. His former pastor,

J. S. PARKER.

CALVIN MILTON COX, one of the knightliest and truest Christian gentlemen it has been my fortune to know, passed away at his home in Aberdeen, December 29, 1913. A devoted member of the Methodist Church, almost always in his place at Sunday school and almost always in his pew twice on Sundays, he was generally looked upon as one of the best examples of what the religion of Christ can do for a human soul. In business he was diligent and efficient to a marked degree, painstakingly accurate in his accounts and rigidly truthful in his representations. Socially he was genial and kindly; no pressure of time or hurry could keep him from a cheery salutation—one always felt better for meeting him on the street. Forty-seven years old, he seemed in the very prime of life, promising the most useful service for many years. Most happily married, and with a beautiful family growing up about him, life would seem most alluring. But we must leave mysteries too deep for our ken to that all-wise and infinitely-loving Being, our blessed God. By and by we shall understand; meanwhile we crave His comfort and the peace which only He can give.

I. D. BORDERS.

MEMORIAL RESOLUTIONS.

(Adopted by the Sunday School of Labranch Street Methodist Church, McComb, Miss.)

Whereas, The Junior Philathia Class of LaBranch Street Methodist Church, McComb, has been called to mourn the departure of one of its members in the person of Eddie Joe Middleton; therefore be it Resolved by said Class and Sunday School:

1. That in the death of Eddie Joe, the Class and Sunday school has lost a quiet, modest, sweet Christian girl, the Church a consistant member, and her home an affectionate daughter and sister.

2. That while we mourn her passing away, we sorrow not as those who have no hope, for we hope to meet her again when the battles of life are all over and the victories all won.

3. That we extend to the bereaved family our tender sympathy in their sorrow, making their sorrow and grief ours, and we commend to them and all others the sweet, modest disposition of Eddie Joe, and her patient submission as was demonstrated during her illness which continued for several months during which she never murmured nor complained.

4. That these resolutions be read in open Sunday school, that a copy be given the bereaved family, and a copy furnished the New Orleans Christian Advocate and each of the town papers for publication.

Signed: Mrs. F. B. Ormond (teacher), Fannie McGee, Nellie Wardlaw, committee.

RESOLUTIONS OF APPRECIATION.

Whereas, we have learned with profound regret that Mrs. A. E. Wyatt, our faithful and efficient Conference Second Vice President, has removed from Natchez, Miss., to Detroit, Mich., and has severed her connection with the "Petal Beacon Lights;" and

Whereas, we feel a sense of loss and bereavement as we face the coming year and years without her wise judgment and her guiding hand; therefore, be it

Resolved: 1. That we, the members of the "Petal Beacon Lights," extend to Mrs. Wyatt our love and sincere appreciation of her untiring efforts in our behalf and her devotion to our work.

2. That a copy of these resolutions be sent to Mrs. Wyatt, and a copy be placed upon the minutes of our Society.

Signed: Era Alimon, Ethel Crawford, Willie D. Hearst, Committee.

IN MEMORIAM.

Mabel Cornelia Vaiden, eldest daughter of the late Walter M. and Mrs. C. C. Myers, of Byhalia, Miss., was born Aug. 17, 1890; joined the M. E. Church, South, in 1906; was married to Clifton F. Vaiden, Dec. 22, 1909; and died at her home near Lewisburg, Miss., Jan. 20, 1914. On January 11, while engaged in her household duties, this noble young woman was taken with congestion; and after twelve days of suffering, all the efforts of medical skill and attention of loved ones, failed. The Angel of Death put forth his hand; and "She made no sign; she gave no token, that her dying hour had come, but the Angels knew, for God had spoken, and gently the silver cord was broken, and softly they bore her home;" and we must live in hope of the resurrection morn.

Mabel was of that high type of Christian womanhood that ever bloomed into a sweet genial spirit of love, because she loved her church, and the performance of Christian duty, loved her home and did all in her power to make home happy and pleasant. She loved her family and her friends which were many. Every one who knew her, only knew to love her. She leaves a heart-broken husband, a little boy three years of age, a fond mother, two sisters, and four brothers, to mourn their loss. But dear ones, weep not, the Hand that has plucked this rose of young womanhood from our midst and left the little bud to bloom alone hath need of bright spirits in His Kingdom; and by and by, one by one, we will be permitted to see how beautifully she blooms in Glory; and the loving ties that have been so suddenly severed will be reunited. Then we will know as we are known. God the Father doeth all things well. Impressive funeral services were conducted by Rev. L. A. McKeown, after which we laid her to rest in Fountain-Head Cemetery.

ONE WHO LOVED HER.

MARRIED.

At the home of the bride's parents, Greenwood, La., on Dec. 24, 1913, Mr. W. T. AUSTIN, to Miss MARGARET McCLURG, Rev. A. H. Parker, officiating.

At the parsonage, Jan. 14, 1914, at Coifax, La., Mr. J. RIDDER, to Miss ERMA KING, by Rev. A. H. Parker.

At the courthouse, Jan. 27, 1914, Mr. J. B. BINOG to Miss DORA TANIS, Rev. A. H. Parker, officiating.

Pangs From the Field

Cockrum, Miss.

We were cordially received for this, our fourth year, and things are moving along nicely. We have a fine Sunday school here at Cockrum, the best since I have been here. We had 60 present last Sunday. We have fine prayer meetings—50 to 60 out each Friday night, and a fine teacher-training class every Sunday afternoon. Last year we were able to carry up to Conference a clean sheet; everything was in full, and this year we have an increase in Conference collections of about $50. We are praying that this year may be the best of the quadrennium. We want a more spiritual people, and we feel that then the finances will be in full. We have had our first quarterly conference. I think we have a great and good man as our presiding elder. He preached us two fine sermons and in both stressed the importance of the Church caring for the children. We all love the Advocate and read it closely. Wishing you all a prosperous year in the office, I am your brother,
—R. I. Collins.

Booneville (Miss.) Circuit.

I think that we made a good start for a good year in this field. We have a good country, good people and fine roads, conditions are prosperous—hog and hominy everywhere, and everybody cheerful and hopeful. Our quarterly conference, the first held in the district for the year, has come and gone. Though so early, Brother Mitchell, our presiding elder, said that we had the best financial report he has heard made at a first quarterly conference for years. The people seem to be taking a new start with a higher conception of Christian duty and obligation. We have just finished re-papering Blythe's Chapel and have installed a new coal heater. Our Sunday school interest is good, two of our schools are "evergreen." I have visited 90 homes up to date and I am not yet half around. I have never felt a greater need of (the assistant pastor) the Advocate. No pastor can succeed without it, and without it an official of the Church is disqualified and ought to be ashamed of himself. I am sure the Advocate was never better. The Lord bless the managers!
—W. A. Bowlin, P. C.

Hermanville, Miss.

Dear Dr. Meek: The first session of our quarterly conference for the Hermanville charge convened here today, and was well attended. Nearly all of our official board were in attendance and every officer manifested a determination to stand more courageously by the church than ever before. Despite the fact that nearly every family has moved away from one of our best churches on the charge, and that many others have moved away from the charge since Conference, and that half of our town was destroyed by fire, many of our best paying people losing thousands of dollars in the same, the assessment for the preacher in charge was raised much above that of last year. Brother Adams came to us on Sunday, Jan. 25, and preached for us twice, both sermons being very much enjoyed by a large congregation, many of those present saying that they were the best sermons they ever heard Dr. Adams preach. His able sermons, efficient leadership and strong appeals to the official board to stand by the Church of God and render unto God what is due him, in the face of all their calamities, was largely the cause of a new determination on the part of the officials to pay more and do better by the church this year than ever before. This is a fine people, up here—none better in the world, in my opinion, and if you will visit our little city and preach for us some time, you will find that I have not exaggerated when I say this.—G. G. Yeager.

Carriere, Miss.

Dear Dr. Meek: There is a homesick feeling which creeps over me occasionally, when I think of the dear, good people on the Vancleave charge. It was like parting with our own loved ones to tell some of those people good-bye. Those were four of the happiest years of my ministerial life and I shall never forget them. Brother Blackwell is serving some of the best people in the Mississippi Conference; may he have a great year! We are comfortably situated here at Carriere. We were cordially received by the good people. They had a good dinner ready for us when we arrived. They gave us a liberal "pounding," and we have been receiving good things ever since. The Lord is certainly gracious unto us. We find that our brother, H. P. Lewis, Jr., is held in the highest esteem by the people of this country. He has done a great work for Christ and Methodism here. We are trying to take up the work where he left off and move upward. Brother M. Green, our Sunday school superintendent at Picayune, is an untiring worker; he and his good wife have the work of the Lord at heart. We find a good friend and helper in Brother Woodward also, the superintendent at Carriere. With these strong men to back us up with their prayers and support, with the sympathy and friendship of all the people on this charge, with the love and prayers of a dear father (who is now waiting for the signal to come up higher); with the memory of the sweetest and best mother that ever lived, and with the love of a companion who knows how to be a wife and mother, how can I fail? We must succeed.

Brother Meek, will you permit me to say this one thing?—

If the women who have been in Jackson for the past few days clamoring for "Woman Suffrage" had been in their respective homes, erecting family altars, praying for their children day and night for the past few years, what a country we would have to-day! May the mothers of our country become more consecrated to their Lord, and to their homes.—Jas. M. Lewis.

DID YOU HAVE A GIVING CHRISTMAS?

Sunday schools and churches that have tried the plan of a "Giving Christmas" this year can help others by passing on the account of the way this idea was worked out. A description of your Giving Christmas, including the strong and weak points, will be of value to others in planning for next year. Please pass on the results of your experience by writing an account of the celebration to the Missionary Education Movement, 156 Fifth Avenue, New York City.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

On Sunday night, Feb. 1, the Earnest Workers Class of teen-age boys are to have charge of the preaching service at Kentwood. They are to furnish the ushers and special music for the occasion, and the pastor will preach them a special sermon. This is a large class and their charter of organization has just been received.

Mr. W. S. Holmes has, as a feature in his Sunday school program at Baton Rouge, First Church, a "fellowship service" of about five minutes just before the recitation of the lessons, at which time strangers are introduced, guests greeted, and a general fraternal spirit developed. Nowhere else have we seen this feature on a Sunday school program, but we commend it as being worth while.

Since the beginning of the year the Sunday school at Kentwood has been re-graded and two new classes made—one a primary, taught by Mrs. J. B. Magee, and the other a Junior boys' class, taught by Mr. Ellison Carruth. Fifty new song books have been ordered, and also graded literature for the primaries, and some Adult Students for the adult classes. The attendance in the meantime has been much increased and plans are being matured to add needed classrooms.

Rev. W. W. Holmes, the pastor, corrects a recent report that we sent in to the Advocate to the effect that the Jonesboro Sunday school was the only one in the Ruston District where the enrollment was larger than the church membership, informing us that the Ruston church reported to the Annual Conference 804 Sunday school scholars as against a church membership of 575. We are glad to be thus corrected, and congratulate the Ruston leaders on this fine showing. Our report was based on the judgment of the Jonesboro pastor at that time, and not from an examination of the Minutes.

For some time the writer has had the conviction that much good could be gained in church social get-together meetings with a banquet feature, and at several points last year as Sunday School Field Secretary he tried to mature plans for such meetings, but in every case, we believe, our plans failed to come to fruition. At the beginning of this year we determined to try the theory out in our own pastoral charge, and our people from the first fell heartily in with the plan, and our success was beyond our most sanguine expectations. We have at different times attended banquets with high dignitaries of the Church and Sunday school world, but have never been a part of a gathering where the fellowship was happier or the occasion more profitable in attaining the end in view. As we had no suitable room in the church for such a meeting, we secured the most popular hall in town, which was furnished us gratis. The women of the Missionary Society served a splendid lunch, and our own orchestra consisting of organ, cornet, violin, and flute, furnished instrumental music, and the choir rendered various selections of vocal music, including some well rendered songs by a quartette of young men. Addresses were made by representatives of the Sunday school, the Epworth League, the Woman's Missionary Society, the choir, and the official Board, thus including all the organizations of the church, Rev. H. W. Bowman, our presiding elder, who was our guest of honor, also made an address on "The Church in Action." Rev. J. F. Foster, a neighboring pastor, was also present and brought an appreciated greeting from Amite. With our people at Kentwood the value of such meetings is no longer a matter of speculation, and when the church enters heartily into them they can be arranged and carried forward without much labor or expense, and will aid greatly in getting the people together socially and in re-enlisting some who have fallen by the wayside through indifference.

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox.

The Sunday school at Madison is doing the best work it has done in years. The attendance is increasing all the time. Last Sunday 99 were present, that is very, very good. They are talking of organizing the Bible Classes. At Pocahontas new life has entered into the school. The attendance is better, the interest deep, and the work is good. They have a Young Men's Class. Rev. W. A. Terry is pastor at both the above places, hence the work.

Three things to do in teacher-training:

(1) Let a class of young people be organized in the Sunday school to take the Teacher-training Course at the Sunday school hour, using the Legion of Honor Course: This trains future teachers.

(2) Enlist the teachers of the Sunday school in a week night Training Class; or, if not enough can be interested for this, get some, at least, to take the Course at home or by correspondence. This trains present teachers.

(3) Persuade some man or woman to enroll in the individual, or home study Course for the Teacher-training Class teacher. This trains a teacher for the Training Class.

Something else we can do:

Have a good up-to-date Sunday school Library. It need not be so expensive, but should contain books that children and boys and girls like to read. They enter the reading period at about eight years of age, and they are going to read something. We should be just as careful about the books they read as we are of the company they keep. If it is hurtful for them to keep trashy and indecent company, then they should not read indecent books.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"What nobler ambition can a strong, healthly man have than to take Jesus Christ as his supreme ideal and grow into it? Such an all-absorbing, all-dominant purpose will transform any life and cleanse it of dross."

Here is a list of books for Bible Classes of girls well worth consideration: "Out of Doors in the Bible," Cutler; "Jesus, the Man of Galilee," Slack; "Women of Ancient Israel," Adams; "Young Working Girls," Woods; "The Girl and her Religion," Margaret Slattery.

Superintendent W. A. Boone, of Pontotoc, has 130 pupils in his progressive Sunday school, several organized classes, and 29 on the Cradle Roll, which is fine. The school is graded and has an irregular Workers' Council. Near the good town of Pontotoc, there is a school of 25 out of 50 church members, with fine possibilities for organization.

The Galloway Memorial Class, of the First Methodist Church of Corinth has a great record for the last six months, as follows: 65 members, flowers sent to sick, 55 times; trays sent to sick, 56; visits to sick and strangers, 391; collections, $39.61; new members, 3; Home Department, 18; honorary members, 14. They have contributed $25 to missions, $100 to the local parsonage; and have given to many other charitable causes besides. Hon. Frank Worsham is the capable teacher, and the new officers are Mrs. Blakemore, president; Mrs. Sigman and Mrs. Patrick, vice presidents; Mrs. Thompson, secretary; and Mrs. George Taylor, treasurer. This class of busy mothers sets a fine example in attendance and punctuality.

Dr. John Y. Murry, who for 25 years has been the honored and revered President of the Tippah County Sunday School Association, for many years the Superintendent of the Ripley Sunday school, and for many years a member of the North Mississippi Conference Sunday School Board, had a serious accident some two or three months ago; but his numerous friends are delighted to know that he is able to sit up, and that his Tippah County friends have presented him with a lovely table furnishing every possible convenience in eating and other kinds of service, and that he can have it placed by his bed or chair and enjoy its comforts. This is only a small token of the esteem felt for this great and good man, whose life has been a benediction to all it has touched.

Prof. A. B. Campbell, of Eupora, is not only superintendent of the public school at that place, but of a fine Sunday school as well. He has re-organized the Teachers' Meeting, thereby doing a helpful service to every teacher and pupil in his school. A Junior Boy Scouts' Class has been formed out of the too large original class; the fourth Sunday has been set aside as Missionary Sunday, and Miss Willingham's Class has contributed the new assistant secretary for the Sunday school, proving as usual, that the organized Adult Class of men or women is the best bank account that any school could have. This class will assume the support of a missionary in China. The secretary's book is unique and interesting. The Cradle Roll and Home Department have both been reorganized. Mr. I. W. Cooper, a valued member of the Sunday School Board, has charge of the visitors' department in the Morris Class, and had six to his account on a recent Sunday. He has gotten out attractive cards and a roll for these "strangers within the gates," who are to receive this hearty Christian hospitality. Who can even begin to measure the results?

"It is a fine thing for a friendship to know when to be silent."

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—First Round.

Hickory and Meehan, at H., Fri.....Feb. 6,
Chunky, at C., Sat., Sun...Feb. 7, 8
Lowin, at L., Fri.....Feb. 13,
Bay Springs, at B. S., Sat. and Sun.....Feb. 14. 15
Homewood, at H., Fri.....Feb. 20,
Trenton, at T., Sat. and Sun.....Feb. 21, 22
Rose Hill, at Homewood, Sat. and Sun.....Feb. 28, Mar. 1
Newton and Montrose, at M., Sun. and Mon.....Mar. 7, 8
Shiloh, at S., Sat. and Sun..Mar. 14, 15
McDonald, at Neshoba, Thurs.....Mar. 19,
Philadelphia, Thurs. p.m...Mar. 19,
Philadelphia Cir., at Sandtown, Fri.....Mar. 20,
Choctaw Mission, at Phillips C.....Mar. 21, 22
Carthage, at Singleton....Mar. 28, 29
Walnut Grove, at W. G., Mon.....Mar. 30,

H. WALTER FEATHERSTUN, P. E
Newton, Miss.

Hattiesburg Dist.—First Round.

Broad St.....Feb. 8, 9
Court St.....Feb. 8, 10
Main St.....Feb. 12,
Williamsburg.....Feb. 14, 15
Magee.....Feb. 16,
Oloh.....Feb. 21, 22
Sumrall.....Feb. 22, 23

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—First Round.

Monticello, at Georgetown.Feb. 7, 8
Topisaw, at Sartinville....Feb. 14, 15
Bayou Pierre, at Center Pt..Feb. 21, 22
Hazlehurst.....Feb. 22, 23
Buford, at Summers C..Feb. 28, Mar. 1
Adams, at Adams.....Mar. 7, 8
Summit and E. McComb, at East McComb.....Mar. 8, 9
Pleasant Grove, at P. G....Mar. 14, 15
Scotland, at Bethesda.....Mar. 22, 23
Tylertown, at Tylertown...Mar. 28, 29

ROBT. SELBY, P. E.

Meridian Dist.—First Round.

Daleville, at D.,.....Feb. 7, 8
Lauderdale, at L.,.....Feb. 8, 9
Meridian....East End.....Feb. 9,
DeSoto, at Salem.....Feb. 14,
Pachuta & Quitman, at Q...Feb. 15, 16
Buckatuna, at Win.,.....Feb. 21, 22
Scooba, at Scooba.....Mar. 1, 2
Mascow, at Mellen.....Mar. 6,
DeKalb, at P. R.,.....Mar. 7, 8
Matherville, at A. C.....Mar. 14, 15
Enterprise and Stonewall, at Enterprise.....Mar. 22,

J. T. LEGGETT, P. E.

Seashore District—First Round.

Moss Point.....Feb. 7, 8
Escatawpa, at E.....Feb. 9,
Americus, at P. H.....Feb. 11,
Columbia.....Feb. 14, 15
Hub, at H. ... Wednesday, Feb. 18,
Logtown.....Feb. 21, 22
Mentorum, at Pinegrove, Feb. 28, Mar. 1
Coalville, at C. ..Tuesday, Mar. 3,
Vancleave, at Mt. P.....Mar. 7, 8
Wolf River Mission, at Whittington.....Mar. 11,
Carriere and Picayune, at C.Mar 14, 15
Wiggins.....Mar. 21, 22

W. H. HUNTLEY.
Gulfport, Miss.

Jackson Dist.—First Round.

Benton, at Midway.....Feb. 7, 8
Camden.....Feb. 14, 15
Edwards.....Feb. 19,
Madison.....Feb. 22, 23
Terry.....Mar. 1, 2
Bolton.....Mar. 8, 9
Florence.....Mar. 13,
Sharon.....Mar. 14, 15
Canton, 7:30 p.m.....Mar. 15,

PAUL D. HARDIN, P. E.

Port Gibson District—First Round.

Washington, at W.....Feb. 7, 8
Gloster.....Feb. 11,
Woodville.....Feb. 14, 15
Centerville, at C.....Feb. 21, 22
Woodville Ct., at P. C.....Feb. 27,
Liberty, at Liberty.....Mar. 1, 2
Nebo, at Nebo.....Mar. 4,
Layette, at Fayette.....Mar. 8, 9

T. W. ADAMS, P. E.

LOUISIANA CONFERENCE.

Lafayette Dist.—First Round.

Eunice, at Iota.....Feb. 7, 8
Jeanerette.....Feb. 14,
Franklin.....Feb. 15, 16
Evangeline Miss., at White Chapel.....Feb. 21, 22
Houma and Miss.....Feb. 28, Mar. 1
Gueydan and Abbeville, at Abbeville.....Mar. 7, 8
Vermillion, at Henry.....Mar. 8, 9
Jennings.....Mar. 14, 15
Lake Arthur.....Mar. 15, 16
French Mission, at Moss...Mar. 21, 22
Indian Bayou, at Indian Bayou.....Mar. 22, 23
Belle City, at Belle City...Mar. 28, 29

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—First Round.

Mangham.....Feb. 8,
Oak Grove.....Feb. 15,
Lake Providence.....Feb. 22,
Bastrop.....Mar. 1,
Sicily Island.....Mar. 8,
Gilbert.....Mar. 9,
Winnsboro.....Mar. 15,

WM. SCHUHLE, P. E.

Baton Rouge Dist.—First Round.

Baker, at Baker.....Feb. 7, 8
Zachary, at Zac.....Feb. 8, 9
Plaquemine, at P.....Feb. 15, 16
Port Vincent, at P. V.....Feb. 21, 22
Pine Grove, at Pipkins Chapel.....Feb. 28, Mar. 1
Denham Springs, at D. S...Mar. 5, 6
Ponchatoula.....Mar. 7, 8
Hammond.....Mar. 8, 9
St. Helena, at Days Chapel..Mar. 14, 15
Kentwood.....Mar. 15, 16
Amite.....Mar. 17,
Mt. Hermon, at Varnado...Mar. 21, 22
Franklinton.....Mar. 28, 29

H. W. BOWMAN, P. E.

Alexandria Dist.—First Round.

McNary.....7:30 p.m., Feb. 5,
Mellville.....Feb. 7, 8
Marksville.....Feb. 9, 10
Harrisonburg.....Feb. 15,
Provincal.....Feb. 18,

H. W. MAY, P. E.

Shreveport Dist.—First Round.

Mooringsport and Oil City, at Mooringsport.....Feb. 7, 8
Vivian, at Vivian.....Feb. 8, 9
South Mansfield, at South Mansfield.....Feb. 14, 15
Mansfield.....Feb. 15, 16

WM. H. COLEMAN, P. E.

Ruston Dist.—First Round.

Jonesboro, at Jonesboro....Feb. 6,
Bernice, at Bernice.....Feb. 7, 8
Winnfield.....Feb. 8,
Ruston.....Feb. 11,
Cotton Valley, at Spring Hill.....Feb. 14, 15
Minden.....Feb. 15, 16
Arcadia.....Feb. 21, 22
Haughton, at Haughton.Feb. 28, Mar. 1
Sibley, at Brushwood.....Mar. 7, 8

BRISCOE CARTER, P. E.

"Our minds are small because we are faithless. If we had perfect faith in God our our hearts would partake of his greatness."

In their various opinions, upon how many devious coasts human nature may make shipwreck, when she has once let go the anchor upon which religion has given her a hold.—Sir Walter Scott.

"Religion is not a creed, it is a life." Can we not trust to the uttermost a Love which showed the measure of its longing on the Cross?—Abp. Lang.

"It is better to fail in trying to do good than not to try."

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

Self is the only prison that can ever bind the soul,
Love is the only angel that can bid the gate unroll,
And when he comes to call thee, arise and follow fast—
His way may be through darkness, but it leads to light at last.
—Henry Van Dyke.

LOUISIANA TREASURER'S REPORT.

Receipts for the fourth quarter in the Home Department are $1647.95; for the Foreign Department they are $1781.89. Total received on Home Department Pledge for 1913 was $1615.40; for Foreign Pledge was $2222.52. Short on Home Department Pledge $409.60; Foreign Pledge $177.48. These figures speak for themselves. What a reproach they bring upon us!

ANNUAL REPORT.

Home Department of Woman's Missionary Society, North Mississippi Conference.

118 adult auxiliaries enrolled during 1913; Young People's auxiliaries, 29; Junior divisions, 59. Total number of members in these three branches of the work, 3797. Subscribers to Missionary Voice, 916. Members of Home Mission Study Classes, 63. Members pledged to Christian Stewardship, 240. Thirty-one auxiliaries observed the week of prayer. Of the 118 enrolled auxiliaries 14 are new organizations, but only 8 of these new ones remitted to the Treasurer. Eight auxiliaries that remitted in 1912 failed to do so in 1913 so the number of active auxiliaries is just the same as last year with an increase in membership of 232. The greatest increase is found in the Junior Division which now has 33 active paying auxiliaries where last year there were nine, with an increase in membership of 164. The Young People's Division also shows a splendid increase from 3 paying auxiliaries to 11, and in membership 126. The number of auxiliaries in both Junior and Young People is far in excess of those paying, or reporting their statistics, which indicates that there is an interest in these departments which should be encouraged by all the department officers; and perhaps during this year, the numerous letters which these faithful officers have sent out during the past year will bear some fruit. It would certainly assist the secretary very materially if the auxiliaries that failed to send in their membership reports would do so this year.

LOUISE DUNSTAN.

GOOD NEWS FROM THE TUPELO AUXILIARY.

Mrs. Hoyle in ordering 18 prayer calendars for the Tupelo Auxiliary says: "We will have 21 in our auxiliary using these. We are rejoicing over our union here, and feel greatly encouraged over the work. We have 81 enrolled, 41 of whom belong to both departments. 49 are in Study Circle, 66 taking the Missionary Voice, and 21 in the Prayer Circle. $200 promised on pledge in Foreign department, and $100 in Home department.

A MESSAGE FROM DR. SKINNER.

There are about three hundred and eighty thousand Mexicans in Texas. There are about eighty thousand children of school age. About one-fourth of these are enrolled in the public schools. Sixty thousand Mexican children growing up in ignorance—this is our problem. We have three hundred children enrolled at Laredo Seminary so far this year. Almost all of them are Catholics. They hear the Bible read and explained. They must listen to the prayers offered. They study the Bible. Most of them are from very poor homes, yet they are very bright children. We are helping about eighty girls, giving them employment that meets the greater part of their expenses. Church societies furnish clothes for some of them. We have Sunday school every Sunday morning. Our classes are organized and we use the graded system. We have a good, strong Epworth League that meets every Sunday evening. All the departments are in operation. We have preaching every Tuesday evening. Bible study is required of all students. They do the work gladly.

OUR KOREAN MISSION.

The minutes of the seventeenth annual session of the Korean Mission show that there are 6,292 members of our Church and 6,948 Sunday school pupils. The native Church members gave last year for all church purposes 13,187 yen, or about $6,598. There has been a decrease in the number of members; but there are several good reasons for this. Numbers of Christians—in some places whole churches—have moved into Manchuria. Some who came into the Church for other than spiritual reasons have slipped away. On the other hand, great progress has been made in the native contribution to the work of the church. This is one of the good signs in the church life of Korea. Every phase of missionary work in Korea is full of encouragement for the coming year. The Mission recommends that there shall be only one boarding school for girls in Korea, and Holston Institute, at Songdo, has been selected for that purpose. If this recommendation is adopted by the Council, Carolina Institute, and Lucy Cunninggim will be conducted hereafter as day schools.

THE NATCHITOCHES MISSIONARY SOCIETY.

The following clipping is taken from the "Natchitoches Times," and gives an interesting account of the workings of this society: The members of the Woman's Missionary Society of the Methodist Episcopal Church, South, of Natchitoches, La., have divided themselves into three circles in order to do more thorough and efficient work. These circles are to be presided over as follows: Mrs. Mary B. Hargrove has charge of circle number 1, Mrs. J. I. Sandlin, of circle number 2, Mrs. Thomas F. Porter, of circle number 3.

The meetings of the society are held on four consecutive Saturdays of each month after the following manner: On the first Saturday of the month there is a business meeting held by each of the circles. The program for the meeting on the second Saturday of the month is taken from the "Missionary Voice." The meeting hours of the third Saturday are devoted to the study of a book entitled "New America." This meeting is under the leadership of the society president, Mrs. Lizzie Carter McVoy. The last, or fourth meeting of each month is known as the social meeting and at this time all are expected to spend a pleasant afternoon socially. The meeting is held at the home of one of the members of the society. To this meeting each member is expected to bring something for self-employment, some bit of fancy work, which when finished becomes the property of the society, to be used, or sold for some charitable cause. The program is varied by selected readings and the serving of light refreshments. The society as a whole is composed of about fifty members and they are about as active as a swarm of young bees. Any plan or suggestion for the betterment of the community or the aiding of needy individuals will be received by them with gratitude, as will also any benevolent aid extended to them in their work.

A NOTE FROM BROTHER LEWIS.

Dear Brother Meek: Our pastor of the Galloway Memorial Church, Brother W. G. Henry, is moving on nicely. We like him. He has the appearance of being a quiet, sweet-spirited man. He is preaching to large and attentive audiences twice every Sunday. Bishop Murrah was here and preached for us last Sunday morning. His text was: "If any man has not the Spirit of Christ, he is none of his." He was at his best. He gave us a strong, helpful sermon, which was listened to by a large congregation.

I have been very much under the weather physically since Christmas. On the 23rd of December, I performed a marriage ceremony for my oldest grandson, and a Miss Stewart, of Canton, Miss. On Dec. 26, I baptized my youngest granddaughter, Fannie Lou Terry, of Madison Station, Miss.

Brother Henry preaches to from five to ten or twelve preachers nearly every Sunday. Rev. C. J. Nugent, of the Louisville Conference, was with us last Sunday. He is a brother of the late Col. W. L. Nugent, of Jackson.

H. P. LEWIS.

Jackson, Miss., Jan. 26.

DAINTY COOK BOOK FREE.

We are mailing free, our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salads, Candies, Ices, Ice Creams, etc. If you send a 2c stamp, we will also send you a full pint sample of KNOX GELATINE, or for 15c a two quart package, if your grocer does not sell it. KNOX GELATINE, 201 Knox Avenue, Johnstown, N. Y.

IMPORTANT NOTICE.

To the Pastors and Sunday School Superintendents of the Jackson District, Mississippi Conference.

Dear brethren: At the last session of our Conference, held in Natchez, Miss., in December, 1913, the Sunday School Board of the Mississippi Conference asked that an assessment of 5 cents per Sunday school scholar, be placed on the several charges of the Conference for Sunday School Extension, and that a collection be taken on each 5th Sunday in the year for the same purpose. This assessment was to be raised as early in the year as possible, and the amount forwarded at once. The Jackson District has assigned to me (being a member of the Board) the task of looking after this important matter in it, and I urge our pastors and superintendents to raise this assessments at the earliest possible date and send the amount to me at once. I also request the brethren to take the collection each 5th Sunday and also forward that amount at once. Brethren, the Board is needing this money now; so please don't neglect this important matter and thus cause embarrassment. Let's make the Jackson District lead in this work. Don't forget to send the amount collected for Sunday School Extension to me at once. Yours sincerely,

J. B. KING,

Member Miss. Conf. S. S. Board.

Vaughan, Miss.

MINOR HURTS SOMETIMES FATAL

A cut, bruise, pimple, pin prick, or scratch very often develops into a serious case of blood poison. To allow a sore of any kind to go unattended is risky business. Dangers of this nature can be easily and surely avoided by having a supply of Gray's Ointment on hand for immediate use. It will save Doctor's bills and perhaps life. And then, if you ever suffer from boils, carbuncles, old sores, ulcers, poison oak, or other skin trouble, it will quickly and permanently relieve you. Write Dr. W. F. Gray & Company, 806 Gray Building, Nashville, Tenn., for a Free Sample of Gray's Ointment or get it from your druggist, 25c.

A LOVING TRIBUTE.

Mrs. Hancock went home to heaven October 21, 1913, in the home of her devoted daughter, Mrs. Vernon Sink. Three sons' and two daughters' hearts are made—oh, so sad, because mother is gone. She was anxious to go to meet husband and sons who had come for her with that "invisible choir." She said to her sorrowing children, "Don't you hear the singing—I do; and there are your father and brothers."

"All the way they walk beside us,
Down the aisles of bygone years,
Hidden from our blinded vision
By a mist of falling tears;
But when Jesus bids us welcome
To those pearly portals wide,
They will be the first to greet us
Over on the other side."

Mrs. Hancock had grown old beautifully. She gave her heart to God, and joined the Methodist Church when quite young. We extend our deepest sympathy to the stricken ones, and pray that the Heavenly Father may graciously comfort and sustain them. One who loved her,

SALLIE RIVES.

"It is not enough that you wish to be upright; you must determine that you will be upright. In the one case you may be but a puny weakling; in the other case you are at least making the effort of a man."

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spend months at the Spas of Europe and are almost invariably cured and greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if you do not say that you are benefited I will refund the price. You would hardly believe me if I told you that only about two out of a thousand, on the average, say that they have received no benefit. The water is curing thousands. It cured me when my friends and physicians thought that my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Read and sign the following letter:

Shivar Spring,
Box 17C, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory to me you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....
(Please write distinctly.)

Note:—The Advertising Manager of the New Orleans Christian Advocate is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative power of this Water in a very serious case.—Advertisement.

WHERE THE KNIGHTS OF EZELAH COMES IN.

We have entered upon the age of the child. The theory of his importance in the kingdom of God has been accepted. The Church is steadily changing its practice to agree with the theory.

We have now reached the age of segregation. All children cannot be treated alike. Hence children of even slightly different ages are assembled in separate groups. And children of opposite sex, after the age of twelve, are arranged in groups apart from each other.

Since the practice of segregation began, the boy has rapidly gained a position of great importance in the estimation of leading educators and ministers. This is the day of the Boys' Club, the Boys' Department in the Y. M. C. A., and the Boy Scouts of America. The last-named movement is the colossal enterprise of the world on behalf of the boy. It extends to all countries and enrolls millions of boys in its membership.

At bottom all these specially organized activities mean one thing—that is, that the boy merits more attention than has heretofore been given him; that he requires more direction than he has received; that he is hungry for more instruction than we have thought it worth while to impart.

The Church sees this plain truth, and it is determined to conduct an adequate program of instruction and training in religion for the boys under its care. It is resolved to do something more for its boys than merely to gather them into a Sunday school class for half an hour once a week. Its purpose is to extend the interest of the teacher of the class to cover all the days of the week, and it intends to bind all the boys of the Church together in a brotherhood that shall develop in them a feeling of unity and train them in practical co-operation.

The expansion of interest in the boy begins in the junior period with supplemental work in the Sunday school and special activities in the Junior League. In the Wesley Classes of Intermediate and Senior grades, including boys from thirteen to seventeen years of age, the current deepens. There will be found provision for extending the activities of the boys beyond the class period, as well as for widening the scope of instruction to include other books besides the Bible.

To provide for giving expression to the principles of unity and co-operation, thus aiding the realization of the intention of the Wesley Classes, the Church has created a boys' society of its own. The name of the society is the Knights of Ezelah.

The local organization is called a Camp. The membership of the Camp is composed of boys between twelve and sixteen years of age. Boys nine years old are allowed to enroll as candidates, but they may not sit in the regular meetings of the Camp.

The Camp is organized under the direction of a superintendent appointed by the pastor. The officers are a King, Prince, Scribe, and Treasurer, elected by ballot from among the members. There are three committees in every Camp. A Religious Work Committee conducts studies in missions, Church history, and Church government. A Friendship Committee directs the benevolent activities of the boys. A Recreation Committee has charge of athletics, scouting, and all social pursuits.

Every Camp meets regularly twice a week, on Friday evenings for business and on Sunday afternoons for religious work.

A feature of the Knights of Ezelah which appeals strongly to the boy's primary interest is the initiation into the degrees. Boys of nine years of age are initiated as candidates into the Page's degree. Then there are three degrees in the Camp proper—the Shepherd's degree, the Squire's degree, and the Knight's degree. Tests for the degrees involve the boy's attendance at Sunday school, his conduct, and his proficiency in Bible study. The initiations follow experiences in the life of David and require close familiarity with the Bible story of that hero. Each degree is set to inculcate an important truth.

This is the second official announcement of the Knights of Ezelah. As the society is in the early stages of its development, the literature of the order is scant. Headquarters, however, are prepared to supply the demand for all that is needed to organize a Camp. The manual, leaflets, and application blank for a charter will be sent to any one on request for ten cents. Every charter granted will carry with it the ritual containing the secrets of the Order. The charter and ritual cost thirty cents, postpaid. Address all inquiries to the Knights of Ezelah, 810 Broadway, Nashville, Tenn.

A CORRECTION.

In my article appearing in your columns last week concerning the interesting prayer-meeting at Sartinville, I was made to say in answer to the question, "What about the lives of these people away from prayer-meeting?"—"They are about the average." I intended to say, "They are above the average."

I feel these people were due this explanation. Yours faithfully,

J. A. WELLS.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 7. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3025.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 12, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

"An easy thing, O Power Divine,
To thank thee for these gifts of thine—
For summer's sunshine, winter's snow,
For hearths that kindle, words that glow;
But when shall I attain to this—
To thank Thee for the things I miss?

* * *

The famous "Autocrat of the Breakfast Table" is responsible for the following: "The race is divided into two classes—those who go ahead and do something, and those sit still and inquire, 'Why it wasn't done the other way?'"

* * *

The Northwestern Christian Advocate tells of a New York lawyer who left $150,000 to establish a "bread line" in that city, requiring his name to be stamped upon every loaf, and pertinently enquires, "Is there not another Name that would have been more appropriate?" The inability to sink self out of sight and to lift up Jesus is the thing that spoils so much benevolence and service. It is giving and doing in His Name that has the promise of reward.

* * *

The rewards of evil-doing are only "for a season," but the losses resulting from such a course are eternal. Satan can give a permanent title to none of the things for which he induces men to sacrifice their inheritance in Christ. They may boast of such possessions to-day, but soon death will loosen their hold upon them and they will slip from their grasp forever. What are sensuous pleasures, meretricious fame, or ill-gotten gains worth to him who stands uncovered and naked in the presence of the Infinite One upon his judgment throne?

* * *

In having to do with the things that are spiritual the pulpit is unique, and herein lies its charm and glory. If it turns aside to secular themes, it loses its distinguishing characteristic and places itself upon a parity with all other public platforms. And in the fact that this is being done to far too great an extent may possibly be found the explanation of why there are so many vacant pews in our churches. Hungry souls are crying out everywhere for the bread of life, and he who truly dispenses it is apt to find them gathering in increasing numbers about him to receive it. Oh, let us not dare to try to feed upon empty husks the famishing sheep of our Lord!

* * *

How long since has your church had an addition by profession of faith? This is a question for both pastor and people. The congregation as a whole is commissioned to seek and save the lost—not simply the minister. Whatever else a church may be doing, if it is not reaching the unsaved and perfecting believers in faith and character, it is not fulfilling its true mission. And this twofold work almost invariably goes on conjointly. Where saints keep their lamps trimmed and burning sinners rarely fail to find their way to the Cross; and where the lights are dim in the church they usually stumble on in darkness. What does the record show? And how will you meet it in the Judgment?

THE QUIET WORKERS IN THE BACKGROUND.

The Christian world owes much to the unknown and unbeaided workers in the ranks. We read little of Andrew in the history of early Christianity, but it was he who brought to Christ Peter, who wrought so nobly for the ushering in of the Kingdom. The obscure Methodist preacher who led Charles H. Spurgeon to the Savior has never had his name blazoned abroad; yet but for him England's greatest minister since the time of Wesley might not have appeared to bless the Church and humanity. Another and not so well known illustration of how the faithful in their quiet circles may exert a far-reaching influence for good is given by Dr. F. B. Meyer of London, as follows:

"When Livingstone went to Africa, there was a Scotch woman named Mrs. MacRobert, quite advanced in life, who had saved up thirty pounds, which she gave to the great missionary, saying, 'When you go to Africa, I want you to spare yourself exposure and needless toil by hiring some competent body-servant who will go with you wherever you go, and share your sacrifices and exposures.' With that money he hired his faithful servant known as Sebalwe. When the lion had thrown Livingstone down and crushed the bones of his left arm, and was about to destroy him, this man, seeing his critical condition, drew off the attention of the lion to himself, thinking that he would save his master at the cost of his own life. The lion sprang at him, but just at that moment the guns of other companions brought him down, and Livingstone's life was prolonged for thirty years. Surely that noble Scotch woman, as well as the servant, should be credited with some, at least, of the results of the splendid devotion of the great missionary."

In such reflections there is much to cheer and inspire toilers in inconspicuous places. Though scarcely noticed even by God's people on earth, they may be achieving vastly more than they have ever dreamed of. Fidelity even in the lowliest places is priceless and may make itself felt to the end of time and throughout eternity. And there is an Eye that ever observes it, and a hand that never fails to chronicle its unostentatious doings in the shining record kept on high. Nothing that is done for Jesus is insignificant. Not so much as a cup of cold water given in his name will be lost sight of, or fail to bring a full measure of reward. The crowning of the background promoters of the Kingdom will doubtless be one of the outstanding events of the Judgment.

OF DOUBTFUL WISDOM.

Dr. E. G. B. Mann, Editor of the Central Methodist Advocate, has declared in favor of holding evangelistic services in connection with the approaching session of the General Conference in Oklahoma City. He contends that these services could be held each day in the afternoons and evenings, and that if properly conducted they would send a spiritual thrill throughout the entire Church. We do not believe that Southern Methodism needs anything so much as a great, sweeping revival, but the General Conference has so much work to do during the comparatively brief time that it sits, that we very much doubt the feasibility of undertaking to run an evangelistic campaign in connection with it. We fear that it would be found an unfavorable time for such a meeting, and also that the services might tend to interfere with the painstaking work that ought to be done by the various committees.

MILLSAPS COLLEGE.

The total destruction by fire of the Main Building has precipitated a serious situation in our College affairs. The members of the faculty promptly and courageously adjusted themselves to conditions and the students have not lost anything by lack of instruction. But we must rebuild without long delay or suffer disastrous consequences.

The Chapel, President's Office, Literary Societies and Y. M. C. A. Halls, together with the lecture rooms of the Departments of Mathematics, Ancient and Modern Languages, Philosophy and Law are all gone.

I would not discount the building we have lost. Far from it. It has served our purposes admirably for more than twenty years; and when I look on the ruins and recall the associations which are inseparably connected with the sacred spot, it is difficult to restrain emotions. But the demands call for a larger and better building. The insurance is only $25,000. The Methodists and other friends of the College throughout the State could easily supplement this by an equal or larger amount. Why should they not do so? The institution is not an experiment. We know now what it means to us. We should be poverty-stricken without it. What is done must be done promptly. We cannot wait to prosecute a long campaign.

It would be a fitting and gracious thing if friends would send contributions unsolicited. Some have done so.

A patriotic citizen and honored friend in North Mississippi—a member of the Episcopal Church—the day after the fire sent a generous donation accompanied with the statement: "Allow me, my dear Sir, as a native and loyal Mississippian, to express my appreciation to you, Major Millsaps, and others who have contributed so much to the establishment at the capital of our beloved State, that grand institution which has done, is doing, and I hope will ever continue to do so much good, for the uplifting of the Christian citizenship of our State. Please hand my enclosed check to the proper authorities for the re-building of Millsaps College." This should serve as a wholesome stimulus to Methodists.

President Watkins will give himself with untiring devotion to the work of securing contributions to meet the pressing demands of this urgent situation. Let him meet a hearty response everywhere.

Certainly after our generous founder has done so much to endow the institution we will not allow it to halt in its splendid career for lack of facilities to do the work for which it was established.

W. B. MURRAH.

THE LORD'S PRAYER.

By Dr. John T. Sawyer.

I.

The Lord's Prayer is found in Christ's Sermon on the Mount and is recorded in Matt. vi. 9-15. In Luke xi, 2-4, there is an abridged form of it, which was delivered on a very different occasion, and in answer to one of his disciples who, after a prayer by our Lord, said unto him, "Lord, teach us to pray, as John also taught his disciples." Matthew states that just before the prayer Christ charged his hearers not to pray as the hypocrites do, standing in the synagogues and in the corners of the streets, that they may be seen of men;" nor to "use vain repetitions as the heathen do." It is said that prayer with the Mohammedans is "a performance," and "it is respectable to pray." Therefore, "they pray in the most public places, and at such times, as may draw towards them the greatest notice." Secret prayer which was recommended by our Lord, is "almost unknown in the East." The applause of men is fickle and for the moment, and generally not sincere, and in its nature worthless. Our Lord does not condemn long continuance in prayer, but the vain expectation of being heard for much speaking. Solomon's dedication service "is the longest public prayer recorded in Scripture," yet it can be read leisurely in ten minutes.

Says our Lord: "After this manner therefore pray ye: **Our Father which art in heaven, Hallowed be thy name.**" From this we learn that we should address God as Father, whatever other name or title we may use as occasion prompts during the prayer. The foundation of our prayers is our relationship as a son to God as our Father. In the song of Moses, as recorded in Deuteronomy xxxii. 6, we find these words: "Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee and established thee?" In speaking "to the multitude and to his disciples," the words of Jesus, as recorded in the 23rd of Matthew, were: "And call no man your Father upon the earth: for one is your Father, which is in heaven." In Romans viii. 15 and 16 Paul's words are as follows: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Also, in 1 Cor. viii, 6, he declares: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." And again, in Hebrews xii, 9, Paul says: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

The clause **"Hallowed be thy name"** means that we are to approach God with reverence, glorifying his holy name. Isaiah declares of the six-winged seraphim before his throne, that "one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." The Psalmist declares: "He sent redemption unto his people: he hath commanded his covenant power: holy and reverend is his name." And again: "My mouth shall speak the praise of the Lord: and let all flesh bless his holy name forever." The Psalmist closes the 150th Psalm thus: "Let everything that hath breath praise the Lord. Praise ye the Lord." In John xii, 28, the chapter recording Christ's foretelling of his death, we have the following: "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." We are never to go to God in prayer in a flippant, irreverent manner; but, thoughtfully, solemnly. Feeling the greatness and majesty and matchless splendor of his being, we are, not only to say the words "Hallowed be thy name" with the lips, but as the genuine expression and absorbing desire of the heart. We should ever draw near to God with reverence and confidence as children to a Father, infinitely kind and exalted, and able and ready to help all who put their trust in Him.

"Thy kingdom come." John the Baptist, preaching in the wilderness of Judea, cried "Repent ye, for the kingdom of heaven is at hand." In Revelation we read the prophecy: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." The coming of Christ's kingdom is prophesied by Isaiah as follows: "And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." And again Isaiah says: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." We should pray for the coming in power of the kingdom of God on earth, when all the nations of earth shall belong unto Christ, and there shall be no more wars, but peace, sweet peace, shall reign, and Satan be bound, losing his power forever.

Praying for the coming of the kingdom and the reign on earth of the Son, we are directed also to pray **"Thy will be done in earth, as it is in heaven."** In this petition we ask that God's standard of living may be ours in our daily life, in that our steady aim and practice shall be the doing of the divine will in earth as it is in heaven. Going as children to our Father, infinitely kind and gracious, able and willing to help us, and all others; owning our own unworthiness, sinfulness, needs and dangers, we should ask for grace to enable us to glorify him in all we do, increasing our knowledge, comfort and holiness, until at last admitted to an eternal triumph in the kingdom of glory. We should ask for grace to know, obey, and submit to the divine will at all times as glorified saints and holy angels do in heaven.

The next petition in the Lord's Prayer is this: **"Give us this day our daily bread."** When our Lord "was led up of the Spirit into the wilderness to be tempted of the devil;" and when after his forty days and nights of fasting, he was "an hungered," the "tempter came to him" and said "If thou be the Son of God, command that these stones be made bread;" Christ answered and said: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the month of God." In Proverbs we read this: "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me, lest I be full and deny thee, and say, who is the Lord?" In Luke this clause of the prayer is: "Give us day by day our daily bread." Timothy says: "And having food and raiment let us be therewith content." Job said: "I have esteemed the words of his mouth more than my necessary food." John said: "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Says Isaiah of the godly: "Bread shall be given him; his waters shall be sure." And again: "The Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." We should acknowledge that every good and perfect gift cometh from God, "from the Father of lights, with whom is no variableness neither shadow of turning." Yea, verily, God is the Provider for all our needs of body and soul, and in perfect faith we should ask for the daily sustenance of the body as we do for the life and growth and salvation of our soul. Living a day at a time, we have need to pray for daily bread as any day that comes to us may be our last upon earth; and God only can feed us and continue our life. He gives for the asking bread for both body and soul. Christ says in his sermon: "Behold the fowls of the air: for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" One writer says: "Insignificant, perishing, and uncertain are all the advantages of this world, when compared with the great, the solemn and eternal realities of the heavenly inheritance. Surely, then, it is highly absurd to be eager in our contrivances and labors, hopes and fears, wishes and cares, about them, while we are so indolent and unmoved about the things of God. If we are interested in Jesus' kingdom and righteousness, it is very unbecoming to distrust our divine Father, and torment ourselves with anxious cares about the necessaries of life. Will the God who largely sheds his bounty on fowls and flowers deny what is necessary to his redeemed children, to whom he has given his Son—given himself?"

THE RUSTON DISTRICT AND ELSE.

There are some things that ought to be studied in connection with the reports turned in by the pastors of the Ruston District at the last Annual Conference—some things that look mightily like signs. Signs are good things for those who can read them. But that has always been the trouble—so few people can read signs. Some signs are works of supererogation; for instance, the sign when the roadway crosses the railway. If the traveler does not know what the railroad is, the sign does him no good—he probably does not know how to read. As this "piece" proceeds keep your eye open for the "signs."

The first thing of note is that there are three works that report no additions by profession of faith, and one of these works has that record for two years. Eight works report accessions in excess of 40; five report over 50, and four in excess of 70. There were 784 accessions reported; 387 by profession and 397 by letter and otherwise. There were 241 adults baptised and only 108 infants.

Infant baptisms were not one-half of those of adults. What does this show but that the ribaldish assaults of antipedobaptists are having the effect of keeping our people from the performance of one of their primal duties to their offspring? I urge every preacher to preach a sermon on the subject of infant baptism to every congregation in his charge.

From the figures turned in it is seen that of the 387 persons received by profession of faith, 241 were either from non-Methodist or antipedobaptist sources, and that we only received 146 members from Methodist or pedobaptist sources. This territory used to be the stronghold of Methodist teaching and practices in this State; yet to-day, while we number in our midst more than any other district in Louisiana, we are failing to emphasize some of the essential points in our denominational education and the very fundamental basis of our growth.

It is to our humiliation that a denomination, which in the days of its power magnified the place of the child in developing the kingdom of God on earth, should in the days of its greatest numerical strength seem to forget the source from which its chief increase should come.

As to the loss of membership in the District, it is perhaps more clerical than otherwise. The total reported last year was 6469. This is what we began business with on Jan. 1, 1913. According to the pastors' reports for 1913, we received 784, and lost by deaths, removals and otherwise 851, showing a net loss of 67. But when the same pastors make up their reports they write a total of 6180, instead of 6402, making a net loss of 289.

Only two charges reported everything in full—the same number as last year, but not the same charges. Last year they were Minden and Winnfield, and this year they are Homer and Ruston. These following paid pastor and presiding elder in full, but not the collections: Arcadia, Cotton Valley, Haynesville, Jonesboro, Minden and Winnfield, making eight charges that paid the assessments for ministerial support in full. Of the 55 Sunday schools reported, only 4 paid anything on missions—Gibsland, Homer, Minden and Winnfield, making eight charges that paid the assessments for ministerial support in full. Of the 55 Sunday

schools reported, only 4 paid anything on missions —Gibsland, Homer, Minden and Winnfield. There was a net gain of 811 pupils in the Sunday schools, and a gain of 7 schools.

Something now as regards membership and population in the five whole parishes that make up most of this District:

In the parish of Bienville, where there are 12,312 white persons, we have 1129 members; in Bossier, where there are 5003 whites, we have 503; in Webster, where the whites number 9286, we have 1100 members; in Claiborne, with a white population of 10,112, we have 1569; in Lincoln, with 11,196 whites, we have 1420. Our 5621 members are in these five parishes that make up the larger part of this District; the other 754 are in Jackson, Natchitoches, Union and Winn, parts of which parishes are in it. The white population in the five whole parishes in our District is 47,909; our membership in Bienville, Bossier, Claiborne, Lincoln and Webster is only .1173 per cent of the white population in these parishes—truly a plentiful place in which to reap. In most of these parishes there are more than twice as many white people who do not belong to any church as there are members in all the churches therein. Surely, there is plenty of room to work and gather in without stepping on anybody else's toes or stealing sheep from other folds.

Let us do the work for which we are supposed to be in these parts or pack up and move out. Let us put special emphasis on the evangelistic note in the Gospel for this year and see if we can not make a better account of our stewardship this year than last.

Beyond the bounds of the Ruston District let us look for a bit. Last year we did nothing. The fact is, the Statistical Secretary said at Conference that we had worsted that—lost some of the capital with which we began business in January, 1913. To think that 135 pastoral charges with 34,198 members, led by 135 preachers and 309 Sunday schools, with 309 superintendents and 2363 officers and teachers working for a whole year worked out a deficit of some 1300! As a Conference, do we find any cause for joy in that record? Is it not time that we should seriously consider our commission? Has our candlestick, upon the face of such returns, promise of perpetuity? Could such a force in any human organization, upon the face of such returns, hope of being returned to this work for this year? Should not we receive our moving orders rather than our marching orders?

What is the matter? Compared with the growth in population our Church has lost and is losing ground, as far as the main purposes of a Church is concerned—getting people saved and into the church and organizing them into a saving force for bringing in the kingdom. In ten years we have increased a little over 4000 in the State—a very paltry showing. On the other hand, in the same period, the value of our church houses has gone from $545,630 to $1,080,030; parsonages from $119,403 to $248,600; and our ministerial support from $65,461 to $115,522. Are these figures the source from which our light may come? Are we setting too much store by these things? Are we in the condition of the Seventh Church of John? Are we rich and therefore in need of nothing that God can give? Are the words of the Angel of the Churches spoken to the Seventh the words that He is sounding in our ears to-day?

In the same period of time our contributions to foreign missions went from $7188 to $4634. Can anybody see any sign in that?

BRISCOE CARTER.

A LETTER FROM JAPAN.

Dear Dr. Meek: When we returned from our furlough in Oct., 1910, and our good ship the Chiyo Maru cast anchor at Yokohama, we received letters from several of our missionaries welcoming us back to Japan and also telling us that our appointment for the year was Okayama. To say that we were surprised to hear that we were to work in the city of Okayama, but mildly expresses it. We know that one or two stations where we already had organized work and a mission plant were in need of missionaries, and entering Okayama meant for our mission an entirely new station. Taking, however, this appointment as God's choice for us we came gladly and with the desire to do all in our power to see the work grow and expand through this region, using Okayama as the center of influence. Okayama is the largest city between Kobe and Hiroshima, and is about midway between these two places in which places we opened work 26 years ago. It had been the Mission's plan for years to take up work here, as this city, speaking broadly, made the circuit complete in this inland sea region where our church had planned her missionary operations.

While Okayama is a new place for our church to carry on mission work, it has had Christian work done in it for years. The Congregational Board appointed missionaries here first some 35 years ago, and has had missionaries here ever since. The Presbyterian denomination has had Japanese workers here for some time; the Church of England has a missionary plant here; and the Salvation Army has a corps here. All these agencies were in Okayama when we came, and gave us a most hearty welcome and extended us many Christian courtesies. While the city has been worked by these denominations, the place is not occupied. A liberal estimate of Christians would be 700 or 800 and with this number in a population of 100,000, it could not be regarded as encroaching upon territory for one new factor to enter the city. And the numerous towns and villages, so admirably reached by railroad from here, are altogether untouched. Such, in a few words, are the facts relating to our entering Okayama.

I thought that possibly a short account of some of the work done during the past three years at this the very newest circuit of our Japan Mission might be of interest to your readers. Fukuyama was cut off from the Hiroshima circuit when this circuit was organized, but the other places have all been opened since our coming here—Okayama, Takamatsu and Kasaoka.

Sometimes we missionaries grow faint-hearted when we look all about us and see the great possibilities of expansion, and in our zeal to see things move more rapidly, forget that forces are being used which are developing and extending the work. Three years ago in this section there was one Methodist helper and a membership of about 25. To-day there are a missionary family, three regular evangelists, one personal helper to Mr. Wilson, and one Bible woman. Three years ago there was a membership of 25; to-day there are 92 members and 15 probationers. Three years ago there was one organized Sunday school; to-day there are 5, with an enrollment of between 250 and 300 with 13 teachers. Three years ago there was one place where there was preaching twice on Sunday; to-day there are three, and one or two places where weekly preaching is done aside from the Wednesday night prayer meeting services.

With these additional workers, there are many indirect forces working which were altogether lacking three years ago. Such, in brief, is a resume of work at our newest center of operation. The older organized circuits can of course report more extensive plans and activities.

In reviewing the work in this light there is much to encourage us; but when we look at the unused forces that are in a large measure going to waste on this circuit even, our hearts are pained. A man well equipped as pastor in Okayama is asking for one or two out stations to visit weekly, but such trips mean travel by train and a rented room to use. Similar requests have come from the worker at Takamatsu and also from our personal helper, but all have had to be denied because of lack of money.

The opportunities for extensive work in Japan are very great; but while we may not be able to reach out to these new fields as rapidly as we would like, I pray that we may be on the alert to seize every opportunity to touch the hearts of those we daily meet.

I think that I have caught in a larger measure at this Christmas season, than ever before, the vision of the Christ. Christian friends, truly this Christ is able to save Japan and her people from spiritual death. Pray for us who are on the field, that in this year of 1914 we may reveal him better than we have ever done before; and pray for our great Church, that she may realize her present opportunity in sending the message to the Japanese people. Yours most sincerely,

MRS. W. A. WILSON.

Okayama, Japan, Jan. 2, 1914.

MODERN DANCING.

Men high in Church and State have uttered timely protests against the craze for dancing which has laid hold upon people like an epidemic. The Rev. Dr. Charles A. Eaton, of the Madison Avenue Baptist Church, this city, spoke very much to the point in a recent sermon.

"I don't know what the parents of our country are thinking about. They throw their children to the crocodiles as the Indian mothers used to do, but the former without any religious motive. They are consumed by an itch for social advance, and they think the only way to get into society is to dance in. The present condition is a result of a spiritual degeneracy. It in turn is the cause of a worse degeneracy. It is time for the Church, the home, and the press to use every legitimate means against these degrading conditions.. They are nothing more or less than sensuality set to music."

We add to this the stirring words of Rabbi Stephen S. Wise:

"My objection to so-called modern dancing arises out of the belief, shared by many, that it is only a phase of the widespread social deterioration which we see about us. One objects not merely to the new dancing, but to the very atmosphere of this newest type of so-called amusement or recreation which seems to be morally polluted. The origin of modern dancing is its severest condemnation. Those who know say that it has come straight out of every manner of loathsome dive. The fact that these dances have been given to so-called decent society by such places, the patrons of which these dances suit, suffices to stamp them as unfit for decent men and clean-minded women." —Christian Intelligencer (New York).

THE BIBLE.

The revelation of God, which is the Bible, reveals God to us, shows us the way of salvation, teaches us how to live in this life, fills us with hope for the future, and comfort for the present. A writer in the Calcutta Bible Society Quarterly Paper gives the following eulogy:

"No man knows the Bible! No man has read the Bible through, except in the letter. I have not read the first chapter of the book of Genesis, except in the poverty of its syllables—its music, its reckoning, its sweep, its conception, its poetry, its pathos, amaze me every time I read the wondrous words. The Bible holds its influence over men, not because it is a thousand years old or ten thousand, but because it is the present answer to our present need. A book that is merely venerable will outgrow itself—there is a possibility, as we all know, of a man outliving his own reputation, of surviving himself—so will it be with any book that has nothing to plead in its own favor but its venerableness. The Bible is not only venerable in point of age; it answers to-day my sharpest pain, my hottest tears, my brightest joys. When I lose my child to-day, it says: 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' When I dig my mother's grave to-day, it brings the largest lapful of freshest flowers to put around and upon the tomb, so deep, so dark. When all the blinds are down and the fine house is shrunken into a shadow, it is then I ask for God's Book, and then it is most clearly God's."—The Presbyterian.

AGAINST SEX HYGIENE IN SCHOOLS.

Governor Dunne, of Illinois, in a letter to President James, of the University of Illinois, thus goes on record concerning sex instruction in public schools:

"I honestly fear that if sex hygiene be taught in the schools, and young boys and girls in the open class room are made aware of the things which may be taught in the line of sex hygiene, it may create in their young minds a prurient curiosity, which will induce, rather than suppress, immorality and unchastity. Personally, I would not permit my young and innocent daughters to be sent to either a public or private school where sex hygiene is discussed in public. I think you can trust the mothers at home. I will vote emphatically 'No' upon this proposition."—Zion's Herald.

Church News

The South Carolina Conference is stated to have an enrollment of 362 organized Wesley Bible Classes.

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Having had its endowment increased to $1,200,000, the Yale Divinity School will be developed into a "University School of Religion."

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Dr. G. C. Rankin, Editor of the Texas Christian Advocate, has written an editorial in favor of sending a Bishop to the Orient to remain there for a full quadrennium.

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The Rivers Memorial M. E. Church, South, of Louisville, Ky., has recently been blessed with a revival in which there were more than 100 conversions. The preaching was done by Rev. W. A. Swift.

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A movement has been launched in Virginia to construct on the campus of the Randolph-Macon Woman's College, at Lynchburg, a handsome memorial building in honor of the late Dr. W. W. Smith, the founder of that institution.

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Some of the Texas Annual Conferences placed the task of carrying forward their part of the educational campaign now under way in that State in the hands of the presiding elders. A fine arrangement where the right men are in the presiding eldership!

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Of 1000 Chinese students attending American colleges and universities, 250 are reported to be converts to the Christian faith. Dr. W. W. Wen, the newly appointed ambassador from China to Germany, is stated to be a Christian and the son of a Chinese preacher.

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To the New Mexico Conference belongs the honor of having made the first subscription to the Chair of Sunday School Pedagogy in the Southern Methodist University, at Dallas. This collection was taken by Bishop James Atkins while the Conference was in session at Albuquerque last fall.

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The Central Christian Advocate says: "Our hall of fame has fifty-seven American names. Ten of these, almost a fifth, belong to the families of clergymen. They are Agassiz, Beecher, Harriet Beecher Stowe, Henry Clay, Jonathan Edwards, Emerson, Lowell, Morse, Bancroft and Holmes."

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Bishop A. W. Wilson, the Senior Bishop of Southern Methodism, celebrated his eightieth birthday on February 5, and the Trinity M. E. Church, South, of Baltimore tendered him a reception in honor of the occasion. We pray that this majestic minister may yet be spared to serve the Church for many years.

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Dr. Gross Alexander, editor of the Methodist Review of the Southern Church, will preach the baccalaureate sermon for the Garrett Biblical Institute, of the Methodist Episcopal Church, on Sunday, March 29. This is the institution in which Dr. Alexander has been filling the chair of Church History for some months.

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Dr. William Hayes Ward, for a long number of years the active and now the honorary Editor of The Independent, has begun publishing in that journal a series of articles, entitled "What I Believe and Why." That they will tend to strengthen faith in the teachings of Orthodox Christianity, is scarcely to be expected.

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It is stated that a careful investigation has shown that from 1885 to 1900 there was a slight but steady increase in the number of theological students in the various seminaries in the United States; that from 1900 to 1905 there was a decrease in the number; and that from 1905 to 1910 there was a decided numerical gain. And the trend is said to be still upward.

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Mrs. William G. Brownlow, widow of the famous "Parson" Brownlow, who was famed as a politician and churchman and whose debates with Rev. J. R. Graves in which he defended Methodism were most memorable, died in Knoxville, Tenn., on February 4, at the advanced age of 95. Mrs. Brownlow is said to have been a woman of large mentality and was widely known in the South.

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It has been announced that the Paulist Fathers of Chicago will use the fife and drum and adopt methods quite similar to those of the Salvation Army to reach the outcast element in certain districts of that city. The zeal and alertness of the Roman Catholic Church are manifest nearly everywhere in the United States, and we Protestants need to be up and doing if we would not be outstripped.

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The Mohammedans are reported to be showing great activity in the propagation of their faith in Asia and Africa. It is stated that because of the construction of new railroads and the extension of navigation upon its various streams the latter continent now presents a great opportunity for missionary work. Indeed, it is said that the next few years will determine whether the vast stretches of its territory are to be under the domination of the Crescent or the Cross.

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Dr. W. D. Bradfield, pastor of the Tenth Street M. E. Church, South, of Austin, Texas, has had about 200 accessions to the Church since the last session of the West Texas Conference. Dr. Bradfield is one of the first men of the Connection, not the least of his distinctions being the manly manner in which he stood up for the rights of the Church on the Vanderbilt Board of Trust until his term as a trustee expired and the rebellious majority elected some one else to take his place.

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The Protestant Churches of Louisville, Ky., have organized 12,000 men into a federation which will endeavor to improve moral conditions in that city and State. The list of things which they will strive to secure includes a State Vice Commission, a legal enactment to prevent landlords from renting property for immoral purposes, and a drastic law to prevent traffic in women and girls. Such a company of men working in unison should be able to make their influence powerfully felt for good.

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The attendance upon the Billy Sunday meeting in Pittsburgh, Penn., has been phenomenal and the enthusiasm unprecedented. The whole city has been wonderfully stirred, and several days ago, with the services still in progress, it was reported that there had been more than 10,000 conversions. Mr. Sunday's temperance sermon, "Booze, or Get on the Water Wagon," has been pronounced the most terrific arraignment of the liquor traffic ever heard in the United States. The saloon forces are said to hate and fear this remarkable evangelist as they do no other living man.

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The Executive Committee of the Woman's Missionary Council of the M. E. Church, South, presided over by Miss Belle H. Bennett, met in Nashville, Tenn., last week to arrange the program for the annual meeting of the Council at Fort Worth, Texas, which will begin on April 1. It is now in order to subscribe for the Council Daily, the price of which is 25 cents. Orders up to March 20 should be sent to Mrs. A. L. Marshall, 810 Broadway, Nashville, Tenn., and after that date to Mr. W. F. Barnum, Business Manager, Fort Worth, Texas. The sooner the subscriptions are sent in the better.

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The Fifth Avenue Presbyterian Church of New York City, of which the renowned Dr. J. H. Jowett is pastor, raised last year for all purposes $584,314. Of this amount $52,720 was used for the local expenses of the congregation, while the remainder —over a half million dollars, was devoted to various kinds of missionary and benevolent work. In point of numerical strength, this is the third Presbyterian Church in the United States, its membership numbering 2436; the second is the Bethany Church of Philadelphia which has 3514 members, and the first is Dr. M. A. Mathews' great church in Seattle, which has 5625 members and four assistant pastors.

HAS THE RIGHT RING.

(The following resolution was passed by the Grand Jury of Caddo Parish, La., on Jan. 12, 1914.)

"Whereas, in the discharge of the duties incumbent upon us as Grand Jurors, we find that nearly all murders, and a large percentage of misdemeanors are directly traceable to the use of intoxicating liquors; and whereas we find that the purposes of the prohibition law are defeated in a large measure by Act No. 178 of the General Assembly of 1912, licensing near-beer saloons, and also by unrestricted shipment of intoxicating liquors from wet into dry territory; therefore, he it

"Resolved, by the Grand Jury of Caddo Parish, that we, by this resolution, recommend to the next General Assembly of Louisiana, that it, at its next session, repeal Act 178 of 1912, and enact a law to prohibit the transportation of intoxicating liquors from wet into dry territory within the State, and to prohibit such transportation from without the State, under the powers granted by the recently enacted Webb-Kenyon Act of Congress. We further urge our representatives and members of the Senate from Caddo Parish to use their best efforts to secure such legislation. We further respectfully request the Grand Juries of the State, and other officials whose duties are concerned with law enforcement to co-operate in securing the legislation necessary to protect those parts of our State which have outlawed the liquor traffic by ballot from violations of the law by subterfuge and open defiance."

THE TARGET REALLY AIMED AT.

(When Dr. C. W. Eliot gave out his recent discussion, entitled Twentieth Century Christianity, Dr. H. M. DuBose, the pastor of the First M. E. Church, South, of Atlanta, Ga., published in the Atlanta Journal a brilliant review of that erratic statement. The following are the concluding paragraphs of Dr. DuBose's article.)

What this thesis has to say about the doctrine of brotherhood is not new; but that any turn or interpretation of the instinct of brotherliness should be employed against orthodox Christianity is the equation of interest in this general sum of aridity. The religion which has pushed modern missions, built world-engirdling chains of eleemosynaries, and preached the parable of the Good Samaritan, may be behind in its attainments, but can not be false in its spirit.

But the truth comes squarely out at last. Dr. Eliot and his fellow cultists are mad against the central doctrine of evangelical Christianity, the atonement. "Predestination, transubstantiation, vicarious atonement and apostolic succession" are by him jumbled into one category for the purpose of an equal execration. No "thinking person" can honestly question that the typing schools of evangelical Christianity reject "transubstantiation, predestination and apostolic succession;" nor will any "thinking person" fail to see that the atonement belongs in another class of ideas; that vicariousness is the only rational quality of any atonement made for sin, and that this is the very heart of religion, if the Scriptures on which religion rests are to be accepted as true.

But this is exactly the thing Dr. Eliot sets out to deny. With him these writings are not trustworthy. He has undertaken the task of Archimedes; he will move the world out of its place, if only he can find ground upon which to plant his engine. Plainly, he can not find that ground in the Scriptures. He must, therefore, go outside the record, and denounce it as insufficient, mythical, and the product of human incompetency. According to Dr. Eliot, the teachings of Jesus were imperfectly transmitted by the evangelists, by St. Paul and the other New Testament writers. Will this oracle of the twentieth century indicate the lapses and shortcomings of the New Testament?

Can he supply the lack out of contemporaneous literature? Truthfully speaking, there is no literature contemporaneous with the gospels and the Epistles, and the fragments that remain are as barren of their spirit as are the Sumerian and Egyptian ideographs. The gospel must be accepted as a whole, and as having been correctly reported, or it can not be accepted at all. Those who go about to amend it only publish to men the presumptousness of their minds. A consistent heresy is dangerous, but an inconsistent one must in the end advertise itself to the judgment of ridicule. A great name may be sponsor for it, but the world has always had more respect for logic and truth than it has had for any name, however great.

Secular News and Comment

It has been announced by the authorities that the hog cholera caused in Louisiana alone during the year ending March 31, 1913, the death of 155,320 head of swine, valued $1,500,000.

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A dispatch from Cape Town, in British South Africa, states that the strike of the miners and the Government's declaration of martial law have created conditions amounting almost to civil war in that country.

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Congressman R. G. Bremner, of New Jersey, in whose body tubes containing $100,000 worth of radium had been inserted to combat the disease of cancer of which he was a victim, died at a sanitarium in Baltimore on Feb. 5.

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Prof. George Poe, a cousin of Edgar Allen Poe and a distinguished scientist, died in Norfolk, Va., on Feb. 2, in the 69th year of his age. He was the first man to liquify nitrus oxide, a feat which he accomplished in 1875.

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The suffragettes in Scotland are accused of resorting to the torch and setting fire to buildings in their frenzy to advance their cause. Surely the perpetrators of such outrages, notwithstanding their sex, should be summarily dealt with.

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The Daughters of the American Revolution in Pennsylvania are protesting against the removal of the old Liberty Bell from Independence Hall in Philadelphia and its transportation to San Francisco for exhibition during the Panama Exposition.

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The Woman's Protective League of St. Louis will in order to safeguard young girls increase its force of women watchers at the various depots of that city. A centrally located woman's home at the earliest date practicable is also in contemplation.

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By a vote of 123 to 57, the Democratic Congressmen in Washington in a caucus on February 3 adopted a resolution declaring that "the question of suffrage is a State and not a Federal question." This means that the lower House of Congress will not appoint a standing committee on woman suffrage, which is a great victory for the anti-suffragists.

* * *

President Wilson has given to the public a statement advocating the repeal by Congress of that provision of the Panama Canal Act which exempts American ships engaged in coastwide trade from paying tolls when they pass through the great waterway. He thinks that this feature of the bill formerly passed is violative of the Hay-Pauncefote Treaty. This is also Mr. Roosevelt's position.

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Within the last four months of the year 1913, 9000 laborers who had been employed in constructing the Panama Canal returned to their homes, most of them being Negroes from Jamaica and other West Indian Islands. Though much is yet to be done before the completion of this colossal enterprise, it has progressed far enough for a considerable part of the working force that has been carrying it forward to be dispensed with.

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On February 3 President Wilson removed all restrictions forbidding the exportation of the munitions of war from the United States to Mexico. The order prohibiting the shipment of arms and ammunition into Mexican territory had been in force since March 14, 1912. Its revocation leaves the United States in this respect upon the same footing as the other nations. The effect of this action is likely to prove favorable to the Mexican insurgents.

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A judge in Selma, Ala., on February 3, ordered the sheriff of Dallas County to destroy 5250 bottles of whiskey, valued at $2000, that had been captured in raids upon blind tigers in that city. What a waste according to the view of those who believe in liquor! But in reality this was the best disposition to make of the abominable stuff. The world would be incomparably better off if all the intoxicants in existence were poured out upon the ground and their manufacture prohibited for all time to come.

* * *

Mr. W. H. Parker, of Birmingham, Ala., has filed with the Sergeant-of-Arms of Congress a protest against the payment of the salary of Hon. R. P. Hobson, who is charged with having been continuously absent from his seat from January 19 to January 31 for the purpose of prosecuting his canvass for election to the United States Senate in Alabama. It is said that this protest is based upon a long-forgotten law which was passed in 1858. In our opinion, this action is much more likely to benefit Mr. Hobson's candidacy than to injure it, which doubtless it was intended to do.

WANTED—A LITTLE MONEY AND A BIG MAN.

The annual meeting of the Cuban Mission has just been held. The work in every part of the Mission shows steady and healthy growth.

The membership shows increase, and both the native preachers and the members of the churches, evince a deeper spirituality than ever before. In all my rounds I have seen no Conference in the session of which there were more cheering manifestations of spiritual power than the session of the Cuban Mission at Camaguey, January 22-25. Perfect harmony, warm brotherly love, and great zeal for the advancement of Christ's Kingdom prevailed in all the proceedings.

The work on the Isle of Pines interested me especially. It is largely a work for Americans, who have taken up their abode on that wonderful island in the Caribbean Sea.

By the Treaty of Paris, made by Spain and the United States, just after the Spanish-American War, many people were led to suppose that the Isle of Pines was ceded to our country; but the stipulations of the treaty on this point were ambiguous, and our government gave the benefit of the doubt to the Republic of Cuba. Before the matter was finally settled a number of Americans bought land on the Island, thinking they were settling on territory under our flag.

These American Colonists cleared up their lands, built houses, planted citrus fruit trees, and otherwise improved the properties which they had bought. They have been forced to live hard while their trees have been coming to fruit-bearing. Most of them have suffered financially while they have been waiting; but they have not despaired nor forgotten God. While compelled to practice the most rigid economy, they have provided places of worship and supported the preachers sent to them.

Their case has been pathetic in many respects. In the midst of their struggles in a foreign land, their little children have been growing up without the educational opportunities and religious privileges which they would have had in the home land. Children in a foreign colony suffer far more than the older people, and the needs of these American children on the Isle of Pines appeal to me very strongly.

The case is clearly presented in a letter, just received from Rev. M. M. Stewart, the only preacher we have now on this entire Island. It is as follows:

"Havana, Cuba, Jan. 29, 1914.

"Bishop W. A. Candler,
Atlanta, Georgia.

"My dear Bishop:

"I wish to write you about the Isle of Pines and our work among the American settlers there.

"The Isle of Pines is remarkable in many respects.

"Its possibilities in the growth of citrus fruits, pine apples, and vegetables are great.

"In addition to its great natural resources, it is further remarkable in that it is the largest settlement of Americans outside the bounds of the United States. There are on the Island nearly three thousand Americans, besides about twenty-five hundred natives, the total population being more than five thousand souls.

"The natives are located mostly in, or near, the towns of Neuva Gerona and Santa Fe. Nueva Gerona is the capital of the Island, and a very important place. In and around it are located about seven or eight hundred Americans.

"We are placed in a position of peculiar responsibility for the welfare of these people, because our Church is the only Evangelical denomination whose work extends over the whole Island. These Americans are not rich, but in the main they are people who have bought land with their savings, and for some years to come they can expect only small incomes from their properties. They are depending upon Southern Methodists to help them through this trying period.

"At Neuva Gerona we need for the proper care of the people and the promotion of our work a church, a school, and a parsonage. We now hold services in a poor building, which is entirely unsuited to the demands of the situation. It is a temporary structure, which is inadequate, unsightly and insecure.

"The case is nothing less than deplorable. The Roman Catholics, seeing the situation and desiring to take advantage of it, have withdrawn their Spanish priests, and have sent American priests and nuns to the Island. They have opened a school, and are seeking to get hold of the American children. To save these children we must do something and do it quickly.

"Unless we do our full duty by these countrymen of ours and their children, and do it soon, both they and our work on the Island must suffer untold harm.

"We now have no means whatever with which to help these Americans in and around Neuva Gerona to shield their children from the peculiar and perilous temptations by which they are surrounded. In the town are quite a number of saloons and pool-rooms, and there are no wholesome places to which young people can go for recreation and self-improvement. They must go into the streets or into worse places.

"We must have an attractive church and an adequate school, with the residence of the preacher attached, to meet the needs of the situation.

"With eight or ten thousand dollars we can build on the lot, which we have already acquired, all these, with reading rooms, etc., to provide for the pressing needs of these dear people and their children. Of this amount, I can raise on the field $5000, I am sure, if the church at home will supply the rest. It is heartrending to see good American boys and girls going to ruin, and their lives made unhappy, for lack of a little means to lead them into better ways.

"I do not live at Neuva Gerona, but in another part of the island, and in consequence, I am not in a position to do much for them. We ought to place in the town a resident pastor and give him the means to handle successfully this situation, which makes such a moving appeal to all hearts who care for the welfare of our fellow-countrymen and their children living under such conditions.

"Each year many children reach school age, and the population increases constantly by the coming of other Americans from the States. If we do not meet the present needs we will close future opportunities against us. On the other hand, if we care for the situation as it now is, we will do much to save these American children and securely plant our work on the Island and obtain resources for other work in the future.

"I hope you can find in the States the small sum of money which is now urgently needed here, and another man for the West Circuit.

"Yours in Christ,
"MALCOLM M. STEWART,
"Preacher in Charge, Isle of Pines,
"East Circuit."

I want this house and the man for the Western side of the Island.

If we help these people now, they will be able in a few years to help others. They are ready to do all they can for themselves. Indeed, they have already done very generous things. They will, in a few years, be able to do more—and I believe they will do all they promise, if we help them in this, their time of need.

I want a man also; a self-reliant, courageous, hopeful consecrated man. No "tenderfoot" (as they say in the West) can be of any use. A man of culture, if he has the right sort of culture, will be better than an uneducated man. But common sense and consecration are indispensable in this work.

Here is a chance to do the work of a founder and accomplish results that will make the Isle of Pines a Methodist Island. I covet for our crown this pearl of the Caribbean.

Who will furnish this money?

Who will offer to do a man's work on behalf of these, our countrymen, in a foreign land?

WARREN A. CANDLER.

P. S.—The Colonists will pay an efficient man a living salary.

T. H. SELBY—AN APPRECIATION OF MY FATHER.

Talbot Henry Selby, son of S. E. Selby, and Lucy E. Simmons, was born in Sumpter County, Alabama, January 15, 1841. His father was a native of Hyde County, N. C., and his mother was born in Baldwin County, Ga. He was educated in the common schools of his day, and it was clear to those who knew him that he took advantage of the opportunities that were afforded him for an education as far as they were able to advance him. While he did not have a college education, he knew the advantage of it, and was a patron of higher education as applied to all of his children.

In early life, his parents moved to Jasper County, Miss., but he was there for only a short while, being engaged with a mercantile firm along the line of the State of Alabama. While he was still in his teens he became connected with the firm of W. S. Nimocks and Co., at Decatur, Miss., and it was there that he united in marriage with Catherine, daughter of T. H. Massey and Mary Elliot, of Fayetteville, N. C., the ceremony being performed by Rev. J. F. N. Huddleston, at the home of W. S. Nimocks, on Sept. 24, 1861. Thus began a married life of more than forty-one years, and they were years of mingled joy and sorrow, sustained by a truly co-operative spirit on the part of husband and wife.

Shortly after his marriage he entered the Confederate Army, and remained true to his country until the close of the conflict. During his absence from his young wife, contending for what he believed to be right, a baby was born to him, the first of eight children who came to bless this union. At the close of the war he began life with the possession of $1, but being young and having a future before him, he addressed himself to the task of making a home and rearing a family for God and his Church. He believed in instilling into the heart of his children the very highest principles of honor and integrity and to this end he bent every energy of mind and heart. He was a very modest man and he was insistent that this trait should possess all of us. Being the father of eight children, and determined to give each of them an education (at the same time aiding others in this direction), he had little opportunity of becoming what some would term rich.

He buried two of the children—twins—in infancy; his first born, a boy of great promise, at the age of seventeen; and two accomplished daughters after they had reached womanhood. The son began his college course with unusual promise at Cooper Institute, Daleville, Miss., and the two daughters were educated at the East Mississippi Female College at Meridian, Miss., mainly under the presidency of Rev. A. D. McVoy, of precious memory. The next and greatest sorrow of his life was when, after a long and painful illness, he lost his wife, my mother, on the fourteenth of November, 1902. The bitterness of this experience was very keen, the union of two lives for more than forty years was ruthlessly broken; but he knew whom he believed, and trusted him as the solace of his life.

In March, 1904, he was united in marriage to Miss Emma Sedberry, of Hillsboro, Texas, and they lived together until the separation on the early morning of December 4, 1913, in the seventy-third year of his age.

It is becoming that I should say something regarding him in the different departments of life to which he gave himself, for he was worthy of commendation by those who knew him. As a business man, he was above reproach, accurate in the details of business and honorable in all his dealings. He detested deception and trickery in business matters, and I am sure that he was never accused of being otherwise than thoroughly frank and open with all his business associates. As a testimonial to the esteem in which he was held, he was elected president of the first bank ever organized in Newton, and held the position to the day of his decease. He was as jealous of the integrity of the bank as he could have been respecting his own business career. He kept the books of a large firm in Newton for many years, and he was never known to be negligent of any responsibility. One reason of his ability to do so much was that he was regular, uniform, and systematic in all that he did. He not only believed in the honor of employment, but in the healthfulness of it to body and mind and soul.

As a citizen he was strong in his convictions as to what was right, and while he never took an active part in politics, he used his privileges as a citizen and was known to stand for the best policy and the best man for the place, that the policy might be executed. He was not aggressive in expressing himself, but I have heard him many times lament the disposition of so many to destroy the very fabric of the best ideas and principles of government as applied to the community, State and nation. He informed himself regarding the affairs of the country and rejoiced in any token or omen of good that was apparent to him.

As a churchman, and this is where he meant much, he was true to the Church of his mother and father. He believed in the doctrines and polity of his beloved Church, and he delighted to attend upon its services. Up to within the past two years, during which time he was more or less feeble, it was seldom that he failed to occupy his seat in Sunday school and at the preaching service. As far back as my memory goes he was a regular and active member of the Church. He did his best to be loyal to his pastor, and no one was encouraged by him to speak unkindly of his preacher. The beautiful and appropriate words that were spoken by his pastor, Brother Tolle, on the day that we laid his weary body in the tomb, only emphasized this trait, which was of great strength in his life. He was always interested in me as to appointments, and when disappointment came to me he was quick to encourage me to do my best. No man will ever know how much he meant to me in my ministry. Before mother left us, he would often say to her: "Bob preached mighty well to-day," and of course, she would tell me what father had said. Those who know, tell me that we will miss him more and more as the days pass on, and I am beginning to believe it. His religious life was not very demonstrative, and frequently he had struggles against the evil; but he conscientiously did the best he could. He would spurn the suggestion that he was a perfect man, and I would not so speak of him; but he loved God and his Church, and made an honest effort to keep the commandments. There were times when his heart was full; but his life was mainly a steady effort towards God and the perfecting of his faith and confidence in him. From his place in the church he will be missed for a long time to come.

I have already referred to the very appropriate service which was held in the church he helped to build and which in all of its services was the pride of his heart, because it was there he met with his Lord so often; but I wish to emphasize what I have said by saying that the pastor told me that father meant as much to him, almost, as his own father. During the year which closed his life to all things of the world he must have thought much upon the realities of the great future. Thank God, I visited him oftener than usual, and it was only a short while before his departure that I spent a night and part of a day with him. I little thought that the separation would be so soon and so very sudden; for, while he was not very strong, he seemed to enjoy life and its responsibilities as he had for some time. In April, 1912, he had a very severe attack which for several days threatened his life, but he rallied and we thought we would have him with us for many years. He was slow to admit that he was ill, and would not until he could endure no longer.

On the morning of December 4, 1913, about two o'clock he was awakened by a very severe attack of acute indigestion. His wife wanted to call the physician, but he said, "No." He continued to get worse, and neighbors were called in and the doctor summoned; but he was too far gone—nothing could be done to relieve him, and at 3:45 he closed his eyes upon earth and entered into the rest that often was in anticipation by him. Three children remain, but his illness and death were so sudden that not one of us was with him at the last. A brother and a sister also are living, and the five children at my home live to sorrow at his going; but we all have a rich legacy in the memory of one of the very best men I have ever known. Do I miss him? Yes, for how can I help it, when I wrote him at least once every week, and received a letter from him as often, and never have I prayed in secret for a long, long time but I called him by name in talking to my Lord. When we placed him under the sod on the morning of December 5, and the grave was covered with beautiful floral offerings from many friends, I said good-bye for only a time—I do not know how short—for I confidently expect to see him with my sainted mother some sweet day. I believe he has come to know the baby I gave back to God in November, 1906, better than he knew him on earth, and all those he loved so well who had preceded him to his long home. His youngest born, a son, who is traveling out of New York city, was not with us, but he had the comfort and sympathy of friends, and we helped him as we could to bear the burden of so great a sorrow.

If I have appeared too free and bold in speaking of my father, it is because he always impressed me with the extreme modesty of his life, and it occurs to me that, loving him as I did, and appreciating his memory as I shall, it is not improper in me to use the terms of laudation that I do.

My heart has cried out for the touch of a vanished hand and the sound of a voice that is stilled; but I shall struggle on until I am permitted to look upon his face glorified in the presence of Jesus Christ. I am, his sorrowing son,

ROB'T SELBY.

Brookhaven, Miss., Jan. 21, 1914.

MY WINTER REPORT.

Dear Advocate: My good Brother, Rev. H. P. Lewis, Sr., called for my report some time ago, but much of my time I am physically unable to write; hence the delay. My health was very poor last year. For weeks in August and September, I was in a Shreveport sanitarium. I only tried to preach twenty-one times during the whole year. I am not preaching at all now, but am watching and listening for an open door. Although idle so far as preaching is concerned, I am happy, happy! As the late Bishop Joyce was accustomed to say, "I am deliciously happy all the time." My Father's Word is food to my soul, and how eager I am each week for the perusal of my Christian literature! I read and laugh and cry, and thank God for such vigorous editors and contributors as we have.

There is much indifference in regard to religious work in this little town, only a few Methodists here, and they are without a pastor. I visit them and the Baptists too; especially the old ones. There are a few very spiritual old ladies here. How they love to talk of ante-bellum times when they were converted at the mourner's bench. On leaving them, with a cordial hand clasp, and their old eyes glistening with tears, they beg me to remember them when I pray.

Whether such a life is worth living or not, such is mine. I feel a little pang of regret that I am doing nothing for my Lord, but after a little, if I do not reach the home of the soul, and live forever with my Lord, I shall be greatly disappointed. I pray heaven's blessings upon Brother Lewis, and every reader of the Christian Advocate. God bless them all.

Olla, La. H. ARMSTRONG.

The Home Circle

UP AND DOING.

Of course, you all have heard about
The Up-and-Doing Land, I know.
Geographies have left it out,
But 'tis not far to go
To find its cities, old and new,
And all its happy people, too.

For Up-and-Doing Land is true,
And not a fairy land at all;
And all have work enough to do
To keep them busy, great and small.
The Up-and-Doing people are
The busy people, near and far.

—Child's Hour.

SWALLOWING SUNSHINE.

Lily stood one glorious morning by a sunny window, through which came a flood of rich, warm sunshine.

"What a lovely morning," said Lily. So she picked up a spoon and put it right in the sun ray, and then in her mouth. "O, mamma, I have swallowed a spoonful of sunshine," she cried, with a merry laugh.

"I will tell you at bedtime whether you have or not," said mother. And when the sandman's hour came around, it was found that through all that long summer day Lily had been sweet-tempered and bright.

"You have, indeed, been my little sunbeam," said mother as she tucked Lily in bed and kissed her good night.—Phyllis Rowland.

KILLING THE DRAGON.

A little boy four years old was much impressed by the story of "St. George and the Dragon," which his mother had been reading to him and his sister, and the next day he said to his father:

"Father, I want to be a saint."

"Very well, John," said his father, "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John. "I want to be a saint and fight a dragon. I am sure I could kill one!"

"So you shall, my boy."

"When can I be one," persisted the child.

"You can begin to-day," said the father.

"Where is the dragon?"

"I will tell you when he comes out."

So the boy ran off to play contentedly with his sister.

In the course of the day some presents came for the children. John's was a book and his sister Catherine's a beautiful doll. Now, John was too young to care for a book, but he dearly loved dolls, and when he found that his sister had what he considered a much nicer present than his own, he threw himself on the floor in a passion of tears.

His father, who happened to be there, said quietly, "Now, John, the dragon is out.—Southern Christian Advocate.

HOW ANTONIA SAVED THE KING.

Of course you have heard of Frederick the Great, that wise king of Prussia who was born two hundred years ago. Perhaps you know, too, that he greatly admired our own General Washington and in proof of it sent him a handsome sword on which was engraved, "From the oldest general to the greatest."

But you may not have read of how he helped a poor little Italian boy, and of how the poor boy was able to repay the great king's kindness. The New York Tribune has told the story, and here it is for you.

Frederick, although the ruler of a great kingdom, never dressed very well, and so it is not surprising that when dirty, ragged little Antonio met him walking on the terrace near the river bank in Dresden he thought he was a very ordinary person and never dreamed of his being a king.

Antonio had a great box filled with dolls which he worked with strings and made act quite like human beings—marionettes they were called. When he saw the king he ran up to him and begged him to look at these dolls act. "You will be pleased with them, I am sure," he said, "and I do so want to earn some money to pay a man I know to teach me to play the flute!"

"Would you like to learn to play the flute?" asked the king. He had longed to do that very thing when he was a boy, but his cruel father had been very angry one day when he had found him playing and had broken the flute across the back of the young prince.

"Above all things," answered Antonio.

"Come with me," said this kind-hearted old gentleman, as Antonio still thought him, "and you shall have a good teacher and a fine flute of your very own."

The poor lad could hardly speak for joy. But his new friend understood and patted him on the head as they walked off together. He was put in charge of the court music master, who found he had great talent, and after a while he played so well that he was allowed to play before the king.

The boy felt deepest gratitude toward his kind benefactor, and prayed constantly that he might at some future time prove his devotion to him.

One morning Antonio, getting up very early and taking a short cut through the kitchen of the castle on his way to the garden, saw one of the cooks drop a white powder in the cup of chocolate meant for the king!

The little flute player was horrified, and ran to the king crying, "Oh, sire, do not drink your chocolate this morning—it is poisoned."

When, a few minutes after, the breakfast tray was brought in, Frederick the Great received it very calmly and looked hard at the servant, who immediately began to tremble.

"How pale you are. You must be ill," exclaimed his majesty. "Here, drink this cup of chocolate. It may revive you."

"Mercy, sire," pleaded the servant, throwing himself at the king's feet, "I am not to blame, but others," and he confessed the whole plot.

"Wretched man, you were going to poison me," said the king. He called one of the dogs to his side, and gave him the chocolate to drink. The dog died in a few moments.

Thus it was that Frederick the Great's kindness to a poor little boy saved his own life.—The Continent.

A LITTLE BOY'S ESSAY ON WOMEN.

Women can be told from men by their hats. Also by their going to church, of which men are not guilty. Maybe men would go to church if they had hats like women and could keep them on.

Women's hats prove them to be less logical and more ornithological than men.

Women are after the vote, and men are after the women. It is supposed that woman would catch up with the vote if she didn't waste so much time turning around to see if man was still following her.—Central Christian Advocate.

BOYS THAT SUCCEED.

"A new boy came into our office to-day," said a wholesale grocery merchant to his wife at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that the boy will be out of the office in less than a week."

"What makes you think so?" inquired his wife.

"Because the very first thing that he wanted to know was just exactly how much he was expected to do."

"Perhaps you will yet change your mind about him."

"Perhaps I shall," replied the merchant, "but I do not think so."

Three days later the business man said to his wife: "About that boy you remember I mentioned two or three days ago. Well he is the best boy who ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began to work he performed very faithfully and systematically the exact duties assigned him, which he had been so careful to have explained to him. When he had finished he came to me and said: 'Mr. —, I have finished all the work. Now, what can I do?'

"I was a little surprised, but I gave him a little job of work and forgot all about him until he came into my room with the question, 'What next?' That settled it for me. He was the first boy that ever entered our office who was willing and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man."—The Sunday School Herald.

SUBSCRIPTION RATES

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1914:

To preachers	$1.00
Widows of preachers	1.00
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Editorial

SOME CHURCH STATISTICS.

The statistics of the various religious denominations for the year 1913, gathered by Dr. H. K. Carroll, have been sent out as Bulletin No. 8 of the Federal Council of the Churches of Christ in America, of which organization Dr. Carroll is now Associate Secretary, having his headquarters in Washington, D. C. The problem of Church statistics is a most perplexing one, and scarcely any two enumerations even approximate agreement; but Dr. Carroll had charge of the Government Census of Churches in 1890 and is regarded as quite an authority in such matters. The compilation of figures which he has sent out covers such a wide scope that we cannot undertake to print his exceedingly interesting tables in this issue of the Advocate; nor have we decided that we will attempt to do so at all, since they would probably cover several pages of our paper and they would not be accepted as authoritative by any one not pleased with them (already we have noticed some efforts to impeach their accuracy). We are grateful, however, to Dr. Carroll and the Federal Council of the Churches of Christ for their kindness in sending us this full statistical exhibit, and from it we quote as follows:

"The gains for 1913 are considerably larger than those for 1912 in the number of communicants and in churches. The net gain in the latter is due chiefly to the surprising advance reported for the Lutheran bodies of 1455. Except for the unaccountable falling off reported by the Southern Presbyterian Church, the increase would have been more than double that of last year. Of the total net gain, beside the 1455 of the Lutherans, the Methodists report 496, the Baptists 388, and the Roman Catholics 375. The loss of 742 credited to the Disciples of Christ is probably due to incomplete returns. Six new churches, on the average, for every working day of the year cannot be interpreted as discouraging.

"The net increase of communicants is widely distributed. The Methodist bodies get nearly 220,000 of it, the Methodist Episcopal Church having the largest gain for many years; the Roman Catholic Church comes next with 212,500, then the Baptists with 64,608, the Presbyterians fourth with 45,649, the Lutherans fifth with 36,120, and the Disciples of Christ sixth with 21,824.

"The net gain is, on the average, one and eight tenths per cent, which is a fair increase. If only those denominations which report an increase be included in the reckoning, the only fair method, the percentage would be considerably larger—approaching two per cent. As a matter of fact, 618,000 is reported as the net increase of bodies aggregating about 33,000,000."

The numerical strength of the several leading denominations is, according to Dr. Carroll, as follows: Roman Catholic 13,083,534, an increase since 1890 of 6,852,117; Methodist Epicopal 3,415,768, an increase since 1890 of 1,175,414; Southern Baptist 2,471,389, an increase since 1890 of 1,191,323; Methodist Episcopal, South, 1,996,877, an increase since 1890 of 786,901; Baptist (Colored) 1,946,444, a gain since 1890 of 597,475; Presbyterian (Northern) 1,402,533, a gain since 1890 of 614,309; Disciples of Christ 1,362,711, a gain since 1890 of 721,660; Baptist (North) 1,176,615, a gain since 1890 of 376,165; Protestant Episcopal 986,607, a gain since 1890 of 454,553; Congregational 748,340, an increase since 1890 of 235,569; African Methodist Episcopal 620,000, a gain since 1890 of 167,295; African Methodist Episcopal Zion 568,608, a gain since 1890 of 218,820; Southern Presbyterian 300,771, a gain since 1890 of 121,050; Colored Methodist Episcopal Church, 236,077, a gain since 1890 of 106,694.

The foremost denominational families are thus set down: Roman Catholic, 13,083,534; Methodist, 7,125,069; Baptist, 5,924,662; Lutheran, 2,388,722; Presbyterian, 2,027,598; Disciples (Camphellites), 1,519,369; Protestant Episcopal, 997,407.

It should be remembered that the figures given above for the Roman Catholic Church embrace the Catholic "population" and not merely actual communicants; that is, all persons baptized (including infants), whether ever confirmed or not, have been added in. If the statistics of the Methodists were similarly gathered it is doubtful whether the Catholics would outnumber them.

One encouraging feature of Dr. Carroll's statistics this year, as was also the case last year, is that what might be termed the heretical denominations, noisy as some of them are, seem to be making very little headway. Thus the Universalists are reported as numbering only 51,716; the Unitarians, who have lately been making much ado about the "coming religion," number, 70,542; the Mormons, 356,000; the Christian Scientists, 85,000; the Adventists (six bodies) 98,822, with a gain of 3014; and the Dowieites, 5865. There seems, however, to be an exception to this rule in the case of the Spiritualists. They are credited with 2000 churches and about 200,000 members, a net gain of 50,000 since 1910. Most of the denominations of this class do not seem to have sufficient virility to take a census of their adherents or to co-operate with others in doing so; hence their gains or losses are not usually given.

All in all, the faith of our people seems yet to be generally sound and the prevailing disposition among them appears to be to connect themselves with Churches that hold and teach the essential truths of Christianity. The greatest foes with which the true followers of Christ have to contend in the United States are not the false religions that have found lodgment upon our soil, but the unbelief, worldliness, and indifference that are so widely prevalent in this materialistic age.

THE IDEA OF FRATERNITY BEING OVERWORKED.

Dr. Charles W. Eliot's recent statement concerning "Twentieth Century Christianity" and some of the comments that followed that deliverance have given us some glimpses of what the teachings of the Unitarians now are. Dr. Eliot himself, among other things, said: "God did not make man out of the dust of the ground. God did not turn stonemason and give into the hands of Moses the Ten Commandments. Neither did the sun stand still for Joshua. Neither did Jonah go through the thrilling experience in the closed quarters of the whale. Men of science have no faith in magic or miracles. No thinking person now accepts as anything but primitive myth or fanciful poetry the story of the Garden of Eden."

In backing up the distinguished educator, Dr. Thomas Van Ness, pastor of the Second Unitarian Church of Boston, is reported as follows: "The higher conception you have of God the less you believe in miracles. The more you believe in the absolute rectitude of God the less you believe that he will break his laws or that he works by interference or miracles. * * * The story of Jesus arising from the dead is but one of the childlike conceptions which have no basis in fact. It is one of those beautiful ideas that have grown up like Santa Claus, that had a value once, but for which there is no longer need."

Many people have an idea that the Unitarians are a sect of Christians who, aside from not believing in the doctrines of the deity of Christ and the Trinity, are fairly orthodox; but if Drs. Eliot and Van Ness are correct exponents of their views, they have very little regard for the authenticity or veracity of the Scriptures as to any thing that does not suit their taste. It is not merely as to the interpretations of passages of the Bible that they differ from the Protestant Evangelical Churches; their entire attitude toward the Divine Revelation is fundamentally different. They do not hesitate to discard whole chapters of it at will, as must be done if the resurrection of Christ is to be repudiated.

There has been a growing disposition within recent years upon the part of orthodox denominations to fraternize with the Unitarians—to treat them as if they stood for all the essentials of the Christian faith. But surely such disclosures as these ought to check that tendency. In view, however, of the spirit of the times, we doubt whether it will or not. We know of scarcely anything that we think is being more overworked than this idea of fraternity. We have recently noticed that in the federation of mission boards the Seventh Day Baptists—a sect that is utterly hostile to the Christian Sabbath—have been included; and not long since we read a letter in a church periodical in which it was stated that some of our people on the Pacific Coast had been considering the question of correlating their school work with that of the Buddists. Has the time come when the Church of God is to stand for nothing—when she is to put herself upon a plane of equality with all the false and misleading faiths of the world? If so, what shall we do with the ringing words of St. Paul, written to the Church at Corinth: "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

In our humble opinion, the sound religious denominations need to be cautious about entering into the much-extolled federation councils and movements. To treat with an organization upon terms of equality, is to recognize and, to some extent, endorse it. The Bride of Christ should be careful as to the company that she keeps. She should not presume to associate and co-operate with any who do not honor and accord full sovereignty to her Lord whom she represents.

"WHEN SAINTHOOD WAS IN FLOWER."

This is the title of a most attractive volume from the facile pen of Dr. H. G. Henderson, of the North Mississippi Conference. It consists of a series of studies of noted Biblical characters, who are made to live and act again in a manner to charm and inspire the reader. The worthies whose careers are discussed are Daniel, Rebecca, Joseph, Jonah, Samson, and Esther, who are dealt with in chapters given, respectively, the following headings: Ideal Manhood, The Model Wife, The Challenge of a Pure Life, The True Friend, A Discounted Ministry, A Superficial Character, and A Heroine Among the Saints. Dr. Henderson has the gift of insight into the inner essence of things and the power of clear and accurate discrimination. He writes with unusual fluency and his style, though rhetorical, abounds in terse epigrams that fasten themselves at once in the mind. The work throughout is instructive and is calculated to lead to the formation of high ideals. It is beautifully bound and its mechanical make-up is all that could be desired. Sherman, French & Company, of Boston, are the publishers, and the price is $1.25. Send for a copy.

PERSONAL AND OTHER NOTES.

The date of the J. B. Andrews' Meeting at Starkville, Miss., is March 1.

Rev. W. L. Hunter has made a fine impression at Hammond, La., and the outlook for the work there is bright with promise.

The good people at Mangham, La., have secured a house for their pastor, Rev. W. O. George. This adds another parsonage to the list in the Louisiana Conference.

The Columbus District Conference will be held by Bishop W. B. Murrah at Brooksville, Miss., April 10-12. We dare say that the occasion will be one of much interest.

Rev. W. S. Selman, of Lamar, Miss., is actively at work, and speaks hopefully of the outlook. He has kindly things to say of his people, who are thoroughly loyal to their pastor.

Rev. C. C. Miller, pastor of the First M. E. Church, South, at Monroe, La., is preaching to fine congregations. His Sunday school, which continues to flourish, is one of the best in the State.

Rev. A. J. Coburn has in process of construction at Farmerville, La., a new parsonage, which is nearly completed. He is highly esteemed by all the people of his charge, as is also Sister Coburn.

One who has had an opportunity to know writes that the people at Macon, Miss., are much pleased with Rev. R. O. Brown, our new pastor in that city, and that the outlook there is for a year of activity and progress.

Rev. H. A. McCormack is preaching to large and appreciative audiences at Franklinton, La., and in spite of the prevailing financial stringency, a new parsonage will be built at once. The salary has been raised to $1300.

We are pleased to have the following good news from Rev. A. W. Hoffpauir, of Prairieville, La., written on Feb. 5: "I am glad to say that my wife is able to sit up. Everything is progressing favorably on my charge."

Rev. R. P. Goar, of Toccopola, Miss., states that the work has opened well in that charge, in which he is entering upon his second year. He hopes to accomplish much for the Master between now and the next Annual Conference.

At Rienzi, Miss., where Rev. B. P. Fullilove is pastor, a movement is under way either to greatly improve the old church or to build a new one. A committee has been appointed to decide the question and to go forward with the work.

In a recent personal note to the Editor, Rev. R.

M. Evans, of Strong's, Miss., says: "We are well and busy with bright prospects for the new year." Brother Evans is one of the most deeply spiritual preachers in his Conference and "a workman that needeth not to be ashamed."

Bishop W. P. Thirkield and Dr. Walter T. Terry, of the Garrett Biblical Institue of Evanston, Illinois, favored our office with a call last Monday. The Editor keenly regrets that he was not in and that he was so unfortunate as to miss seeing these brethren.

Rev. J. C. McElroy, of Mashulaville, Miss., has our thanks for several subscribers sent in a few days since. Of his work, he says: "We were most cordially received and have been remembered with many good things to eat. We are hopeful of a successful year."

Dr. W. H. Huntley, presiding elder of the Seashore District of the Mississippi Conference, writes: "I have changed quarters and my address is now in care of the Seashore Campground School, Biloxi, Miss." Correspondents should note this change, and govern themselves accordingly.

Rev. W. W. Drake, pastor of our First Church of Baton Rouge, La., and Rev. W. A. Mangum, who has charge of Keener Memorial in the same city, are co-operating and branching out in their work. They have lately organized a new mission Sunday school, and others are in contemplation.

Read what Bishop Candler has to say about the Isle of Pines on page 5. Here is a golden opportunity to do good with your money. Why not solicit some contributions in your charge and remit the amount secured to the Bishop at Atlanta, Ga.?

The following brethren, to whom acknowledgement has not been made elsewhere, have our thanks for two or more subscriptions sent in within the past few days: M. L. Ward, Wheeler, Miss., 4; J. D. Wroten, Tunica, Miss., 6; J. J. Kelly, Good Pine, La., 2; Rev. M. M. Black, Laurel, Miss., 7.

Rev. G. A Morgan, of Opelousas, La., sends us the following notice: "On January 29, at the home of the bride's parents in Belleview, La., it was my pleasure to officiate at the marriage of Mr. E. V. Chauvin and Miss Alice Boring." We extend to the happy couple our congratulations and best wishes.

Rev. J. J. Kelly requests us to state that his address has been changed from Trout to Good Pine, La. Brother Kelly has since Conference received 12 into the Church and has organized a class of 15 in the First Standard Teacher-training Course. He regards the indications as favorable for a fruitful year.

We regret to know that Bishop W. A. Candler has been ill with la grippe since his return from Cuba, but are happy to be informed that he is again able to be at his desk. There is no busier man in the Southland than our Georgia chief pastor. Scores of urgent demands are ever pouring in upon him.

Rev. G. D. Purcell, the energetic pastor at Oak Grove, La., is working heroically for the upbuilding of the Master's cause. The church that the people have been talking so long of moving to town is now on the way. It is expected to be in shape for his quarterly conference, which is scheduled to be held next Sunday.

We regret to be informed that Bishop W. B. Murrah was quite ill with acute indigestion at his home in Jackson, Miss., last week, but are pleased to state that he was reported to be much improved two or three days ago. We trust that he will soon be entirely free from the effects of his recent attack.

A note from Rev. M. L. Burton, of Gulfport, Miss., states that he is gaining physically, but that his improvement is slow. He is not yet able to leave his room. Let the brethren remember this faithful itinerant at the throne of grace. Brother Burton's pulpit was ably filled last Sunday by Dr. A. F. Watkins, President of Millsaps College.

Miss Elizabeth Kilpatrick, of Corinth, Miss., spent Sunday, February 1, at Holly Springs and Byhalia, Miss., in the interest of the Sunday school work. She says: "There was much interest manifest and good records were in evidence. Both places are enjoying their new pastors, Brother Duncan and McKeown.

Writing from Memphis, Tenn., under date of Feb. 7, Evangelist O. B. Culpepper said: "I am just back from Huntington, Tenn., where I conducted a union revival. Something like 150 joined all the Churches. I leave to-night for Paducah, Ky., to assist Rev. R. W. Hood in a meeting at our Broadway Church in that city."

Rev. W. D. Wendel, our worthy pastor at Pontotoc, Miss., has lately been tarrying for a brief season at Enterprise, Fla., where both the water and climate are said to be surpassingly fine. He was enjoying the good fellowship of Rev. J. A. Bowen and Dr. H. M. Hamill when he hurriedly penned us a card a few days since.

Dr. Theo. Copeland, pastor of the Cabanne M. E. Church, South, of St. Louis, has recently been assisting in a meeting at Boonville, Mo. The Weekly Advertiser of that city speaks in high terms of Dr. Copeland's preaching and work, and states that the services have been largely attended and that much good has resulted from them

Rev. C. V. Breithaupt reports as follows from the Houma (La.) Mission: "Since the first of January we have had on this charge 14 accessions to the Church by profession of faith and 5 by certificate; 5 infants have been baptized, 5 wedding ceremonies performed, and 1 funeral conducted. We have also dismissed two members by the issuance of certificates."

Brother J. A. McArthur, a worthy layman of the West Point (Miss.) charge, adds the following footnote in a business letter written to the Advocate office: "West Point seems lucky in getting good preachers. We now have Rev. W. W. Mitchell and he is a good one." From other sources also, we have learned that Brother Mitchell has made a fine beginning in his new field.

Rev. H. W. Bowman, the stirring presiding elder of the Baton Rouge District, is opening some new territory. He states that he is now in need of men for three new charges. At his request Rev. J. F. Foster, our pastor at Amite, La., has accepted the care of several outlying points, and Quincey Werlein, a son of Dr. S. H. Werlein, who is preparing for the ministry, is assisting Brother Foster.

By appointment of the Executive Committee of the North Mississippi Conference Board of Education, consisting of Rev. H. S. Spragins, Rev. J. C. Park, and Mr. J. D. Barbee, Rev. T. H. Lipscomb will attend the Educational Conference that is to be held in Nashville, February 26 and 27. Being well educated and having also been a teacher, he will be a valuable counselor in that notable gathering. For the past three years he has been Secretary of Education of the North Mississippi Conference.

We greatly regret to announce the death of Miss Claudia Attneave, the second daughter of Mr. and Mrs. F. Attneave, which occurred at the family home at Black Hawk, Miss., on Friday morning, February 6, 1914. Miss Claudia was a young woman of noble Christian character and an active and unceasing worker in the Church. She exerted a constant influence for good, was universally loved, and will be greatly missed. We extend our deepest sympathy to the bereaved relatives and friends.

Rev. J. B. Randolph, of Como, Miss., in a business note to our office, adds the following: "We are in our fourth year in this delightful charge, and the work is progressing nicely. The ladies are making the interior of the parsonage new with paint, paper, furniture, rugs, etc." Brother Randolph has wrought nobly during his incumbency in this fine field, and will leave behind at the end of the year a durable monument in the beautiful new house which he has been instrumental in erecting.

Rev. C. J. Nugent, an esteemed member of the Kentucky Conference, has recently been visiting relatives in New Orleans. He favored our office with an appreciated call last Thursday. He is at present stationed at Walton, Ky., where he has a pleasant pastorate. Brother Nugent was formerly a member of the North Mississippi Conference, and has yet quite a number of relatives and friends in the Magnolia State. Prior to coming to Louisiana he visited in Jackson, Greenville, Rosedale and Cleveland.

Rev. O. L. Savage, of Belzoni, Miss., says: "The outlook is promising for a good year in this charge. We have finished since Conference a beautiful church on Four-mile Lake in Sunflower County, about a mile and a half from Duke, Miss. I am glad to say that it is entirely out of debt, but we still have the pews to buy. When finished the property will be worth $1500. I have had up to date 7 accessions to our membership since the Annual Conference.

Rev. J. E. Thomas, of Itta Bena, Miss., has borne off the palm in sending in subscriptions to the Advocate since the beginning of this Conference year. He gave us this week a club of 40 subscribers, 27 of which were new, enclosing a check to correspond. We scarcely need to say that we are grateful for this fine service rendered the Conference organ. On another page may be found a communication from Brother Thomas concerning the work in his charge. He and Sister Thomas have taken hold in their new field with their accustomed tact and energy, and manifestly the people are responding splendidly to their efforts. Itta Bena is highly favored this year in having the ministries of these faithful servants of the Master.

Rev. W. Fred Long, Field Secretary of the State Sunday School work in Mississippi, was in New Orleans last Saturday and brightened our sanctum with his genial presence for an hour or more. He is brimful of plans for the State Sunday School Convention which will be held in Meridian from March 31 to April 2. He says that the work under his supervision is greatly prospering, one man having recently given $1200 for the maintenance of a Sunday school missionary in the field. Brother Long went from New Orleans to Carriere, Miss., where he was booked to deliver an address last Sunday afternoon, and from there he expected to reach Picayune, where he had an engagement to speak at the evening hour on the same day.

Of his interesting charge at Lumberton, Miss., Rev. W. B. Jones writes: "Things are going well with us. A hearty welcome was given us upon our return from Conference, and the work is progressing nicely. We have received 8 members up to the present time; our Sunday school is fine and continues to grow, and all other departments of the church are active. We are making some repairs on our house of worship and the parsonage. This is indeed a choice people to serve—good enough for a Bishop, and most too good for an ex-presiding elder." We dare say if the Methodists of Lumberton were consulted, they would reciprocate by saying that their pastor is worthy of any appointment that could be given him. Brother Jones' letter brought a fine club of 18 subscribers, for which we extend to him our most hearty thanks.

Rev. John B. Bennett, of Yazoo City, has been officially named as Agent for the Mississippi Orphans' Home within the bounds of the Jackson District, which has pledged to raise for this noble institution at least $100 per month. The Brookhaven District contributed last year through Brother E. W. Reid about $200 a month, and surely the great Capital District of Mississippi, within the bounds of which the Home is situated, should not fall short of the obligation which it has assumed. Brother Bennett has mailed a letter to all our pastors in the District, and they and all our Sunday school superintendents, as well as the people generally, should give him their hearty co-operation in this needed work. Write him at once and pledge him your assistance. Particularly is it important to let all funds pass through his hands, instead of sending them direct to Brother Williams, in order that he may keep up with what is being done.

Rev. W. W. Ledbetter, of West Monroe, La., writes: "Yesterday (Feb. 3) we let the contract for an annex to the West Monroe Church, which requires it to be turned over to us fully completed—painted, papered, and the windows stained. When this is done, we will have increased the value of our property this year and last to the amount of about $3200. Our Sunday school has steadily grown for several months, and we now have 227 pupils enrolled. There were 167 present last Sunday (Feb. 1). In the perfection of our organization and the preparation for better service, we have gone forward with an equal stride. Our church has fewer than a hundred members, and a small percentage of them are men. None of them are wealthy. Yet it is a genuine pleasure to serve these people. We feel that our growth will continue to be such as to make it a source of gratification to the Mission Board and cause its members to feel that they acted wisely in assisting us this year."

The Young Men's Christian Association of New Orleans held its sixty-second Annual Meeting in its home on St. Charles Street on Tuesday evening, February 3, at 8 p.m. The parlors were crowded with ladies and gentlemen; and, after brief addresses were delivered by Bishop W. P. Thirkield, President A. T. Terry, Secretary Dr. A. Oscar Browne, Dr. J. T. Sawyer, and Chairman W. P. Johnson, a fine musical program was rendered. Refreshments were then served and a delightful social hour followed. The prospects of the Association are very bright, and the plan proposed by Mr. Johnson to secure 1000 additional members, to raise $5000 for the work by voluntary contributions was enthusiastically approved and will be energetically pushed. In winning to Christ and caring for the many thousands that will soon be added to our population by the completion of the Panama Canal and the holding of the proposed Exposition, the Y. M. C. A. and the churches of New Orleans will have plenty to do. All the Christians among us should work harmoniously together to this desired end.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Sister MATTIE A. MARTIN, daughter of John and E. A. Murphy, was born on March 18, 1848; and died on January 2, 1914. She was happily married to W. T. Martin on January 27, 1870. Sister Martin joined the Methodist Church, South, in childhood, and ever remained faithful to her church vows. As a pastor's friend, she had no superior and few equals. She was a model wife, a kind neighbor, and a true friend. In my travels of forty-one years as a preacher, I have never found a better friend. She and her good husband carefully looked after me and mine during the five years I was her pastor. Never did I go to her home that my family were not remembered in some kind way. The Master's words: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," found an almost constant fulfillment in her life. Sister Martin leaves a heart-broken husband, one brother, and a number of relatives to mourn her departure. Farewell, good Sister Mattie; we shall meet you in the "sweet by and by." That God may bless Brother Martin and all of the relatives and friends, is the prayer of her former pastor.

R. P. GOAR.

Death, "like an untimely frost upon the sweetest flower of all of the field," came in the form of pneumonia, upon little Annette Lorraine, daughter of Mr. and Mrs. V. W. Barrier, of Rolling Fork, Mississippi, who was born May 13, 1912. She was consecrated to God by baptism, by the writer, July 27, 1913. Much brightness and happiness was added to the home and the community by her dear little life on earth. All that loving parents, fond grandparents, and interested friends could do was done to prolong the life of the little sufferer; but God's ways are not as our ways, so the living jewel which had been "sent unstained from Heaven," to brighten earth for a few brief months, was called back to the Father's house. Sin had, not corroded this little life and may the saddened hearts find a balm for their grief in this thought, and also the fact that our Savior's arms are ever open to receive the little ones, for "of such is the Kingdom of Heaven." May God bless the hearts made sad by her departure, and may each one say with David, "I shall go to her, but she shall not return to me."

J. S. PURCELL.

MEMORIAL RESOLUTIONS.

(Adopted by the Woman's Missionary Society of Byhalia, Miss.)

Whereas God in his wisdom and love has called our beloved friend and sister, Mrs. W. C. McCrary from this world to a brighter home in heaven; therefore be it Resolved:

1. That in the death of Sister McCrary this Society has been called upon to part with one of its best and most worthy members, whose kindly words and affectionate association have been a benediction to her sister members.

2. That, while we bow in humble recognition of the fact that an all-wise Providence attends our lives and orders all things for the best, and that our loss is her eternal gain, nevertheless the mournful fact remains that Mrs. McCrary will meet with us no more, and nothing is left us but a precious memory.

3. That a copy of these resolutions be spread upon the minutes of our Society, that a copy be sent to the family of our departed friend, and that a copy also be sent to the New Orleans Advocate for publication.

Signed: Mrs. T. D. Burrow, Mrs. W. M. Nichols, Miss Susie Davis, Committee.

CLEVELAND (MISS.) BRIEFS.

The District Stewards' and Preachers' meeting, held here on January 5, was a very interesting meeting.

We are very much pleased with our new preacher and his wife, Brother and Sister Smoot. Brother Smoot is getting hold of the men of the town, and the interest in our prayer meetings is increasing.

Brother Smoot has organized the choir. He is a fine leader, and his wife sings well. We have plenty of local talent to have splendid music.

Last Sunday was Orphans' Home Day in the Sunday school and the contribution amounted to $8.

The Board of Stewards have purchased a lot on which to build our new church. We hope to build this year.

Mr. Dave Allen is working up a Men's Bible Class, beginning with eleven members on the first Sunday.

The Woman's Missionary Society had a most interesting meeting in January—the first since the uniting of the two Societies.

A good many Methodist people have moved to our town within the last few months. We give them a cordial welcome.

MRS. S. C. TAYLOR.

HOME MISSION WORKERS.

An "installation service" was conducted at the Shannon (Miss.) Methodist Church on Sunday, February 1, at 3 p. m., for the Home Mission Society of that congregation. Mrs. Vic Thompson Hoyle of Tupelo, the Conference President of the Woman's Missionary Society, was present and directed the principal features of the exercises. Mrs. Evans, also of Tupelo, and the honorary president of the Conference Society, spoke in the meeting. Mrs. J. C. Windham, the Aberdeen District Secretary, presided, and took part in some special proceedings relating to the general work of the local organization. A very full choir rendered missionary songs, and the congregation present greatly enjoyed the occasion. The Shannon Home Mission Society is enlisted, just now, in local work, and is also in sympathy with all of the great purposes of the missionary movement. The visitors were entertained for supper at the Irby Hotel, and returned by a late train to Tupelo.

SPECTATOR.

SARDIS DISTRICT STATISTICS.

Dear Dr. Meek: I was disappointed when the Minutes of the North Mississippi Conference came out. There are deficits on several items from some charges from which I thought I had assurances that they were out on all claims. I assume the responsibility for the inaccuracy in the report from Charleston. For some reason I copied incorrectly the assessments to the Statistical Secretary. This may be the explanation in other cases. I am not criticising the work of the Secretaries, but want the people to know that true men like Babb and others don't fail.

Fraternally, J. W. DORMAN.

Sardis District.

Tidings From the Field

Buntyn, Tenn.

Dear Dr. Meek: I thought I would write a few lines to the dear old Advocate that has been coming to my home for 18 years. I am so glad whenever it comes. I want to thank all of the brethren who helped us in the great cyclone troubles when we were without even a shelter. I never will forget the good people who helped us, nor any of my friends in Mississippi. May God bless you all! If any of the brethren want my help in meetings, I would be glad to help them as I have no work for this year. I want to do what I can in the Lord's service, and cannot be satisfied without work, for I feel that I am not doing my duty. Write me at Buntyn, Tenn.—D. M. Floyd.

Guntown, Miss.

We are with the good people of the Guntown and Baldwyn charge this year. We arrived at Guntown on December 10, and were met by several of the brethren and a number of the good ladies. They came with an "auto" and carried us to the parsonage where we found many good things for our comfort, and the good things have continued to come. We are serving a most excellent people, and we greatly appreciate them and their kindnesses. Our first quarterly conference was held at the Saltillo Church on February 1 and 2. Brother Mitchell was at his best and gave the people some good sermons. They were enjoyed by all. The stewards made a good report and a good assessment for their pastor—a raise of $25. All things are going on well, so far as I know. We are hopeful of a good year.—W. C. Carlisle, P. C.

Morgan City, La.

Last Sunday was a busy one in the work. The pastor preached three times; administered holy communion three times, and baptized three children. Morgan City had the largest attendance at Sunday school that has been seen for months. In this church, we have a piano, an organ and a number of fine singers. The pastor preaches Sunday mornings. At Berwick the Sunday school is doing a fine work. In addition to the number of good voices in the choir at this point there are four instruments. The pastor preaches there every Sunday night. At Ramos, an afternoon appointment, we have just been presented with a nice new organ. It is complimentary from Mr. Cummings. At Gibson, another afternoon appointment, is one of the oldest churches in our Conference. It is called Sycamore Chapel. I have heard Dr. Carter speak of preaching there when a young man. The pastor is comfortably housed in a nice new parsonage that represents, in part, the energetic labors of Rev. H. N. Brown. I have just planted some grape-fruit trees for my successor.—C. C. Wier.

Taylorsville (Miss.) Circuit.

I was returned to the Taylorsville work for 1914. Our work has undergone some changes. Instead of having five churches, as we had last year, we now have eight, with two extra appointments. Instead of the work all being in Smith County, it is located in Smith, Covington, and Jones Counties; instead of it being 53 miles around the circuit as was the case last year, it is now 128 miles; instead of having to preach seven times a month as last year, I preach now twelve times; instead of having four houses of worship and one appointment without any as last year, we now have four congregations with houses of worship and four without any. We were warmly received by the people on our return. They have shown their appreciation by their thoughtfulness in supplying our needs. We received quite a lot of groceries on Jan. 3. Our first quarterly conference was held Jan. 10 and 11. We had a good conference. Brother Thompson preached us three very strong sermons. I am planning for great things for the Master on this work this year. I intend especially to look after the interests of the Advocate. What does 128 miles of traveling each month amount to, provided I can be of use to the Master in bringing about the salvation of lost souls? I am, as far as I can learn, the only preacher residing in Smith County. Wishing the brethren all a grand year and the Advocate much success.—A. W. O'Bryant, P. C.

ADDITIONAL SUNDAY SCHOOL NOTES.

By Rev. P. O. Lowrey.

Mrs. J. B. Magee, the Missionary Superintendent of the Baton District Sunday School Conference, is communicating with the superintendents with reference to installing the "Missionary Policy for Sunday Schools, provided by the Board of Missions, in each Sunday school in the District. We trust that they will give due consideration to this matter, and concede that the plan devised by the missionary leaders of the Church is the best for the purpose of missionary development that we have, unless some one yet to be heard from has a better one, in which case the Board of Missions should adopt the new plan.

By reference to the recent report of the Treasurer of our Sunday School Board, and by adding in the $37.60 contributed on the expense account of the Field Secretary to the meeting of the General Sunday School Board, which was referred to but not included in his summary, it will be seen that there was contributed to our Sunday school work last year a total of $2532.75. The year previous the Board had a total income of $906, $300 of which was given by the Board of Missions and $606 by Children's Day collections. Leaving out what was contributed for each of the two years by the Board of Missions, it will be seen that there was raised for our Sunday School Board $1826.75 more in 1913 than in 1912, and when the unpaid subscriptions of $375 to the 1913 budget are added, the difference totals $2201.75, or a gain in income within one year of more than 350 per cent. We know of no other Board in the Conference that had an equal increase in the funds for its maintenance, and this speaks well both for the fidelity of our Treasurer who had charge of this part of the Board's administration, and for the growing interest in our Sunday school work as well. At the same rate of increase this year the Board would have an income of nearly $10,000.

AVAILABLE FOR SERVICE.

I have an engagement to sing for Rev. W. B. Dillard, of the St. James M. E. Church, South, of Augusta, Ga., in special evangelistic services beginning March 29. This leaves me open for engagements from Feb. 22 to March 27, and during that period I should be glad to serve any brother in the South who may need a special singer. I am a son of Rev. J. T. Kimsey, of Lathrop, Mo., who has been a member of the Missouri Conference of the M. E. Church, South, for many years. Address me at Lathrop, Mo.

HOWARD WADE KIMSEY.

FROM A FORMER LOUISIANIAN.

Dear Doctor Meek: I wish to speak through the Christian Advocate to the many friends we have in Louisiana, to whom, individually I could not write, without spending a great deal of time and labor. We have been in the State of Oregon a little more than fifteen months—long enough to have passed through all the seasons and to ascertain the real climatic conditions. Our winters are very little colder than those of Louisiana and we are free from the very heavy rainfall so general in that State. Hence the winters are not disagreeable. We are also free from devastating cyclones—none in the history of the State. Our summers are positively delightful, with warm days, and cool, bracing nights. Sleep is always refreshing. The soil is wonderfully productive, especially where it is irrigated. Three crops of alfalfa can be grown without water, and with water five. Rocky Ford canteloupes grow almost as close as they can lie on the ground, as was demonstrated in our garden last year. I bought "Royal Ann" cherries last season from a lady who had a number of trees, one of which yielded from 1250 to 1500 pounds. She sold them at her door for 6 cents per pound. I will not multiply examples. Suffice it to say, this is a great part of our great country, notwithstanding Mr. Webster's discouraging speeches in Congress and to Mr. Whitman in the years of the past, when the latter was striving to get settlers for the "Oregon country."

We lived in Medford last year, or rather until the ninth of October, when I accepted work with the Methodist Episcopal Church, whose authorities sent me to this place as supply for the conference year. On two occcasions I offered myself to the M. E. Church, South, but they had no available work for me; so I thought the next best thing to do was to accept work in the church of our "Big Sister." We have been delightfully received, and the work is moving on nicely here. We have one of the best Epworth Leagues I have ever seen. The young people here are a very fine band of workers, and have some excellent devotional meetings. I have a $3500 church building, nicely finished, with an Epworth League room, which is used on Sunday mornings for a Sunday school class room. We have an organized Adult Bible Class, which is meeting now in a separate hall, as we were too much crowded in the church for satisfactory class work. I am preaching every Sunday to a congregation numbering at least one-third more than our membership, and feel that some good is being accomplished. Wife and I felt very lonely last year, while out of the regular work, and now we expect to remain in the work as long as our health will permit. Before this experience, I could not appreciate the feeling of some of my Louisiana brethren, who were being "laid on the shelf," but it is all plain now. One has said, "In order to properly sympathize with a friend it is necessary to have passed through a like experience." It is even so. Since I left Louisiana some great men in Israel have fallen. I refer to Rev. H. O. White who was for six years my presiding elder and Dr. C. W. Carter, who was my presiding elder for one year. "Part of the host have crossed the flood, and part are crossing now."

From the reports of the Louisiana Conference proceedings, as given in the Advocate, there must have been an interesting and profitable session. I fully intended writing to the Conference, but on account of numerous duties, overlooked the matter till almost startled one day by the fact that the Conference was at that moment sitting. I wish to extend to the brethren my hearty thanks for all their many acts of kindness and love shown me in my absence. If my health had been good in that section I would never have suffered so many miles to have separated us. Thanks to a kind Providence for reasonable health both of self and family and a place in the Master's kingdom to render some service to him! "Brethren pray for us," that the rest of our lives may be lives of usefulness in the work of "our high calling."

I. T. REAMES.

Talent, Oregon, Jan. 26, 1914.

THE EDUCATIONAL CONFERENCE

Of the Methodist Episcopal Church, South, Feb. 26 and 27, Nashville, Tenn.

1. The Conference will be held in the Sunday school room of McKendree Church.

2. It will open promptly at 9 o'clock Thursday, the 26th.

3. The first morning session will be devoted to organization and to a discusion of the general topic, "The Junior College."

4. The afternoon session will be devoted to a discussion of the general topic, "Admission to College."

5. The first evening session will be devoted to the Round Table discussions.

6. The second morning session will be devoted to a discussion of the "Requirements for Graduation."

7. The second afternoon session will be devoted to a discussion of the topics, "The Teaching Force," and "Income Requirements."

Special railroad rates to Nashville may be secured from all points in and out of the State of Tennessee. The Conference is open to all educational workers of the M. E. Church, South.

It would be well to secure hotel accommodations in advance, as Nashville will probably be crowded with visitors at that time. The following are some of the hotels:

Hermitage Hotel, Sixth Avenue and Union Street, European Plan. Rates: $2 to $3.50 per day. Private baths with all rooms.

Maxwell House, Church Street and Fourth Avenue N. European Plan, $1 to $2.50 per day without bath; $2 to $3.50 with bath.

Savoy Hotel, Seventh Avenue between Church and Broad Streets, European Plan, $1.50 per day without bath; $2 with bath.

Duncan Hotel, Fourth Avenue and Cedar Street, American Plan, $3 and up per day without bath; $3.50 and up per day with bath.

Tulane Hotel, Church Street and Eighth Avenue N., American Plan, $2 to $2.50 per day without bath; $3 per day with bath.

LOUISIANA CONFERENCE.

Lafayette Dist.—First Round.

Jeanerette ....Feb. 14,
Franklin ....Feb. 15. 16
Evangeline Miss., at White Chapel .....Feb. 21, 22
Houma and Miss.....Feb. 28, Mar. 1
Gueydan and Abbeville, at Abbeville .....Mar. 7, 8
Vermillion, at Henry .....Mar. 8, 9
Jennings ....Mar. 14, 15
Lake Arthur .....Mar. 15, 16
French Mission, at Moss...Mar. 21, 22
Indian Bayou, at Indian Bayou .....Mar. 22, 23
Belle City, at Belle City...Mar. 28, 29

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—First Round.

Oak Grove .....Feb. 15,
Lake Providence .....Feb. 22,
Bastrop ....Mar. 1,
Sicily Island .....Mar. 8,
Gilbert ....Mar. 9,
Winnsboro ....Mar. 15,

WM. SCHUHLE, P. E.

Baton Rouge Dist.—First Round.

Plaquemine, at P.....Feb. 15, 16
Port Vincent, at P. V.....Feb. 21, 22
Pine Grove, at Pipkins Chapel .....Feb. 28, Mar. 1
Denham Springs, at D. S...Mar. 5, 6
Ponchatoula ....Mar. 7, 8
Hammond ....Mar. 8, 9
St. Helena, at Days Chapel..Mar. 14, 15
Kentwood ....Mar. 15, 16
Amite ....Mar. 17,
Mt. Hermon, at Varnado...Mar. 21, 22
Franklinton ....Mar. 28, 29

H. W. BOWMAN, P. E.

Alexandria Dist.—First Round.

Harrisonburg ....Feb. 15,
Provincal ....Feb. 18,

H. W. MAY, P. E.

Shreveport Dist.—First Round.

Mooringsport and Oil City, at Mooringsport .....Feb. 7, 8
Vivian, at Vivian .....Feb. 8, 9
South Mansfield, at South Mansfield .....Feb. 14, 15
Mansfield ....Feb. 15, 16

WM. H. COLEMAN, P. E.

Ruston Dist.—First Round.

Cotton Valley, at Spring Hill .....Feb. 14, 15
Minden ....Feb. 15, 16
Arcadia ....Feb. 21, 22
Haughton, at Haughton.Feb. 28, Mar. 1
Sibley, at Brushwood.....Mar. 7, 8

BRISCOE CARTER, P. E.

ITTA BENA, MISS.

Dear Dr. Meek: We received a royal welcome upon our arrival at Ittabena. We were met by a committee of ladies who carried us to the parsonage. They had bountifully filled the pantry with good things. They have furnished three rooms of the parsonage with elegant new furniture, and have put down two new art squares, and have provided a range and safe for the kitchen and crockery for the dining room. They are enthusiastically working to pay what is due on the parsonage, and in addition to paying cash for all they have put in the parsonage they have paid $157 on the parsonage debt.

This is a really spiritual working church. Brother and Sister Pope wrought well the two years they were here and they have in this community a host of friends. I found the charge in fine working order. The woman's prayer meeting every Friday afternoon, has an attendance of from 25 to 40. The men's prayer meeting every Sunday afternoon is well attended and is very helpful. Our Wednesday night prayer meetings are unusually good. For the four weeks in January the attendance was 77, 81, 95, and 100. We have organized a Junior League of 50 members. We have organized a Sunday school with 35 members at Berclair. All goes well, and best of all, the Lord is with us.

J. E. THOMAS.

MYRTLE, MISS.

Dear Brother Meek: Rev. J. H. Mitchell has just held our first quarterly conference at Myrtle. This conference in point of general advancement excels any previous one in the history of the charge for the first quarter and the prospects are encouraging indeed. The pastor's salary has been raised handsomely for this (the third) year, and the people express their appreciation and give their hearty co-operation in many substantial ways, for which the pastor claims no credit. Brother Mitchell gave us three inspiring sermons and remains in high favor with our people.

Feb. 9. E. H. CUNNINGHAM.

CENTERVILLE, MISS.

Our church at this place is enjoying a marked degree of spiritual uplift under the able ministry and devoted and untiring efforts of Rev. R. F. Harrell, our pastor, who is beloved by every one. Our Sunday school is doing a good work, having an efficient and loyal corps of teachers and officers, who inspire the young people and some older ones with zeal for the Master's work. The Epworth League, under the leadership of Brother C. H. Deterley, is well attended and is a means for growth in grace and knowledge to all the members. Our midweek prayer meeting is fairly well attended and is increasing in interest. The women of the charge are doing their part well, and as a result there has been quite an improvement in the appearance and comfort of the church property in the last few months. In fact, our people seem to have a zeal for God's work born of knowledge, and are receiving his blessings in this life, and we rejoice in the promise of that which is to come. All these things, together with the privilege of reading the dear old Advocate, make me glad that I am a Methodist and cheer me on as I near the end of my journey.

Sincerely your brother,

Feb. 7. A. J. GREEN.

MORE FAITH NEEDED.

It is very plain that what is now most wanted in the Christian world is more faith. We too little respect faith, we dabble too much in reason; fabricating gospels when we ought to be receiving Christ; limiting all faith, if we chance to allow faith, by the measures of previous evidence, and cutting the wings of faith when, laying hold of God, and bathing in the secret mind of God, it conquers more and higher evidence. Be it unto you according to your faith, is the true principle, and by that the whole lifestate of the Church on earth always has been, always will be graduated. "Increase our faith, then, Lord!" be this our prayer.—Bushnell.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—First Round.

Bay Springs, at B. S., Sat. and Sun.....Feb. 14. 15
Homewood, at H., Fri.....Feb. 20,
Trenton, at T., Sat. and Sun.....Feb. 21, 22
Rose Hill, at Homewood, Sat. and Sun.....Feb. 28, Mar. 1
Newton and Montrose, at M., Sun. and Mon.....Mar. 7, 8
Shiloh, at S., Sat. and Sun..Mar. 14, 15
McDonald, at Neshoba, Thurs.....Mar. 19,
Philadelphia, Thurs. p.m...Mar. 19,
Philadelphia Cir., at Sandtown, Fri.....Mar. 20,
Choctaw Mission, at Phillips C.....Mar. 21, 22
Carthage, at Singleton....Mar. 28, 29
Walnut Grove, at W. G., Mon.....Mar. 30,

H. WALTER FEATHERSTUN, P. E
Newton, Miss.

Hattiesburg Dist.—First Round.

Williamsburg .....Feb. 14, 15
Magee .....Feb. 16,
Oloh .....Feb. 21, 22
Sumrall .....Feb. 22, 23

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—First Round.

Topisaw, at Sartinville ....Feb. 14, 15
Bayou Pierre, at Center Pt..Feb. 21, 22
Hazlehurst .....Feb. 22, 23
Buford, at Summers C..Feb. 28, Mar. 1
Adams, at Adams .....Mar. 7, 8
Summit and E. McComb, at East McComb .....Mar. 8, 9
Pleasant Grove, at P. G....Mar. 14, 15
Scotland, at Bethesda .....Mar. 22, 23
Tylertown, at Tylertown...Mar. 28, 29

ROBT. SELBY, P. E.

Meridian Dist.—First Round.

DeSoto, at Salem..... ..Feb. 14,
Pachuta & Quitman, at Q...Feb. 15, 16
Buckatuna, at Win.....Feb. 21, 22
Scooba, at Scooba.. .....Mar. 1, 2
Mascow, at Mellen.. .....Mar. 6,
DeKalb, at P. R.,.. .....Mar. 7, 8
Matherville, at A. C. .....Mar. 14, 15
Enterprise and Stonewall, at Enterprise .....Mar. 22,

J. T. LEGGETT, P. E.

Seashore District—First Round.

Columbia .....Feb. 14, 15
Hub, at H. ... Wednesday, Feb. 18,
Logtown .....Feb. 21, 22
Mentorum, at Pinegrove, Feb. 28, Mar. 1
Coalville, at C. ..Tuesday, Mar. 3,
Vancleave, at Mt. P.....Mar. 7, 8
Wolf River Mission, at Whittington .... Mar. 11,
Carriere and Picayune, at C.Mar 14, 15
Wiggins .....Mar. 21, 22

W. H. HUNTLEY.
Gulfport, Miss.

Jackson Dist.—First Round.

Camden .....Feb. 14, 15
Edwards .....Feb. 19,
Madison .....Feb. 22, 23
Terry .....Mar. 1, 2
Bolton .....Mar. 8, 9
Florence .....Mar. 13,
Sharon .....Mar. 14, 15
Canton, 7:30 p.m. .....Mar. 15,

PAUL D. HARDIN, P. E.

Port Gibson District—First Round.

Woodville .....Feb. 14, 15
Centerville, at C. .....Feb. 21, 22
Woodville Ct., at P. C.....Feb. 27,
Liberty, at Liberty .....Mar. 1, 2
Nebo, at Nebo .....Mar. 4,
Layette, at Fayette .....Mar. 8, 9

T. W. ADAMS, P. E.

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

FROM OUR LOUISIANA DEACONESS, MISS ILES.

With the majority of French young people in the country, dancing is the only social pleasure they know. When these young people join our church it is understood that they give up this social feature. About fifty have done this and have become members of our church and Epworth League at Bayou Blue. The pastor and deaconess decided that since people are by nature social, and since Christ honored social life, we must supply this deficiency in the lives of those who had willingly left questionable pleasures to follow him. Thursday, Jan. 29, the deaconess with her traveling bag went on board the mail boat, and landed at Bourg, nine miles from Houma. Here she was met by one of the boys in a buggy. After a short drive they reached the hospitable home of one of the French workers. Hospitality may be used in its full meaning when describing the characteristics of these earnest, intense French people. At seven p. m., we went to Mr. Brenet's where about fifty were assembled to take part in their first Epworth League social. How can I describe the flushed faces, sparkling eyes, and eager enthusiasm of these boys and girls? The social was begun by singing several hymns. These boys and girls take correspondence courses in music, and can play the organ very creditably. After singing awhile, various games were played, for instance, a needle threading and sewing contest, mock fortune-telling and "forfeits." Then popcorn pralines were served by the Junior Leaguers, and while partaking of these, conundrums were passed around. Then the deaconess told the story of Ruth in its beautiful imagery and romance, dwelling upon the reward of faithfulness and upon the purity of love and home life. The climax of the evening was reached however, when young and old joined in singing hymns in French. The heart of the deaconess was thrilled as she looked on and listened and thought of what these young lives might yield for the Master, even now, and in years to come. A prayer in French was offered by one of the French pastors asking our heavenly Father to lead us and to again honor us with his presence at our socials. This closed the evening, one of real joy and revelation to God's trusting children in this French field. In buggies and wagons these happy-hearted boys and girls left, laughing and calling "bon soir" and "au revoir" as far as could be heard. I believe our Lord was our guest that evening, transforming and training as much as at Cana. The work is wonderful, and sure and soul-satisfying.

Deaconess ELIZA ILES,
Houma, La.

WESSON, MISS.

We have a flourishing society of some sixty members at this place, and are in high spirits as a result of our campaign for new members which has just closed, and which resulted in securing about forty additions to our society. Early in the fall we divided our society into two sides for the purpose of increasing our membership, each side selecting their captain, with the understanding that the side securing the largest number of new members were to be entertained by the side securing the least number of members. Mrs. B. F. Youngblood was chosen captain of one side and Mrs. Ford captain of the other side. Mrs. Youngblood's side, having secured the largest number of members, were on the evening of January 23, entertained at the splendid home of Dr. and Mrs. W. L. Little. An interesting program of recitations, music, and addresses was rendered, after which delicious refreshments were served. There were present about thirty-five and all expressed themselves as having enjoyed the occasion very much, and the ladies of the winning side came to the conclusion that they had been the losers in not having had the honor of being hosts instead of guests.

MRS. H. H. EDWARDS,
Press Supt.

WHAT DAVIDSON MEMORIAL IS ACCOMPLISHING.

The Y. W. C. A. girls of Davidson Memorial, in Soochow, attended a conference in Shanghai which was a wonderful revelation to them and helped them to forget self and live with a higher, nobler purpose. When the call came to this school last spring for volunteers for evangelistic work, almost the entire faculty of Chinese teachers volunteered, together with the matron of the Kindergarten Training School and the Chinese secretary of the Industrial School. The sales for the Industrial School for 1913 amounted to $7966.75.

ANNUAL REPORT OF HOME DEPARTMENT, LOUISIANA CONFERENCE.

Adult auxiliaries 84, increase 11; Adult members 2178, increase 391; Young People's auxiliaries 12, increase 2; Young People's members 319, increase 200; Junior Divisions 25, increase 5; Junior Division members 679, increase 235; total number of members 3176, increase 804; number of members on Cradle Roll 309, increase 54; subscribers to Voice 740, increase 245; subscribers to Young Christian Worker 86; number taking Home Mission Reading Course 670, increase 10; pledged to Christian Stewardship 148; boxes of supplies sent off and reported to Bureau 27; number auxiliaries observing week of Prayer 23; number of auxiliaries visiting sick and strangers 20; number of auxiliaries visiting corrective or benevolent institutions 3; auxiliaries holding cottage prayer meetings 20; auxiliaries distributing garments in good condition 20; auxiliaries represented in City Mission Boards 9. In 1912, $1000 was pledged to the Home Department and $606.99 was collected. At our annual meeting in Baton Rouge, March, 1913, $2025 was pledged to the Home Department and Mrs. Holmes' report shows that $1615.40 was collected. These figures show an increase over the pledge of 1912, but they do not show that each auxiliary has brought a gift of love to the Giver. After listening to a certain missionary, a poorly dressed woman came forward. "I must give something to help," she said, as she laid her wedding ring in the speaker's hand. "I cannot take that," was the reply. "I know," she answered, the tears choking her voice, but her lips smiling through it all, "but Christ gave himself for me, and surely I can give what is most precious to me." Were an equal desire and a commensurate effort found in the hearts and plans of our women, how great would be the possibilities of the Woman's Missionary Society!

MRS. W. T. CUNNINGHAM,
Cor. Sec., Home Dept.

FOREIGNERS IN NEW YORK CITY.

New York City is no longer American, if by that term we mean that its present population is of American-born ancestry. It is the largest Irish city in the world. It is the largest Hebrew city in the world, having a Jewish population fifteen times as large as the Jewish population of Jerusalem and ten times as large as the Jewish population of all Palestine. There are only two nations that as nations have a Hebrew population equal to that of the city of New York. It has more Germans than any German city except Berlin, there being more residents of the city with German parents than with American parents. It has a larger Italian population than any city in Italy except Naples and Rome.—Dr. J. M. Moore.

MRS. STRATTON'S ITINERARY IN LOUISIANA.

(We are requested by Mrs. A. G. Bryce, Cor. Sec. La. W. C. T. U. to publish the following speaking dates for Mrs. Leila Owen Stratton, of Lebanon, Tenn., national W. C. T. U. speaker, and to request the co-operation of all of our ministers in the work of temperance in which they have ever been true and loyal.)

Route (subject to change) of Mrs. Leila Owen Stratton of Lebanon, Tenn., national speaker of W. C. T. U. for February:

Feb. 4, Garden City; Feb. 5, Centerville; Feb. 6, Jeanerette; Feb. 7 and 8, New Iberia; Feb. 9, Abbeville; Feb. 10, Gueydan; Feb. 11, Eunice; Feb. 12, Kinder; Feb. 13, Elton; Feb. 14, 15, DeQuincy; Feb. 16, DeRidder; Feb. 17, 18, Leesville; Feb. 19, Hornbeck; Feb. 20, Many. Fisher, Pickering, Crovens, Melville, Winnfield, Jonesboro, Logansport.

SAGE TEA PUTS LIFE AND COLOR IN HAIR

Don't Stay Gray! Sage Tea and Sulphur Darkens Hair so Naturally That Nobody Can Tell.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50 cent bottle of "Wyeth's Sage and Sulphur Hair Remedy" at any drug store. Millions of bottles of this old, famous Sage Tea Receipe are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The keen interest taken by the teen age classes in organization is proof that they are ready and willing to work if they can be given the opportunity.

"The Sunday School at Work," by Dr. John T. Faris, is a comprehensive survey of modern Sunday school work. Each chapter is treated by a specialist along the various lines of Sunday school work and from it one receives broader visions and great help.

Rev. E. D. Simpson, of Mathiston, will soon be moving into his commodious new church, and then an ideal Sunday school will be next in order. He has a fine corps of interested workers and is doing a great work. His large intermediate classes under Miss Buckingham and Mr. Atkins are most interesting and well-taught; and all the other teachers are keenly alive to the great possibility and future of this work.

Mrs. John Gibson, First Church, Corinth, started out with 10 girls last September, and last Sunday organized 20 regular attendants into the "I am Third" Class, which means Christ first, others second, and self third. They are planting seed and will furnish the church with flowers every Sabbath. They furthermore intend giving the Sunday school $20 and will make the money themselves. Margaret Wilson is president; Mary Heyer, vice-president; Eugenia Price, secretary, and Grace Gibson, treasurer. They have written Dr. Bulla for their certificate and blue and white buttons, and can't you see the handwriting on the wall? These girls will be the trained and ready teachers and workers for the coming days.

Mr. Marion Lawrance's Cardinal Points for the New Year are well worth while:

Looking backward—long enough to fix the lessons of the year just gone.

Looking forward—until the challenge of the New Year grips us.

Looking upward—for sky-born ideals and God's help to interpret them.

Looking inward—with a personal resolve to live the gospel of Happiness, Helpfulness and Hope.

Shall we not, as friends together, rely more than ever upon this compass to guide our pathway through this new year of privilege we are facing?

So many classes are desirous of doing some real missionary work and have not yet decided on the object of their good impulses—here are 14 objectives in reach of many schools and classes:

Foreign Mission Objectives.

A native pastor in India.

A kindergarten teacher in Japan.

A teacher in a mountain school in the South.

The pastor of a church for foreign-speaking people.

A Bible class supporting its own representative on the foreign field.

The education of a child in India.

Support for members in training for missionary service.

Junior class of girls making a Chinese baby a life member of the Little Light Bearers.

Class of college girls supporting a Bible woman in India.

School observing Thanksgiving by annual support of near-by orphanage.

Class of boys supporting a student in mission school in Turkey.

Class of girls making warm garments to be distributed by a city missionary in a large industrial center.

An Adult class educating a Mexican maiden to become a missionary to her own people.

Two Korean Bible women supported by a class of men.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

At the last session of the Louisiana Conference a resolution was passed urging each Sunday school to make a contribution to the State Anti-Saloon League, and the Superintendent, Rev. A. W. Turner, is sending out a reminder of this action and is asking that the collection be taken during the month of February. Let all fall in line and carry out the pledge thus made in the resolution.

The young people's mixed class in Kentwood, taught by Mrs. Eilzey, has recently organized with Miss Clara Broyles, president; Robert Magee, vice president; Miss Alice Hilburn, secretary-treasurer; Mrs. H. Kent, chairman of the Membership Committee, and George Bird, chairman of the Missionary Committee. The class chose the name, "Good Samaritans," with the motto "Helping Others." As a challenge, the pastor proposed that if they would build the class up to a membership of 50, he would prevail on the church to build them a class room, and the challenge was promptly accepted, and the class starts off with that as its goal.

Rev. W. W. Drake, Conference Missionary Secretary, is endeavoring to raise a special fund of $1000 for our French Mission work and is hoping to secure a liberal part of it from our Sunday schools, and we commend his cause to our people. The presentation of this claim to the scholars will not only enlist their contributions in behalf of a good cause, but being one of our own home obligations, it will have a great educational value as well. The Sunday school and Epworth League of our First Church at Baton Rouge have taken $75 of this amount, and the Lafayette Sunday school $50. Brother Drake will be glad to hear from our superintendents concerning this matter. He should be addressed at Baton Rouge.

Brother J. R. Ables, a member of our Sunday School Board, and a teacher in the Ponchatoula school, finds that since establishing a Sunday school on his rice farm of some 500 acres that he receives applications from a good class of tenants for employment because of the possibility of having a Sunday school to attend. This reminds us that even the people who may not be very enthusiastic Sunday school workers, would nevertheless refuse to live in a community where the word of God was not taught. Nor do the best class of employers want their employees to live without being affiliated with some form of Sunday school or church work. Thus in the estimation of the people the "foundation" of the kingdom of God "standeth sure," and is all the time growing in the esteem of the world.

The "Earnest Workers" class of boys at Kentwood recently had charge of one of the regular night services of the church. Two of the boys acted as ushers, two took the collection, a quartette sang, and the pastor preached a sermon specially to them on "Warring a good warfare." The teacher, Mr. J. C. Petty, who by the way has built up a class of eight to a present enrollment of about thirty-five, was introduced to the audience and made some appropriate remarks about his work, and he, with his boys, took the leading part in reading the responsive Psalm, the class being seated in a body on the rostrum. Decidedly the best congregation that the present pastor has seen at this church was present to greet the class on this occasion, and he is convinced more than ever that a program in which an individual class is thus recognized is profitable; and he plans to have the young people's "Good Samaritan" class have charge of a similar service a month hence.

MARRIED.

On the highway, February 1, 1914, at the "White Hills," near Shannon, Miss., by Rev. A. H. Williams, Mr. ARTHUR ROBBINS and Miss EFFIE STEWART, both of Lee County, Miss.

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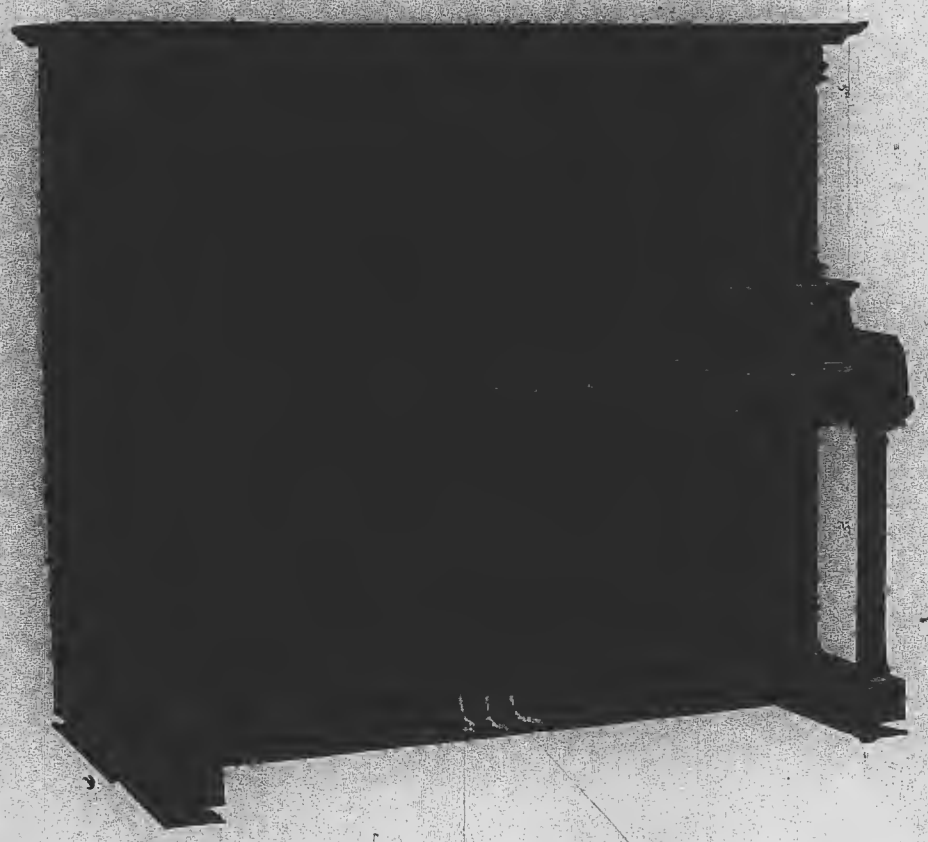

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NEW ORLEANS
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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 19, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

Every Sunday ought to be a Go-to-Church Sunday Emphasizing attendance on a special Sabbath is helpful only as it may lead to regular worshiping in the house of God.

* * *

There is such a thing in the Church as a "sore-toe" statesmanship. We scarcely need to say that it is revolutionary in spirit. The following which it commands is not large, but it is exceedingly noisy.

* * *

Prayer and fasting is not a new method of achieving results in the Master's work, but we do not think that any modern expedient can equal it. Perhaps if we would use the old way more, the statistics we report at our Conferences would look somewhat different.

* * *

It may be well enough to have an "open mind," but we rather think that for a Christian a fixed mind is quite as important, if not more so. Indeed, there are some influences toward which the mind ought to be forever closed. If it had been so in Eve's case, she would not have lost Paradise and have brought into the world "sin and all its woe."

* * *

The man who loves to parade before the public eye yet lacks much of having attained to Christian perfection. St. Paul says: "Love vaunteth (heareth) not itself, is not puffed up." The Master classified these trumpet-sounders nearly two thousand years ago. It is helpful to give the news of the Kingdom, but it should be done with sincere humility. The object in view should be the exaltation of Christ, and not the magnifying of one's self.

* * *

There are some persons who affect to be satisfied when an effort is made to adjust their differences with others, when they really are not. And there are some who make very magnanimous proclamations in a discussion which do not represent their real feelings. In such cases they are courting favor which they do not deserve. It is never noble to be to the slightest extent untruthful or insincere. An honest, open hostility is better than a feigned and deceptive friendship.

* * *

Postmaster General Burleson, in declaring against postmasters' conventions a few days since, is quoted as saying: "I am inclined to believe that at this time the tendency of the postal service is toward over-organization." In our opinion, this tendency is not by any means restricted to the employees of the Postal Department of the Government, but, on the contrary, is a very general one. We fear that our Churches are impairing their efficiency in this day by having too many conventions and conferences of various kinds. Had we not better let the workers remain more steadily in the field? Even as a means of acquiring knowledge we had rather risk the quiet of the study to bring substantial results than the hurrah of the chautauqua."

GREATER EARNESTNESS NEEDED.

What a man is morally and spiritually is largely a matter which he himself must determine. To be sure, heredity and environment are important factors in the equation of life, but they are not the dominant ones. God's "prevenient grace" comes to every human soul and gives it the power and opportunity to link itself with forces that will uplift and ennoble it. Our own choices and strivings either make or mar us. An intelligent earnestness is absolutely necessary both to high attainments in personal experience and large achievements in service. Only the aroused and determined seeker can find his way to the entrance gate of the Kingdom. "The Lord is nigh unto them that are of a broken heart and saveth such as be of a contrite spirit." And even after one has become a disciple the extent of one's spiritual growth depends upon the intensity of one's desires and the effort that one puts forth to realize them. The Master said, "Blessed are they that hunger and thirst after righteousness for they shall be filled." Holiness is an acquirement that it costs much to secure. It is never thrust upon any one; it never comes, as material wealth often does, by accident or inheritance. It must be persistently striven for, in the way that God directs, as the one thing craved above all else. Hence, only persons who are tremendously concerned need hope to come "unto a perfect man, unto the measure of the stature of the fullness of Christ."

But it is not only in the cultivation of one's own religious life that earnestness counts—it also has much to do with what one accomplishes for the Master. Easy-going men have not been the makers of history, either secular or sacred. There are different kinds of energy—physical, intellectual, and spiritual—but some form of it must be actively in operation before anything worth while can be achieved. The men of zeal have swayed the past, are swaying the present, and will sway the future. To this class belonged Christ, Paul, Luther, Wesley, and the heroic pioneers of Methodism. Look at the consuming and unceasing earnestness of Edison and of all the other foremost achievers of our time. May we not as the servants of our ascended Lord learn a lesson from them in this respect?

We have the most powerful incentives conceivable to incite us to diligence and activity. Our own lives are fast fleeting away. Therefore what we would do, must be done quickly. The people about us who need assistance are also being swiftly borne to eternity. Every day, all around us, the eternal destinies of immortal souls are being decided. With every passing hour go opportunities to do good that will never return. The eye of the Master is upon us and to him we must shortly give an account of how, as his representatives, we have met our awful responsibilities. The man who, in the face of such conditions, can move along through life complacently, feeling but lightly the weight of his obligations, is greatly to be pitied. Terrific was the displeasure of the great Head of the Church with those at Laodicea who were "neither hot nor cold." Oh, let us shake off our lethargy and fling ourselves, heart and soul, into the work that we have been commissioned to do. What matters it if we soon wear out? God will amply reward us and raise up others to take our places. Would that every disciple of Jesus could truthfully say:

"Sin worketh,
Let me work, too;
Sin undoeth,
Let me do.
Busy as sin, my work I ply,
Till I rest in the rest of eternity."

OUR DIVORCE PROBLEM.

We are publishing in this issue of the Advocate an account of a bill introduced in Congress relative to the question of divorce by Senator Joseph E. Ransdell of Louisiana, together with the remarks that he submitted on the occasion of its presentation. This ringing utterance of the Senator is entitled to much more than a mere casual reading. The figures which he adduces in the course of his discussion are startling, but the probabilities are that the true situation is even worse than he depicts it. In Kansas City recently a judge is reported to have heard eighty-three divorce cases in two days and to have granted every application. The number of divorces and separations in New Orleans last year was 774, and one out of every 242 of the city's population is now said to be a divorced person. And all over the country the record being made is a frightful one, and it seems to be steadily growing worse.

As to the cause of this trend of things, there is a wide diversity of opinion. The probabilities are that numerous influences are operating to produce this result; but in our opinion the most potent single cause is the feminist movement, which is proceeding upon a world-wide scale. We do not refer simply to the efforts of women to enter the political arena—that is merely a surface aspect of a far deeper and more significant movement—but to the disposition that many of them are showing to rebel against the task of home-making—against wifehood and motherhood. Wherever in the world's history this spirit has manifested itself, synchronous with it, there has been a growing laxity of the marriage laws, the number of divorces has rapidly increased, and there has been a diminishing birthrate. The laws of God and nature cannot be capriciously set aside without suffering the consequences.

This question is one that may well engage the attention of our legislators. No financial problem is comparable to it in importance; indeed, it affects the deepest foundations of society and involves the very life of the nation. Decades ago William E. Gladstone, who was perhaps the ablest statesman that the world has had in a hundred years, pronounced the divorce evil one of the very gravest menaces to modern civilization. If the great Englishman thought this under the conditions then existing, we wonder what he would think if he were living now.

A HYMN.

Luther E. Guice.

My God, the love I have for thee
Does not approach thy love for me,
For Thou thy Son hath given,
That we may triumph o'er the grave
By trusting in his power to save,
And have a home in Heaven.

A wicked, sinful race are we
And prone to wander far from thee,
Without Divine constraint;
But Thou hast made a wondrous plan
To save thy wicked creature, man,
And make of him a saint.

On Calvary's brow the Savior died—
The Holy One, the Crucified,
To save a wretched race,
And then ascended unto thee
And there he intercedes for me,
And saves me by his grace.

Then help us, Lord, to love thee more
And sing Thy praises o'er and o'er
Till ends life's transient dream;
Then take us home to thee, we pray,
And let us dwell through endless day
With thee and thy redeemed.

THE LORD'S PRAYER.

By Dr. John T. Sawyer.

II.

The next clause of the Lord's Prayer is—**"And forgive us our debts as we forgive our debtors."** In Luke it reads: "And forgive us our sins; for we also forgive every one that is indebted to us." This section of the prayer—asking for forgiveness of our sins and debts as we forgive those indebted to us—is forgotten frequently in our dealings with those who are our debtors or who have injured us. We should remember that our hearty forgiveness of injuries done us is of the utmost importance in our supplications. If God's grace enables us to do this, it is a certain evidence of our being his children, whose iniquities he is engaged, by grace and promise, to pardon. If on the other hand, we indulge in an implacable and revengeful temper, causing us to be unwilling to forgive our debtors and the injuries done us, our asking God for his pardon is a flat contradiction to the design of the Gospel, and a mocking of God. Unless we forgive those indebted to us, we cannot expect God's merciful pardoning of our infinitely greater sins and provocations against him. God, through Isaiah, declares: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Peter asked, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven." Paul to the Ephesians said: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." In Mark we read: "And when ye stand praying, forgive, if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses. But, if you do not forgive, neither will your Father which is in heaven forgive your trespasses." Christ closed the parable of the unmerciful debtor with these words: "So, likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses." One writer well says: "As forgiveness from God is the chief desire of a sinner, so forgiveness of injuries is the chief test of a Christian. If a man ask for forgiveness from the God he has offended, and does not extend forgiveness to the brother who has offended him, he plainly condemns himself as utterly undeserving, since the measure he requires from God he will not return to man." Christ is sure to do great things for such as believe firmly, pray earnestly, and forgive injuries heartily.

The next clause of this Prayer is: **"And lead us not into temptation, but deliver us from evil."** James says: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither temptetb be any man. But every man is tempted, when he is drawn away of his own lust, and enticed." One has said: "Let no man under his affliction fret and murmur, or pretend that God thereby tempts him to sin; for God is so infinitely holy in his nature and will, purposes and work, that it is absolutely impossible for him to be influenced to anything sinful, or to entice, persuade, influence, or necessitate any to commit the least moral evil. We have the responsibility upon us, and must pray and strive against temptation and evil." Matthew says: "Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." Christ said to his disciples: "Pray that ye enter not into temptation." Shortly before his betrayal, and when he found his disciples sleeping, He said to them: "Why sleep ye? rise and pray lest ye enter into temptation." Praying for his Apostles, as recorded in the 17th of John, our Lord said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." That is, from the Evil One—from the power, the wiles, the evil influences, the fear of Satan, who is the great adversary of Christ's people as he was of Christ himself.

The Lord's Prayer ends with these words: **"For thine is the kingdom, and the power, and the glory, forever. Amen."** The Third Chapter of Ephesians closes thus: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church of Christ Jesus, throughout all ages, world without end. Amen." Paul's charge to Timothy ends thus: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." We should as God's children, give unto God the glory due him. We should in our prayers take encouragement from God's own perfections, character and promises, praising him for what he is, what he has done, is doing or will do. Our prayers and praises should be offered up with earnest desire and in perfect assurance of being heard and answered as God sees best for our souls. The wording of our prayers need not be conformed to the Lord's Prayer, but should be such as the circumstances of our personal condition and environment may make necessary.

In the Lord's Prayer we have all the essentials of genuine prayer. No true prayer consists simply of mere words, or phrases, however correct or oratorical. The prayer must come from the heart, and many a prayer has been answered where no uttered word was made. The prayer flowing glibly from human lips may not in the least be heard and answered of God, because the expressions heard of man may not be in agreement with the true desires of the heart, and so are not sincere. "As a man thinketh in his heart, so is he," and God hears the cries of our inner being coming from the heart. Christ in his sermon, just before he gave the model prayer, said: "When ye pray use not vain repetitions as the heathen do: for they think they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him." The first words of the Lord's Prayer adapt it to the whole family of man, showing that we have "all one Father." It may be used by all Christians of all nationalities wherever they may be on the face of the earth. We should all of us make frequent and indeed daily use of the Lord's Prayer; but we may also, and should, pray in our own words after its manner, placing, like it, the concerns of God before our own.

Praying our Lord's Prayer, and our own worded prayers, we should not selfishly pray just for ourselves, our loved ones, and our special church; but, as "God so loved the world as to give his only begotten Son" to die for all mankind, we should always pray for the salvation of all men, at home and anywhere and everywhere, for our blessed Lord tasted death for every man. Spurgeon said this: "When the sun rises there is light. Why, I do not know. There might have been light without the sun, and there might have been a sun that gave no light; but God has been pleased to put these two things together, sunrise and light. So wherever there is prayer, there is a blessing. I do not know why. There might have been prayer without a blessing, for there is in the world of wrath; and there might have been a blessing without prayer, for it often is sent to some who sought it not. But God has been pleased to make this a rule for the government of the moral and spiritual universe, that there shall be the answer to earnest, believing prayer."

Oh, how much more we Christians might do for our Lord, our fellow men, and to hasten the coming of the kingdom, if we were more given to prevailing prayer. The prayers of genuine faith are the mightiest power a Christian has. Jeremy Taylor was right when he said the following: "Prayer can obtain everything; it can open the windows of heaven, and shut the gates of hell; it can put a holy constraint upon God, and detain an angel till he leave a blessing; it can open the treasures of rain, and soften the iron ribs of rocks till they melt into a flowing river; prayer can unclasp the girdles of the North, saying to a mountain of ice, Be thou removed hence, and cast into the bottom of the sea; it can arrest the sun in the midst of its course, and send the swift-winged winds upon our errands; all strange things, and secret decrees, shall combine in ministry and advantages for the praying man." One has said of the Lord's Prayer: "It is full of an outflowing of thought and of emotion toward great objects of desire, great necessities, and great perils." Sang Tennyson:

"More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me, night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend!
For so the whole round world is every way
Bound by gold chains about the feet of God."

Keeping in touch with God, we may become mighty men and women of prayer.

THOSE KOREAN CONSPIRATORS.

Not long ago we reported the decision of the highest Japanese court which concluded the trial of over a hundred Koreans, mostly Christians, charged with conspiracy to murder Governor General Terauchi, who succeeded Prince Ito, the most honored of all the statesmen who created modern Japan, and who was assassinated by Koreans. It is not strange that the civilian Ito was succeeded by the soldier Terauchi; nor is it strange that the Japanese police should have very suspiciously watched all meetings of Koreans in their care to guard against a fresh conspiracy; and the Korean Christians, with their Young Men's Christian Association, were under especial suspicion, and their ministers and teachers were of the first to be arrested. It will be remembered that when examined by the police they made confessions of guilt, which they all repudiated when brought before the court of first instance, declaring that their confessions were forced by torture. Over a hundred of them were convicted, however, on the basis of their confessions, and the court refused to hear evidence as to torture. On appeal to a higher court in Korea they were all acquitted except six. The prosecution utterly broke down, although still the evidence as to torture was excluded. The six included a Korean nobleman educated in this country who was not tortured, but who declared that he yielded on threats and promises of release. There followed an appeal in their behalf to a higher Japanese court, but that has affirmed the sentence, as it could find no flaw in the proceedings and had no authority to review the evidence.

Now the Japan Advertiser publishes a series of letters ably reviewing the case, written by a missionary who was appointed to care for the Christians under accusation. They present a strong case which is editorially supported. Other Japanese journals avoid the subject, and they do not attempt to make any defense of the charges of torture beyond giving the statement that it is incredible that there should have been torture, because that is forbidden by Japanese law. Yet there can be no doubt that in Korea the police did use this means to force confession from suspected persons. They had a theory of the conspiracy and they framed their questions accordingly and tortured the accused till they could resist no longer. The evidence is conclusive, and there were those who either died or went insane or were so crippled that they could not be allowed to appear as witnesses. Doubtless this was an old way in Japan as in China, and is now forbidden in Japan, but has been practiced by the lower officials in Korea, and we fear in Formosa. There is reason to believe that under a fair trial, such as certainly the two upper courts meant to give, the six who were condemned would be acquitted, and we trust that in some way their cases will again come under review. In the first trial before an inferior court and in the preliminary proceedings to prepare the dossiers, there was atrocious injustice, but the higher courts attempted as far as they could under the law to redress the wrong, although they still refused, or under the law were not able, to investigate the charges of torture.—New York Independent.

THE WORD "BAPTIDZO" IN CLASSIC GREEK.

Dear Brother Meek: On the first of this month Dr. Wm. A. Borum, pastor of the First Baptist Church of this city, in a sermon on baptism delivered from his pulpit, declared that there were no instances of the Greek word "baptidzo" in classic Greek meaning anything else than "to dip" and re-inforced his argument by reading from a lexicon which he declared was "used at Millsaps College." Three or four of those who heard his sermon reported to me his use of Millsaps College as a reference to bolster up his cause. Immediately upon hearing of his action I wrote him the following letter:

"Dr. W. A. Borum, Jackson, Miss.

"Dear Dr. Borum: I have been told to-day by reliable parties that in your sermon last Sunday on baptism, when quoting your authorities, you mentioned a book which is "used at Millsaps College," thereby putting the College back of your claim that there are no examples in Greek of the word "baptidzo" used in any other sense than to dip.

If I have not been correctly informed as to this matter, I owe you an apology for taking up your time with this letter. And I herewith offer you this apology.

If I have been correctly informed, I want to protest against the inference which you must have had in mind for your audience to draw from your reference to the College and its text books.

I am sending you under separate cover an article which appeared in the Nashville Christian Advocate some time back covering the claim made by you that there are no examples of the word "baptidzo used in Classic Greek in a sense other than to dip. Of course, you will want to know the facts in the case so as to avoid in the future any like statements.

To be sure, you will understand readily that I am not so presumptuous as to be inclined at all to instruct you as to what you shall say from your own pulpit. I desire only that when Millsaps College is used in any way as a reference the inferences drawn shall be those and those only which the facts warrant.

"With sincere best wishes, I am cordially yours,

M. W. SWARTZ.

"Millsaps College, Jackson, Miss., Feb. 5, 1914."

Immediately upon the receipt of this letter Dr. Borum called me up over the telephone and stated to me that he did not mean to use the College in an improper way, but merely wanted to let the people know that the book he was quoting from was not a "Baptist book." This was just the point I made in my letter that he was using the College and its text books to fortify him in his claim that the position of the Churches other than the Baptist Church (and those of like belief) was wrong and unsupported by philological testimony. I assured him, however, that my spirit in the discussion was the friendliest and that I would accept his statement in the spirit in which it was made and that we would think no more of the matter.

I supposed that ended the affair. Yesterday, however, in his morning sermon he referred to the fact that a "learned Greek scholar" had called his attention, in the course of the past week, to an article bearing on "baptism" in which the whole Greek language had been ransacked from A to Z and in which "only two" examples (and those of questionable merit) had been able to be adduced where "baptidzo" did not mean to dip. And he claimed also that, because Prof. Beet, in the article mentioned, conceded the point which he was making, the entire proposition was a fortiori conclusively demonstrated.

Now, unfortunately for this present moment, I have no pulpit in Jackson from which to turn a friend's statements into irrefragable proof of the correctness of my position. I should, however, like in some way to call the attention of those friends in Jackson who are hearing of the discussion, and of those Methodists out in the State who are interested in this general question of such great importance (to the Baptists) to a few things which Dr. Borum's remarks yesterday suggest.

And the first one is: My purpose in writing Dr. Borum was not to seek to change the belief or to undermine the faith of any one of another persuasion, great or small, preacher or layman. My only object in taking the matter up at first was to prevent the Greek department of Millsaps College from being used as a foil to fortify, even inferentially, a position utterly untenable. I so stated to Dr. Borum in my letter. He has, however, apparently overlooked that.

The second thing is this: Now that the discussion has assumed a larger phase, by Dr. Borum's use of my article in his yesterday's sermon, I desire to emphasize the fact that there are other examples than "only two" where "baptidzo" can be translated by something else than to dip and that these two are far from being of "questionable merit." This fact, that there are other examples than the two I enlarged upon, I specifically state (and furthermore I give the references) in the article which Dr. Borum quoted from. So that I am at a loss to understand how he could have said that there were only two, unless, perchance he had read the article only superficially. And in this case he ought not to have used it at all. However, it is interesting to note that a week ago there were no examples at all, while yesterday there were two.

The third thing which I want to call attention to is this: For Dr. Borum to use the statement of Prof. Beet, which I refute in my article, as an a fortiori argument to prove his contention is putting logic to a truly wonderful use. However, that the merits of Dr. Borum's statements may be more easily seen, I am sending you a copy of the article of mine under discussion with the hope that you may be able to reprint it in one of your soon-to-appear issues of the New Orleans Christian Advocate. If possible, I hope that this letter and the reprint may appear in the same issue.

I shall soon send you another article amplifying the Greek examples to which mere reference is made in the copy from the Nashville Christian Advocate. For I am abundantly able to show that "baptidzo" with other meanings than to dip is well established by Greek usage.

Very truly yours,

Feb. 9, 1914. M. W. SWARTZ.

The article referred to by Dr. Swartz, which appeared in the Nashville Christian Advocate of Jan. 21, 1910, appears below:

The Greek Word for "Baptize."

In the Sunday School Times of October 23 of last year, on page 530, is an article entitled "Why Some Are Baptists, and Why Some Are Not." The article consists in the main of two "statements of belief"—one for the Baptists and one for the Methodists and those of like faith with respect to the matter of baptism. The Baptist "statement" is drawn up by Prof. A. T. Robertson, D. D., Professor of New Testament Interpretation in the Baptist Theological Seminary at Louisville, Ky.; and the Methodist side is stated by Prof. Joseph Agar Beet, of Surrey, England. Now, it is not my purpose to enter into a discussion with these or with any other men on the relative merits of the different modes of baptism; yet, it does seem to me that there are two declarations in these statements of belief which are misleading and unfair (though I have no idea the writers meant to be unfair) to the Methodist side of this long-standing controversy.

The first declaration to which I take exception is in the statement of belief prepared for the Methodists, etc., by Prof. Joseph Agar Beet. Professor Beet says: "The use of the Greek word translated 'baptize' is so rare and indefinite that we have little to guide us except the New Testament."

The second is in the article of Professor Robertson for the Baptists. Professor Robertson says: "No example of this word ("baptize") has been found in ancient or Hellenistic Greek which does not mean 'dip' or 'immerse.'"

Passing over for the time these two declarations of Professor Beet and Professor Robertson to which I have taken exception, let us look for a moment at the word "baptidzo."

Verbs in Greek which end in "idzo" are derivatives from other words, and denote (Kuehner: "Greek Grammar," p. 286, sec. 232): (a) A condition (state); (b) the exercise of agency or activity.

For example, "elpidzo" (from elpis, "hope") may denote according to (a) a condition of hopefulness (translated, "I am in a state of hopefulness"), or according to (b) the exercise of such mental activity as the verb "hope" in English suggests.

Apply this now to "baptidzo." This word is from the older "bapto," and will mean therefore, according to the above: (a) A condition resulting from whatever the root, "bapto," means, or (b) the exercise of the agency or activity of the root, "bapto." Obviously, therefore, the task before us is to discover what the word "bapto" means. If we do this, the meaning of "baptidzo" follows.

Now, this word "bapto," which has been shown to be the crux of the whole matter, occurs in the classic Greek writers from Homer down, through Aeschylus, Sophocles, Euripides, Herodotus, Plato, etc. In Homer we find it twice at least, in Aeschylus twice at least, in Sophocles three times or more, in Euripides five times or more, in Aristophanes five or six times, in Plato frequently. and so on; so that we see that the sum total of the passages where "bapto" occurs in classic Greek is large and would almost equal, I am sure, the number of places where the word occurs in the New Testament. Furthermore, the meaning of "bapto" in classic Greek is generally (as we shall see) far from "indefinite." For these reasons, therefore, I take exception to Professor Beet's statement quoted above, and I emphasize this point; for to throw away, as Professor Beet does, the classic authors is to concede (as Professor Beet virtually does) that the other side has us "on the hip" with respect to this phase—the linguistic phase—of this long-standing discussion. And to concede this would cause to many of us a tinge at least of disappointment in that we have in this philological age no philological basis for our position.

This for my objection to Professor Beet's statement. Let us look now to the statement of Professor Robertson.

There can be no doubt that the word "bapto" means "to dip." It has meant this from Homer down. In the ninth book of the "Odyssey" we read (391-392): "As when a smith dips ("bapte") a great ax or adz in cold water to temper it."

In the Hecuba of Euripides we read (610 ff): "Do thou, my old servant, take a vessel, and, having dipped ("bapsas") it, bring back to me some water from the sea."

There is no need to multiply examples. We will all concede that the word means "to dip." But does it mean anything else? Professor Robertson says it never does, and that no example can be found anywhere in classic Greek when it does not mean "dip" or "immerse." Let us see.

In the "Batrachomyomachia" (a comic poem on a supposed battle between frogs and mice, attributed by many to Homer and certainly of very early origin) is a passage where a frog is spoken of as slain in battle and as falling into a lake. In describing the effect of the wounded frog's blood upon the lake the author says: "Ebapteto d'aimati limne" ("The lake was baptized with blood"). Obviously this does not mean that the lake was dipped or immersed in the blood of a small frog, but that the lake was tinged or sprinkled with the blood of the frog as it fell.

In Aristophanes's comedy of the birds there is another interesting case where "bapto" does not mean "dip" or "immerse," but something else—"sprinkle," "sprayed," or "tinged," etc. The scene I refer to is as follows: Some men are bopping onto the stage with a mask on representing the various kinds of birds; the remainder of the body not fantastically arranged to represent birds at all, but clothed as ordinary men. In fact, so conspicuous for their absence were the feathers of the bird-men that Euelpides (one of the actors) asks of one of the birds as it hops in: "Art thou bird or coxcomb?" And when the bird answers, "I am a bird," Euelpides immediately inquires: "Well, where are your feathers?" To which the bird rejoins: "They have fallen out." It is important for us to note here that specific attention is prominently called to the fewness of the feathers adorning the bodies of these pseudo-birds. Very shortly after this, while the foregoing ludicrous explanation of the absence of feathers on the bodies of the birds is still fresh in the minds of the spectators, another bird hops in, whereat Pisthetaerus (another of the actors) exclaims: "O Poseidon, here is another 'bapted' (baptos) bird!" Now, this word "bapted" cannot mean here "dipped" or "immersed;" for only the head was, as I have said, covered with feather. In view of the preceding scene, to which I have called attention, the sense of "bapto" here is obviously "sprinkled" or "tinged," and the line is to be translated: "O Poseidon, here is another of those (feather) sprinkled (or feather-tinged) birds!"

It is not necessary to cite further examples of "bapto" meaning something else than "to dip" or "to immerse." Such examples abound in classic

Greek. In fact, I am inclined to think from a study of the pasages that "bapto" means something else oftener than it means to dip or to immerse. The verb "to moisten" or "to wet," for example, would admirably translate "bapto" in many cases. (Compare Aees., Prom. Vinc., 863; Soph., Ajax, 95.)

At any rate, whether we translate "bapto" by "to moisten," "to wet," or by some other word, we have clearly shown that this verb has in classic Greek a meaning besides "to dip" or "to immerse;" and, so far is it from being true, as Professor Robertson says, that no example of this word has been found in ancient Greek which does not mean to dip or to immerse, that we have actually cited two passages where it means something else. And we could cite a number more.

We have seen from the above discussion that "bapto" means in classic Greek, even from the earliest times, to sprinkle, to tinge, as well as to dip. Let us now apply these meanings to the derived word "baptidzo," and thus determine its meaning.

We said above that "baptidzo," being a derived word in "idzo," signifies, as all derived words in "idzo" do: (a) A condition resulting from whatever the root, "bapto," means; (b) the exercise of the agency or activity denoted by the root, "bapto." Substituting in this formula the ascertained value of "bapto" (which is to sprinkle, tinge, or dip), we find that "baptidzo" means: (a) a condition (state) resulting from sprinkling, tingeing, or dipping; (b) the exercise of the function or activity of sprinkling, tingeing, or dipping. That is, according to (b) "baptidzo is virtually an exact equivalent of "bapto," and means "to sprinkle," "to tinge," as well as "to dip;" while, according to (a), "baptidzo" does not signify mode at all, but merely a state or condition resulting from "bapting"—sprinkling, tingeing, dipping. And this is undoubtedly the meaning it has in a large portion, if not in all, of the places where it occurs in the New Testament.

Church News

Three hundred missionaries, representing fifteen Missionary Societies, are at work in Egypt.

* * *

The Bishops of the Methodist Episcopal Church will hold their spring meeting at Germantown, Penn., on April 30.

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Two new Mormon temples were recently dedicated in Chicago, Mr. Joseph Smith, the official head of that pernicious sect, officiating.

* * *

Rev. I. S. Hopkins, a superannuate member of the North Georgia Conference and who for many years was one of the leading ministers in the Southern Methodist Church, died at his home in Atlanta on February 3.

* * *

Representatives of the Methodist Episcopal Church have bought about six acres of land at the southern end of the historic hill, Monte Mario, near Rome, Italy, which it is proposed to use as a site for a great modern college.

* * *

Bishop W. F. McDowell, of the Methodist Episcopal Church, who some weeks ago underwent a serious operation for a serious gall-duct trouble, has recovered sufficiently to leave the hospital and return to his home.

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The Main Building of Henderson-Brown College, at Arkadelphia, Ark. (a Southern Methodist institution), was destroyed by fire on February 3. The loss is estimated at $75,000, and insurance was carried to the amount of $50,000.

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The American Bible Society keeps on sale in Boston, to meet the needs in Massachusetts, Bibles printed in 42 different languages. This indicates the extent to which foreign immigration has affected the New England States.

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"The Week of Prayer and Self-Denial" was observed by our missions among the Orientals in California, with the following financial results: Korean Mission, San Francisco, $12.50; Japanese Mission, Almeda, $10; Japanese, Oakland, $5.

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Bishop J. H. McCoy will spend the week from March 15 to March 22 in Texas campaigning in the interest of the Key Memorial Chair which is to be established in the Theological Department of the Southern Methodist University by the Epworth Leaguers of that State.

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The burning question among Texas Methodists is, "Shall the Southern Methodist University be opened next September." It is stated that the work of launching that great educational institution will have to be carried steadily forward if it is to begin operating by that time.

* * *

Separate religious mass meetings for men and women will be held at the University of California during the second week in March, under the direction of Dr. George Sherwood Eddy and Miss Conde. It is said that these services will be upon a larger scale and more pronouncedly evangelistic than any Christian work ever undertaken at this great State institution.

* * *

At the meeting of the Sunday School Council of Evangelical Denominations, held in Chicago, January 27-29, Mr. D. M. Smith, our Senior Publishing Agent, was chosen Treasurer of that organization, and Dr. E. B. Chappell was made Chairman of its Editorial Section. Thirty-one denominations, with a Sunday school enrollment of more than 17,000,000, are actively affiliated with this Council.

* * *

Mr. E. H. Moore, a prominent laymen in the Trinity M. E. Church, South, of Los Angeles, Calif., in a letter to the Pacific Methodist Advocate, highly commends the work of his pastor, Rev. C. C. Selecman, who he says is an interesting and able preacher and a tireless toiler. Brother Selecman has already received 52 members into the Church, a number of them on profession of faith, and he has set 500 additions as his mark for the year.

* * *

The laymen of the several Methodist Churches in Dallas, Texas, gave Bishop E. D. Mouzon a banquet in the Southland Hotel of that city on Friday evening, January 30. About three hundred guests, including all our pastors in Dallas, were present. The Bishop preached a masterly sermon at the South Ervay Street Church on Sunday, Feb. 1, at 11 a. m., but was too unwell to meet an engagement to fill the pulpit of the First Methodist Church at the evening hour.

* * *

Bishop R. G. Waterhouse spent Sunday, February 3, in Los Angeles, occupying the pulpit of the Fitzgerald Memorial Church at the morning hour. Referring to the service on that day, the Pacific Methodist Advocate says: "The weather was beautiful and the congregation, with eager attention, heard this Spurgeon of America discuss in purest diction the great salvation. Judged by any standard, it was a great sermon, and could a stenographer have been present, the discourse might have gone to press without a change or alteration, being perfect in order and arrangement—a masterpiece of English. Bishop Waterhouse is thorough, knows how to preach, and enjoys a most intimate acquaintance with his 'mother tongue.' It is always a delight to hear him."

* * *

The Wesleyan Christian Advocate says: "Bishop Hoss in the Nashville Advocate says that, under certain conditions, he may write an article for that paper on 'Laity Rights.' We hope that he will do that very thing and let the people see what granting 'laity rights' might lead to." Like the Wesleyan, we hope that this lion-hearted apostle of Methodism who never touches any subject without illuminating it, will find it possible to discuss this vexed question. We have never sympathized with the view that in case one of our leaders is elevated to the episcopacy he must thereafter muzzle himself and remain silent. Who is so competent to give advice to the Church as our chief pastors who travel all over the connection and have an opportunity to observe the work in every part of the field?

A MOST IMPORTANT AND URGENT INTEREST.

To the Ministers and Members of our Church in Louisiana:

I beg to call your attention to the plans of the Board of Education of the Louisiana Conference, which were adopted at the last session of the Conference, and to commend to your cordial support Rev. Paul M. Brown, who was put in the field to direct this important work.

No Church can hope to win the largest and most enduring success without adequate educational institutions. Indeed, it may be doubted if the work of any Church can be stronger in the long run than its colleges. This is the unanimous judgment of all the Churches in America; and each and all have their institutions of higher learning.

Whatever may be done by the civil government in the matter of common schools, the State can not furnish the sort of higher education which is required for the highest success of the Church of God.

The State can not under our system of government give any sort of religious instruction without invading the liberty of the citizen. But the higher education must be fundamentally religious, or positively perilous. Youths, who attend colleges and universities, go to such institutions at that period in their lives when the strongest moral and religious influences are required to safeguard their spiritual life. They go when youthful passions most need restraint, when opinions are being formed, and habits contracted. Then, also they are without experience of their own and without ability to use the experience of older people. To remove a young man from home at such a time, and put in place of the home-influence no definite and intentional religious effort on his behalf, is to incur the most dangerous risks to his religious character. Under the most favorable conditions the moral perils of youth are very great, especially at boarding schools. It behooves the Church of God to reduce these perils to a minimum, and this is the object sought in the colleges of the Church.

Moreover, the Church can not derive from secular institutions a qualified ministry. The Church college is the only reliable source of supply for an educated ministry. A few years ago a layman who had given many thousands of dollars to the building of churches all over the Conference within the bounds of which he lived, said to me, "I have given money enough to build churches, and, henceforth I wish to put far more in equipping our college to make some preachers big enough to fill the churches we now have." His words are suggestive of an important truth.

Old Centenary, at Jackson, La., has passed away, and now it belongs to Louisiana Methodists to make new Centenary, at Shreveport, greater and better than the old college ever was—and that is saying much.

Brother Brown is serving every church and every church interest in the Louisiana Conference by his efforts on behalf of this great work. Let every loyal Methodist in Louisiana give him cordial, earnest, generous support.

WARREN A. CANDLER.

A CHOICE LOUISIANA TOWN.

Mr. Editor:

I had the pleasure recently of spending a few days at Alberta, La. This delightful little village is situated in Bienville Parish on the line of the Louisiana & Arkansas Railroad. Starting some years ago as a log road this line has become one of the best equipped and most up-to-date lines traversing our State. Together with the great lumber manufacturing plants situated on it, it has wrought a great transformation in the section of the State through which it passes. The leading stockholders are those princely Arkansas laymen (Methodist and Presbyterian) the Buchanan brothers.

The policy of this road is to furnish ministers of all denominations who have work on it with free transportation. Not only is this true, but wherever these men have investments the Church finds in them genuine sympathizers and hearty supporters. They have been large contributers to the colleges of our Church in Arkansas.

Alberta is a mill town where another group of Arkansas men have been operating for a number of years. Mr. John Allen, formerly of Allentown, in Bossier Parish, where he was known and loved by many of our preachers is the "Nestor" of the village. Here he abides in the evening glow of life surrounded by his children and grandchildren. It has not been my fortune to meet a more interesting and delightful family group. Among them we were pleased to find Mr. Clyde Williamson, whom we knew as a boy at Stonewall during our pastorate there eighteen years ago, and also Mr. Marvin Cassity, son of our beloved and lamented Brother J. B. Cassity, who was a heroic figure in North Louisiana Methodism a quarter of century ago.

While we were delighted with the business and home-like atmosphere of the place, we were still more pleased with the splendid moral and religious sentiment which abounded on all sides. Rev. H. W. Cudd, one of the latest products of Centenary College, has just entered upon his pastorate here. It did not take long to find that this Centenary boy had already won the confidence and esteem of all the people. There is a roseate hue to every prospect in church life.

We were heard in behalf of Christian Education and met with a liberal response to our appeal for funds. The cash received amounted to more than a dollar for each member of the Church and nearly trebled the assessment for Conference Education.

It is in my heart to say much more about Alberta and our new-made friends, but we fear that the Editor is already glancing towards the waste-basket, and besides somebody might be tempted to envy Brother Cudd. PAUL M. BROWN.

Shreveport, La., Feb. 12, 1914.

Secular News and Comment

The Canadian Government put into operation on Feb. 10 a parcel post system similar to that of the United States.

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Greenwood is the largest cotton market in Mississippi. Her receipts this year reached the sum of 134,221 bales, against 101,000 last year.

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Within twenty-four hours last week there were in New Orleans three suicides and five attempted suicides. From this, it would seem that we need to follow Chicago's example and organize an Anti-Suicide Bureau.

* * *

The trial of W. C. Walters, the alleged kidnapper of little Robert Dunbar, is due to begin at Opelousas, La., on April 13. Mr. E. B. Dubuissou, of the local bar, has been appointed to assist the Mississippi attorneys in defending the accused.

* * *

Mr. John M. Parker, of New Orleans, was the principal speaker at a Lincoln birthday dinner given in New York City by representatives of the Progressive party on Thursday, February 12. The speaker for this occasion a year ago was Col. Theodore Roosevelt.

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The Mississippi Daughters of the American Revolution will hold their annual meeting at Greenwood, March 10-12. The term of Mrs. A. F. Fox, of West Point, the present State Regent, will expire at this session, and Mrs. E. F. Noel, of Lexington, is being prominently mentioned as her successor.

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The Mississippi Supreme Court rendered last week a decision upholding the legality of the amendment to the Constitution providing for an elective judiciary in that commonwealth. This means that 17 Circuit and ten Chancery Judges will be elected next November. The Supreme Court Judges will continue to be appointed as heretofore.

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Ella Wheeler Wilcox has endorsed the tango dance. She further says: "The man or woman who does not dance now is the exception. He or she needs to explain why—not the dancer." Since this is a lady speaking, we will not say what we think of this statement, but will only remark that the sphere of Mrs. Wilcox's observation must have been quite restricted. New York City is not the world.

* * *

It is claimed that rats cost the city of New Orleans annually not less than $630,000. This calculation is based upon the statement of Dr. R. H. Creel, Past Assistant Surgeon-General of the United States, that it may be assumed that there are as many rats in a city as there are human beings, and that each of them will destroy a half-cent's worth of property daily, or $1.80 worth per annum.

* * *

According to the Negro Year Book, edited by Monroe N. Work, there are 450,000 Negroes seriously ill in the South all the time, and from the sickness and deaths among their colored population the Southern States are estimated to sustain annually a financial loss of $300,000,000. It is claimed that about half of this loss could be averted by the use of sanitation and preventive medicine among the Negroes. Following a recent Negro Conference at Tuskegee, Ala., a national organization for the conservation of health among the colored people of the United States was effected.

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It now seems to be practically assured that the Southern University, a Negro school formerly operated in New Orleans, will be located on the Shaffer farm, about four miles from Baton Rouge, if a good title can be secured to that property. The prospective site embraces about 500 acres of land, which is held at $42.50 per acre. In our opinion the State of Louisiana is acting wisely in transplanting this institution to a place where it will have a rural environment. We do not think it is well to locate colleges in large cities where the moral atmosphere is usually unwholesome and there are so many things to distract the attention of students.

* * *

The Psychological Clinic, a journal issued in Philadelphia, Penn., in publishing an article by Dr. David Spence Hill of this city, entitled "A Study of Exceptional Children in New Orleans," says: "It is safe to say that this investigation conducted by Dr. Hill in New Orleans is the best scientific contribution which has yet come from a direct clinical investigation of the exceptional children of a city school system. The character of this report inspires the belief that New Orleans is at the present moment better equipped than any other city in this country to carry forward a scientific survey of the children in its schools along the lines of sound clinical methods." This is a high compliment both to Dr. Hill and the Crescent City.

* * *

England is reported to be not a little disturbed over the prospective return of Mrs. Pankhurst who, since being released from jail for the sixth time, has been sojourning in Switzerland under a sort of temporary legal banishment. When last in prison, Mrs. Pankhurst went three days without eating or drinking anything or sleeping, and the Government became much alarmed lest she should injure herself. There is no doubt that the present administration in Great Britain is a thoroughly Christian one. The Master gave the injunction, "If thine enemy hunger, feed him;" and we respectfully submit that the authorities in England have done this and "a leetle rise" in forcing food down the throats of the fasting suffragettes. Whether in doing this they have served their country well, is another question.

* * *

It is stated that $150,000 will be offered by the managers of the Panama-Pacific Exposition in prizes to aeronauts engaging in a flying race around the world in any kind of motor-driven machine. The plan is to have the contest started on May 1, 1915, and it is expected that the prescribed route will be from San Francisco to New York; thence to Belle Isle, a small point between New Foundland and Labrador; thence to Cape Farewell, Greenland, 610 miles away; thence to Reyjavik, Iceland, a distance of 670, and from there to Stoenaway, in the New Hebrides, a stretch of 570 miles. Thus the Atlantic, which is considered the most formidable obstacle, will have been crossed, and the trip through Europe will be by way of Paris, Berlin, St. Petersburg, and along the Transiberian Railway to Japan, and then across the narrow waters separating the northeastern shore of Asia from Alaska, and finally down the Pacific Coast back to San Francisco. The time allowed for making this aerial circuit of the globe will be 90 days. The winner of the first prize will receive $100,000; the winner of the second, $30,000; and the winner of the third, $20,000. It is said that an additional $150,000 may be raised by subscription to be distributed among the contestants on conditions to be named later. (Since the above was written it has been stated that the amount of money to be given as prizes in this contest may be increased to $1,000,000 and the time lengthened to four months.)

THE DAILY CHRISTIAN ADVOCATE.

A daily edition of the Christian Advocate will be published at Oklahoma City, Okla., during the session of the General Conference of the Methodist Episcopal Church, South, in May, 1914. Accurate stenographic reports of the proceedings will be published: the speeches, the reports of committees, memorials, the Bishops' Address, the fraternal addresses, and many items as they develop from day to day.

The General Conference, being a legislative body, will have before it many subjects of interest to the Church, including the probable election of bishops and the other connectional officers. As the Daily Advocate will be the only official organ of the General Conference, the report of its proceedings may be relied upon for correctness. Every effort will be made to make the Daily Advocate bring you the news of what the General Conference is doing. The price for the entire session will be $1. We are now ready to take your subscription, and shall be glad to begin listing names. It is not too soon to subscribe, so send your order for the Daily Advocate. Order from the nearest House. Smith & Lamar, Nashville, Tenn., Dallas, Tex., Richmond, Va.

GOOD FOR DREW, MISS.

One of my happiest visits in the interest of the Methodist Hospital was that recently made to Drew, Miss.

Our church there just became the dignified head of a new charge last year, and at once increased their payment for pastor from $600 to $1200, and other claims proportionately. Then they bought and furnished a splendid parsonage and made their pastor comfortable.

The spirit of progress possessed them. By the end of the year they determined to build a handsome brick church, to cost not less than $10,000, with all facilities for a modern Sunday school—a splendid enterprise for that little band of Methodists in a town of 300 inhabitants. At the time of my visit the solicitation committee had secured more than $7000 in gilt-edged subscriptions from the few they had approached.

I was with them the Sunday before Christmas. Brother Raper, the loved pastor, gave me a hearty welcome but was laid up in bed with a violent sick headache before night. Some of the brethren had been unfortunate in their experiences with another hospital and had therefore concluded it would be better for our Church to have none. The church had a standing order against any public collection. My visit was on the Sunday before Christmas, when the merchants were determined, and rightly so, to make the best of the season's opportunities, and all others were equally determined to get the best out of its festivities. To cap the climax of adverse conditions, on Monday, when I had to do what was to be done by personal solicitation, it rained so hard and so constantly as to greatly interfere with even the Christmas shopping.

It looked as if the Methodist Hospital were put out of business as far as Drew was concerned. Who could have blamed the good people had they said to me, "Not NOW, if you please?" I have had it said to me when there was far less reason for it.

But that is not the way with the big-hearted, generous people of Drew. When they were convinced that our Methodist Hospital is proposing to do the right thing in the right way their subscriptions were prompt and liberal.

Brother Fred Grittmann gave $1000 to build a room as a memorial to his little boy who was recently called up to the Father's home, and the other good people gave another thousand dollars that they may have a memorial room named for their church. Do you wonder that I said: "Good, yes, splendid for Drew?"

I was entertained most royally in the elegant home of Dr. and Mrs. Booth. No pastor ever had better friends than these, and certainly no one knows better how to make the wayfarer feel at home. I can never forget them and their dear children.

We could ask no more than that every charge be proportionately as appreciative and responsive to the cause of our METHODIST HOSPITAL as the royal people of Drew.

H. M. ELLIS, Secretary.

Dear Dr. Meek: I have been wondering why the above did not appear in the Advocate when, lo! it is returned to me marked, "Missent," though I fail to see why. Other mail of mine was lost at the same time. Please append this note.

Memphis, Tenn. H. M. ELLIS.

EAST END MERIDIAN HEADS THE PROCESSION FOR 1914.

The wide awake and enthusiastic pastor of the East End Methodist Church, Rev. W. B. Hogg, observed Sunday, Jan. 25, as Veterans' Day, at which time he took the annual collection for our superannuates, thus leading the Conference in this good cause for the year 1914.

In this connection let me also say that the committee in charge of the Conference Endowment Fund has planned a forward movement for the year. In two years the Galloway Memorial Fund has amounted to $1000. This amouunt has been collected mainly from the smaller charges. Wherever the cause has been presented the people have heartily responded and commend the enterprise. All Mississippi Methodists feel it a sacred duty, not only to honor the memory of Bishop Galloway, but to make better provision for the worn-out preachers. We are sure that if the preachers will accede to the plans of the committee the fund will be speedily augmented and become a source of help to our veterans. We wish now to fix in the minds of the preachers two facts: First, Veterans' Day was fixed by the Annual Conference as the second Sunday in March, while the fourth Sunday in April was fixed as the Galloway Memorial Day. I cannot refrain from saying to the preachers that the Joint Board of Finance at its last annual session heartily commended the admirable way in which all came to the help of this fund. NOLAN B. HARMON.

Yazoo City, Miss.

WANTS A FEDERAL DIVORCE LAW.

Senator Ransdell, of Louisiana, on Feb. 4, introduced a resolution proposing an amendment to the Constitution forhidding absolute divorce, with right to re-marry, in the United States or in any place subject to its jurisdiction, directing the enactment of uniform marriage laws and statutes providing for separation, mensa et thoro, without permission to re-marry, and empowering Congress to enforce the proposed article by appropriate legislation. He read his proposed amendment and made some observations on the general subject, saying, in part:

"As appears from its reading, the purpose of this amendment, is to prevent the dissolution of a valid marriage for any cause, though separation from hed and board, without permission to re-marry, may be granted in proper cases.

"At this time I deem it necessary to make only a brief observation on the great evil of divorce. The remedy by constitutional prohibition is drastic, but the malady is so fatal that nothing short of it will prove efficacious.

"Practically everyone who has given the subject the slightest study, admits that divorce is one of the most serious problems confronting our republic.

"In the United States, divorce is spreading with alarming rapidity. It has permeated every walk of life, and is prevalent among every class of people. The total number of divorces granted in 1867 was 9937, or 27 per 100,000 population. Forty years later, in 1906, there were 72,062 divorces, or 86 per 100,000; thus in actual numbers there were more than seven times as many divorces granted in 1906 as in 1867, or allowing for the increased population, divorce had increased 319 per cent. To put it in another way, in 1867 there was one divorce for every 3666 people, while in 1906 there was one for every 1162.

"If divorces multiply at the same rate in the future as in the past—and there is every indication that they will increase faster—then before the middle of this century we will have annually in the United States 275 divorces per 100,000 population, or one divorce for every five marriages. In 1887 there was one divorce for every seventeen marriages, in 1906 one for every twelve, and at the same rate we will have in 1946 the appalling figures of one divorce for every five marriages.

"Our closest competitors in Europe are: Switzerland, with forty-one divorces annually per 100,000 population; Hungary, with thirty-five, and France with thirty-three, according to the statistics for 1910 and 1911, while Japan has 215 divorces to our 86.

"To make a most striking comparison, during 1901 the total number of divorces granted in the United States was more than twice as great as in all the rest of Christendom combined; yes, actually more than two times as many divorces among 75,000,000 Americans that year, as among the 400,000,000 souls of Europe and other Christian countries.

"England stands in bold contrast with this country. In 1911 she granted a total of only 655 divorces, or 1 1-2 per 100,000, while in 1906 the United States allowed 72,062 divorces, or 86 per 100,000. During the twenty years ending with 1906, Ireland had only nineteen divorces, or an average of less than one absolute divorce per year for her entire population of 4,500,000.

"If the United States were to write in the Constitution an amendment prohibiting absolute divorce, it would not be taking such a radical step as might at first he thought, hut would he following a beaten path.

"Our own State of South Carolina—all honor to her—forhids divorce. It is absolutely prohibited in Italy, Spain and two-thirds of the population of Austria-Hungary, while the Latin-American countries of Mexico, Argentine Republic, Brazil, Peru, Chile and others have similar laws. A legal separation, however, without the right to re-marry, is recognized in all of these jurisdictions. In Canada, the important provinces of Quehec, Ontario, New Foundland, and the Northwest Territories, have no divorce laws, though divorce may be obtained in exceptional cases hy special act of the Canadian Parliament. From 1867 to 1909—a period of forty-two years—those provinces had only 140 absolute divorces.

"It cannot be gainsaid that divorce destroys the home. And the home is the base and foundation of the State; hence we must stop divorce or ruin the State, which cannot continue to exist if its base is allowed to crumble and fall.

"While many excellent people are divorced and some of them make new homes, the inevitable trend of divorce is to break up many more homes than it builds up, and to materially reduce the number of children. When marriage is dissolved the true home ceases to exist; the parents and children are separated and the sweet ties that hind father and mother to their offsprings, and to each other, are forever broken.

"So long as the Romans of old looked upon marriage as sacred and held the sanctity of the home inviolate, their arms were invulnerable and Rome became mistress of the world. But with the accumulation of colossal wealth came great laxity of morals; marriage became a jest, and childbearing a useless burden. The luxurious Romans lost all respect for female chastity; the heroic virtues of their early years were forgotten, and the empire fell, the victim of luxury and disregard for the binding effects of marriage. Shall not the United States take warning from Rome's example?

"I appeal to all patriotic citizens—good men of every creed and of no creed—to unite in urging the adoption of my amendment, which has for its object the preservation of the home, aye, the preservation of the republic—home, which gave us our earliest and best lessons in morality; home, where we were taught to love, honor and obey our parents, and all lawful superiors; home, where we received our first idea of government, a little State in which our fond parents were the rulers, and we, their children, were willing subjects; home, the greatest protection from anarchy, the strongest defense against Socialism, and the chief bulwark of society; home, the maker of good citizens, and the model on which every wise government is founded."

PIONEERING ALONG THE LOWER COAST.

To the south and east of New Orleans on both banks of the Mississippi River and extending to the Gulf of Mexico is what is called, on the map, Plaquemines Parish, but what is more commonly known as the Lower Coast. The population of Plaquemines Parish is something more than 12,900. During the last fifteen years, with the single exception of a point called Daisy, the whole parish has been neglected by all Protestant Churches. For ten years previous to that our own Church maintained a small work there. Storms, the accidental death of one of the ministers sent there, and the desperate poverty of the people combined to discourage our workers and all effort to redeem these people was abandoned. During the time work was done there, many places were untouched and little permanent work was done anywhere.

During the time our preachers labored there one mistake was practiced, and the fruit of that one mistake is the largest obstacle yet to be overcome before a permanent work can be done. I say the mistake was practiced, and that is exactly what I mean, for it was made over and over again. The people are mostly of Roman Catholic extraction, and that Church is the only one that has operated there to any extent. The Romish Church is shrewd in its methods of money raising and many of its members deeply resent the money-grasping spirit of some priests. Methodist ministers have joined them in resenting this money-grabbing spirit and have left the impression that Protestant Churches are entirely free from the money-getting habit. The result is that the people think the Methodist Church does not need money and they are sitting there waiting for preachers with their salaries paid to come in and minister to them. Our missionaries among the disgruntled Romanists should be bold to teach that it takes money to run our Church and all other Churches. The minister may receive 500 members and appear to have done a monumental work, but if these 500 members will not support a pastor the field will be a perpetual missionary problem.

I made a trip to various points where the population is densest during the first week in January. On that trip I studied conditions and made acquaintances. The first week in February I returned and extended the lines of my investigations and called the people together and preached to them every chance I had. On my last trip I traveled 230 miles by water and rail, walked 25 miles, visited in 25 homes, preached seven sermons, had 312 people, all told, in my audiences, and baptized one infant. I was the first Protestant minister that ever visited Burrwood, a town of 450 people. I delivered the first sermon at Pt. Pleasant that had been delivered there by a regular minister in 58 years. I found one community where within the bounds of the entire school district there is but one property owner who can read and write, and where I preached to four generations of the same family, all of them illiterates. Had I the space I might give details of my trip, but it is sufficient to say that preaching along the Lower Coast is near akin to the kind of work the pioneer preachers of Methodism did. I traveled 32 miles through the passes in a small motor hoat; slept alone in an empty house because I was among strangers who did not take me in; spent another night in the only house on an island with an old trapper whom I did not know, and walked 14 miles in order to preach at 11 o'clock on Sunday morning.

There are many needy fields in Louisiana, and doubtless others could tell of experiences very similar to these of mine, but I thank God that he has made it possible for me to reach the Lower Coast and tell these people the story of redeeming love. I returned from Conference at Crowley and found my McDonoghville people in a very receptive mood. I told my official members that I longed to visit the Lower Coast regularly and each one joined me in praying that a way might he made for me to go. I made my first trip and gave a report to my congregation. All expressed themselves as willing to grant me a week out of each month to open the Lower Coast Mission, on condition that I would arrange to have my pulpit supplied during my absence. Dr. J. M. Henry, our presiding elder, agreed to help in supplying my pulpit, so there remained just one obstacle to my doing the work at hand, and that was the expense. It was too much to ask of the McDonoghville people, that they should allow me to leave them one fourth of the time and also assume the financial responsibility of opening the work. But this problem was not long unsolved. Dr. F. R. Hill, Jr., who has for some time been deeply interested in the conditions that prevail along the Lower Coast, presented the matter to the Rayne Memorial congregation and the result was that his quarterly conference adopted the Lower Coast Mission as its child. We are now free to work.

Among the things mapped out to be done during this year are the following: We hope to organize four Sunday schools; re-organize the church at Daisy; repair the church building at Daisy, a task that will cost about $150; solicit funds for the payment of a preacher in that section next year for full time; purchase a motor boat so that it will be on hand for the first regular pastor, and lead as many souls to a saving knowledge of Christ Jesus as possible.

Those who read this article may wish to have some part in this work. If so, all can pray for the success of it and particularly that we may reap a rich harvest of souls for the Master; a real generous hearted man might present to the mission a motor hoat and name it for a loved one, or some adult class in a Sunday school might perpetuate its name along the Lower Coast by presenting the mission with a hoat. The hoat will cost from $175 to $250.

McDonoghville, La. A. J. GEARHEARD.

The Home Circle

THE NEW LEAF.

He came to my desk with quivering lip,
The task undone,
"Dear Teacher, I want a new leaf," he said
"I've spoiled this one."
In place of the leaf all stained and blotted.
I gave him a new one, clean, unspotted,
And into his sad eyes smiled:
"Do better now, my child."

I went to the Throne with quivering heart,
The Old Year done.
"Dear Father, hast thou a new leaf for me?
I've spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one, clean, unspotted,
And into my sad heart smiled:
"Do better now, my child."

NOT GIVING UP.

Among some skaters was a boy so small and so evidently a beginner that his frequent mishaps awakened the pity of a tender-hearted, if not wise, spectator.

"Sonny, you are getting all bumped up," she said. "I wouldn't stay on the ice and keep falling down so; I'd just come off and watch the others."

The tears of the last downfall were still rolling over the rosy cheeks, but the child looked from his adviser to the shining steel on his feet and answered, half-indignantly:

"I didn't get some new skates to give up with; I got 'em to learn how with."

Life's hard tasks are never sent for us "to give up with;" they are always intended to awaken strength, skill and courage in learning how to master them.—Western Christian Advocate.

A RICH LITTLE GIRL.

"Mother," asked Lutie, "may I have two little apples instead of a big one in my luncheon today?"

"I'm sorry, dear, but there is only one big apple left. I used the rest for pies yesterday and kept this out for you."

Lutie went into the pantry and inspected the apple thoughtfully. Her face cleared. "This one will be all right, mother, it is such a big one! Are apples very dear, mother?"

"Why, rather, at this season; but there will always be as many as my little girl wants to eat."

"Oh, yes, I know that; but there is a girl in our class who never has an apple in her luncheon. There are four girls at their house and three boys, so it takes a lot of bread. Boys eat so much bread. She says her mother has to bake bread every other day. So if apples are dear I suppose that is why she never has one, and I thought I should like to give her one. This is so big I can give her half. You see, if it was a small one she wouldn't want to take half of it, for fear I might not have enough."

"I shall order more to-day, so there will be plenty in the morning," said mother. Lutie laughed: "I want to tell you such a funny thing, mother. You know I have four gingham school dresses, but where there are four girls that makes only one apiece; so Mary's mother washes theirs out Saturday morning and irons them Saturday afternoon. They have some old dresses they wear at home. She must be a very smart woman," said Lutie, admiringly.

Mother laughed, too. "Very clever, indeed. Did Mary tell you that?"

"Yes, she said she knew we would notice that she always wore the same dress, and she was afraid we would think it never was washed."

"You might put in another piece of pie or cake for her, too," said mother, but Lutie shook her head.

"I think I'd better not do that," she said. "She mightn't like it. At school we don't give each other pie or cake or bread, as if we were poor folks, but candy and apples—we all give each other those," she explained.

"So Mary isn't poor folks?" asked mother.

"Why, Mother Ralston!" exclaimed Lutie, with a shocked look. "Mary Dalton poor folks? I should say not. She is the head girl in our room. She sits in the back seat in the first row and takes care of the copybooks and notebooks. She is head of our class, and last month she had the highest grade in our school—the whole school, mother. She never whispers, nor plays in school, and we hardly ever do, either because we are afraid Mary might see us. I'd almost rather the teacher would see me whisper than Mary. You see, mother, we have always had Mary. She is so good and sweet that everybody loves her."

"I see," said mother. "I think she is a very rich little girl."

"Yes, indeed!" cried Lutie.—Mary M. Parks, in Boys and Girls.

THE INFLUENCE OF A CHRISTIAN HOME.

A wealthy and careless young man, in one of our Eastern towns, married a girl who was a Christian and loyal to her Church duties. He did not care to go to church, but she went regularly. The church was neither large nor flourishing, and the young husband rather laughed at her devotion. Time went on, and a little family of children grew around them. The mother taught the Bible to them, and on Sunday afternoons she would gather them in her room and hold a home Sunday school.

Her husband would come in and lie on the sofa, to listen to the hymns the children learned and sang. It came to be his custom to be present in this way every Sunday. He was a very profane man, by habit more than by fixed intention, and he had never taken any interest in religion. But, he found himself learning with the children, from his wife's gentle, sincere teaching of the gospel. The old, old story, ever new and vital, reached his soul. He became a Christian, and a thoroughly changed man.

No profane word was ever heard to cross his lips after his conversion. Those who knew him best marveled at his control. He would close his lips tightly, flush—but never let a profane word slip. He was always in his place in church, ready to aid generously in any work.

To-day, in that town, a large and beautiful church, his gift, stands as a witness to his consecration of his possessions to the cause of Christ. In it are two tablets, one to his memory, and the other—more important yet, all the people feel—to the gentle wife whose home pupil he was. No preacher or evangelist converted him. The church could not reach him. But she made home religion so lovely, and proved its power and truth so deeply to him, that she won him heart and soul to follow her Savior and his. Christianity is powerful anywhere but in the home it is irresistible. The Christian who forgets this—and some do—is forgetting the truest place of power. —Southern Christian Advocate.

"ASLEEP ON OUR JOBS."

While we Christians soundly are sleeping;
As a silent thief in the night,
The devil is robbing God's kingdom
With all his main and might.

He is winning the souls of our fellows
Whom Jesus, the Christ came to save
And suffered and bled on Calvary—
His life on the cross freely gave.

So awake and hasten, my brothers:
For the devil steadily robs,
While many of us so-called Christians
Are sound asleep on our jobs.

Asleep on our jobs, my comrades!
And shall we our duty thus shirk?
Nay, we must lose not a moment
But awake and to work! To work!

Pickwick, Miss. MAY COWART.

Little Genevieve had been to the Zoo and her mother asked her what she saw. "Why," said the child, "the elephants were the funniest things. They hadn't any feet, but walked on the ends of their legs, and had tails on their faces, too."—Jewels.

ATTENTION! MEALS AT MARDI GRAS TIME!

Carnival visitors to New Orleans will find good meals, served by the Woman's Missionary Society of the First Methodist Church, South, at their Church, 1108 St. Charles Ave., in the second block above Lee Circle. They will serve a la carte, three meals each day, on Monday, February 23, and on Tuesday, Mardi Gras day, February 24. All parades pass the Church, and it is convenient to the boarding houses and Canal Street. All Methodists and strangers will be welcome to the Church, to the meals, and to the Sunday services on February 22. MRS. W. J. ROACH,
Chairman of Publicity Committee.

SUBSCRIPTION RATES

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1914:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks where possible. If personal check is sent, please add 10 cents to cover cost of exchange.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

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Editorial

MR. CARNEGIE'S LATEST DONATION.

A press dispatch from New York, bearing date of February 10, reads as follows:

"Andrew Carnegie to-day gave $2,000,000 to be used through the Churches for the promotion of international peace. The income of the fund, about $100,000 a year, will be expended by a board of 26 trustees representing all the leading religious denominations in the United States. This gift is in addition to the $10,000,000 foundation established by Mr. Carnegie on Dec. 14, 1910. The income will be used to organize the moral power of the Churches on critical international questions, to circulate peace literature among the clergy and to bring about the annual observance of a "Peace Sunday." Conferences in America and Europe will be called to discuss the promotion of peace. When the leading nations abolish war, the trustees may devote the income to other philanthropic uses."

Not having seen the conditions of this gift of Mr. Carnegie stated or the plan of operating it fully indicated, we are not in a position to discuss this matter with much definiteness. We will not say that Mr. Carnegie's efforts in behalf of international peace have not been productive of some good, but the fact remains that the bloodiest conflicts within nearly a half century have taken place since the establishment of the arbitration tribunal at the Hague, and that the great nations are going steadily on increasing their armaments. In our opinion the banishment of war from the earth can never be brought about by a mere literary propaganda against its evils, aided by the arts of diplomacy. So long as gross wrongs are perpetrated and peoples suffer oppression, they may be expected to rise up and seek to redress their grievances by force. When thus aroused, the question of financial gain or loss is not apt to weigh much, and when honor has been wounded or great principles are at stake it is difficult to induce men to accept a settlement coolly arranged for them by others.

We do not, however, take a despairing view of the future, so far as doing away with strife is concerned; but if this glorious result is ever to be consummated, it must be done by the operation of forces that can regenerate human nature and reconstruct the order of society. A reign of concord can only follow in the wake of a reign of justice and righteousness. Mr. Carnegie himself is a product and defender of the very conditions which hinder the coming of the day of the universal brotherhood of man. He talks of good will among men, while standing for a system of monopoly that crushes and destroys them, and while using the wealth that they have largely created to glorify himself. He prates of peace, while rejecting the Prince of Peace, and extols the fruits of Christianity while building monuments to infidels, as he did in the case of the noted freethinker Moncure D. Conway.

We think that the Churches of Christ should consider carefully what is involved before they enter into an alliance with this agnostic multimillionaire who, in his officious arrogance, seems to think that he can sneer at, and insult, and strike them whenever he pleases, and then blind them with the glitter of gold and patronize and use them as he sees fit. There are many more valuable things in this world than money, and among them are self-respect, high ideals, and fidelity in the face of alluring temptation. Well may the disciples of Jesus beware of the enemies of their Lord when they come bearing gifts. Already, in our humble judgment, we have been injured by what has come to us from such sources far more than most of us yet realize. So subtle are some evil influences that it takes decades to disclose their blighting and undermining effects. We are fully aware that many will not agree with us in the sentiments that we have here expressed, but we are quite willing to submit the issue to the final arbitrament of the future.

We have no right to dictate to Mr. Carnegie what use he shall make of his means, and we have no desire to try to do so; but it is our firm conviction that if he really wishes to promote friendship among the nations and to sheathe the sword and hush the cannon's roar, he would accomplish more in that direction by aiding the Churches in their great fundamental work of bringing the millions of mankind to Christ and imbuing them with his spirit, than he can ever do by seeking to drive them from the field of education in which alone they can equip their forces and endeavoring to divert their attention to various secular and humanitarian tasks that are of a superficial character.

We suppose that Mr. Carnegie's $2,000,000 offer will very likely purchase the "Peace Sunday," which he desires, and that in some churches his name will occupy a larger place in the services on that day than that of the great Galilean; but we are quite willing to leave to others the glory of entering into such a compact with him. For our part, we are utterly weary of seeing our pulpits secularized by intruding into them at the regular preaching hours the current external reforms of the age. We do not believe that the great vital themes of the Gospel should be sidetracked for any other cause, no matter how insistent may be its advocates. There are plenty of other times when such interests can be represented.

MORE CHAPLAINS FOR THE NAVY.

The Methodist Recorder (Pittsburgh, Penn.) says: "It is said that, while the Navy itself has increased six-fold since 1841, the number of chaplains remains the same as at that date. Representative Farr, of Pennsylvania, has now introduced a bill in Congress providing at least one chaplain to every thousand men in the Navy. The bill proposes to give the rank of captain to ten per cent of these chaplains, that of lieutenant-commander to 30 per cent, while the remainder are to rank as lieutenants. The pay of the chaplains would be the same as that of other officers of the corresponding rank." We think that beyond any question the Government ought to increase the force of chaplains in our Navy at the earliest moment possible. The present situation is a positive reproach to us; especially so when the fact is considered that we are the richest Nation that the world has ever known. Why not write your Congressman a few lines on this subject?

THE DOOR KEPT OPEN.

An effort on the part of the Mississippi Bar Association to induce the Legislature of that State to require higher legal and literary qualification in order to obtain license to practice law met with defeat a few days since. The fight against the proposal was led by Senator W. K. McLaurin of Warren County, who pleaded eloquently in favor of keeping the door of opportunity open to the poor boys of the commonwealth. We most heartily endorse his position. There is a decided tendency upon the part of the members of nearly all the learned professions to set up a sort of aristocracy in them. Of course, in the case of physicians and pharmacists who have to deal with the preservation of human life at critical times the State does right to insist upon seeing that they are fully competent; but in the case of lawyers and men engaged in most of the other callings the conditions are different, and it is well enough to let nature's rule, "the survival of the fittest," operate.

THE SITUATION AT MILLSAPS COLLEGE

The destruction by fire of the Main Building at Millsaps College on the evening of January 28, brings that institution face to face with a serious situation. As Bishop Murrah said in his admirable appeal appearing in last week's issue of the Advocate, the chapel, the President's office, the halls of the Literary Societies and the Y. M. C. A., and the classrooms of a majority of the Professors are all gone. The work of the remaining part of the session will have to be done in cramped and inadequate quarters. By every token, a new building to take the place of the old one should be erected and made ready for occupancy by the opening of the next session. Otherwise the interests of the College are liable to be greatly retarded. If a new structure of adequate proportions is to be secured in time for use next fall, not a moment is to be lost. Every friend of the institution needs to bestir himself at once and lend all the assistance in his power.

The Main Building of Millsaps College When on Fire on the Evening of January 28, 1914.

We heartily concur in the view that the Methodists of Mississippi should take advantage of this opportunity to construct upon the Millsaps campus a great central building which, both in its appointments and appearance, will measure up to every requirement for at least a half century. To do this, not less than $100,000 will be needed. This means that our people in Mississippi, in order to consummate this achievement, must add $75,000 to the $25,000 of insurance. This ought not to be a difficult task. They probably number not less than 125,000, and they have in their possession a large share of the wealth of the State. Seventy-five cents a member would more than bring the needed sum.

Surely we will not balk and delay in carrying forward this urgently needed enterprise. The worth of Millsaps College to Mississippi Methodism, and indeed to the whole State, is beyond all calculation. What it has done for our ministry within the bounds of that commonwealth has already given the Church, in all the departments of its work, a tremendous uplift. And in it our hopes are largely centered for the future. Nothing would so much weaken us as to allow it to decline, or to permit it to fail to keep step with the march of progress in the coming years.

The great body of our people in Mississippi have done comparatively little for this splendid institution. It has largely been built up and equipped through the noble generosity of Major Millsaps. It is high time that the rank and file of our membership were doing something to show their appreciation of what this large-hearted philanthropist has done for the Methodism of their State, and it is to be earnestly hoped that the campaign for funds for our educational work that was authorized by the Mississippi Conferences at their late sessions, and which will soon be under way, will meet a generous response upon their part.

PERSONALS AND OTHER NOTES.

Rev. W. M. McIntosh, of Iuka, Miss., is evangelizing in Oklahoma, and as usual is meeting with much success.

Rev. R. S. Walton, of Bunkie, La., has our thanks for a club of 6 subscribers. He reports everything to be encouraging in his field.

Rev. W. J. Newsom was given a hearty welcome by the people of Bonita, La., who may always be counted upon to be mindful of their pastor. The work has opened well in that charge.

Miss Elizabeth Kilpatrick, one of the Sunday School Field Secretaries of the North Mississippi Conference, was scheduled to address the Men's Bible Classes of Little Rock, Ark., at the Winfield Memorial Church on February 17.

Rev. H. W. Bowman, presiding elder of the Baton Rouge District, says: "Brother W. S. Holmes, the Lay Leader of our Conference, is a force for righteousness, and he is in demand constantly. His heart, soul, and life are in the cause of the Church."

The Executive Committee of the Woman's Missionary Society of the North Mississippi Conference met at Holly Springs a few days since and selected Aberdeen as the place and June 11-16 as the time for the annual meeting of the Conference organization.

Brother Ben Garrett, of Jonesboro, who has been taking the Advocate for 35 years, has favored us with a renewal of his subscription, accompanied by some kindly words of commendation. He is a traveling man, but states that he has our paper to follow him, and that he never misses reading a copy.

We are informed that Bishop Murrah has recovered sufficiently from his late attack of illness to be up in his room, but that he is not yet able to be out. The Bishop is due to preach the opening sermon in our beautiful church at Batesville, Ark., where Rev. T. Y. Ramsey is pastor, on Sunday, March 1.

From Grand Cane, La., Rev. J. C. Price writes: "I have been given a cordial reception and am among a fine people. The field is an inviting one and I hope to see the work go forward along all lines." Brother Price has our hearty thanks for a club of 6 subscriptions to the Advocate sent in a few days since.

Rev. W. F. Rogers, of Sallis, Miss., says: "My work is moving on hopefully. We have repaired one church since Conference, having given it a new roof and in part new walls. Our Ladies' Aid Society is active and doing a good work. The Sunday school at Sallis is steadily increasing both in interest and attendance."

Of his charge—Lake Cormorant and Hines (North Mississippi)—Rev. A. F. Moore writes: "This is a promising field, but there is plenty of hard work to do. We have a loyal and generous people to serve and we are confidently expecting another successful year." Brother Moore's letter brought us a club of 5 subscriptions.

At a meeting of the Executive Committee of the Board of Trustees of Millsaps College, held in Jackson, Miss., last week, a Building Committee was elected and ordered to proceed to consider the question of plans for a new structure to take the place of the old main building recently destroyed by fire.

Rev. C. H. Strait, of Rocky Springs, Miss., is presenting the claims of the Advocate in his rounds among his people with gratifying success. He states that he is well pleased with his new work, and that he is hopeful of accomplishing some substantial results in the Master's service this year.

Rev. R. H. Bamburg, of Calhoun, La., writes optimistically of the way things are progressing in his large parish. The attendance upon public worship is good, and encouraging signs are not wanting. Brother Bamburg is mindful of the interests of the Conference organ, and favored us with a nice list of subscribers a few days since.

One in a position to know writes that Rev. L. C. Wilson is in fine favor with his people at Mer Rouge and Oak Ridge, which together form one of the choice charges of the Louisiana Conference. Both the pastor and the members of the church are possessed of a spirit of hopefulness and are looking forward to a year of activity and progress.

The Executive Committee of the Mississippi Conference Board of Church Extension will be held in Newton, Miss., March 17, 1914. All applications to the General Board of Church Extension for aid for churches and parsonages within the bounds of the Mississippi Conference will need to be passed upon by this Committee. A fuller statement concerning this meeting will appear next week.

Last week, in referring to Brother John P. Bennett, of Yazoo City, who has been appointed Agent for the Mississippi Methodist Orphanage within the bounds of the Jackson District, the title "Rev." was inadvertently given him. Brother Bennett is not a minister, but a highly esteemed and useful layman. We discovered the mistake before the paper was scarcely off the press, and immediately wrote Brother Bennett a note of explanation.

Rev. W. N. Duncan, our pastor at Holly Springs, Miss., brought us under obligations to him for a club of six subscriptions, forwarded on the 13th inst. From several sources we have learned that Brother Duncan has made a most favorable impression in his new field of labor, and that all the indications point to a fruitful year. He is one of the growing young men of the North Mississippi Conference.

A friend sends us the following note concerning the work at Kentwood, La.: "Rev. P. O. Lowrey, after three years of constant going to promote the Sunday school interests of the Conference, is still traveling. He is covering the ground in his pastorate, doing an intensive work of cultivation that will doubtless soon yield gracious results. The recent social meeting that he had to quicken the interest in the work of the Sunday school was both enjoyable and profitable.

Rev. H. E. Carter, of Leakesville, Miss., writes: "Our work is moving on nicely. I heard one of my members say yesterday that the interests of the Church here are looking up and are in better shape than they have been for some time. Of course, it pleased me to hear his encouraging estimate of the situation." Brother Carter made his good letter all the more acceptable by enclosing in it 1 new and 4 renewal subscriptions to the Advocate, with a check to correspond.

After fifteen years of highly creditable service with the New Orleans Picayune, Brother H. H. Ahrens has accepted a position on the staff of the Times-Democrat. We congratulate the latter journal upon having secured this valuable addition to its editorial force. Brother Ahrens is a gifted writer and one of the best known newspaper men in this section. There is no daily in the South that moves upon a higher plane than the Times-Democrat, and it deserves a large circulation.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. J. B. King, Vaughan, Miss., 3; Rev. J. C. Chambers, Collins, Miss., 5; Rev. R. P. Goar, Pittsboro, Miss., 2; Rev. E. J. Coker, Mayersville, Miss., 5; Rev. C. T. Floyd, Abbeville, Miss., 8; Mrs. A. B. Barry, Pachuta, Miss., 6; Rev. J. H. Moore, Bay Springs, Miss., 5; Rev. J. D. Simpson, Pickens, Miss., 6.

Rev. J. A. Bowen writes us as follows from Enterprise, Fla.: "I have enjoyed the Bible Conference here for 18 days. It was a gratifying success in every way. I have assisted in some good meetings in Florida this winter. My health is good, and I expect to return to Birmingham early in March and take up my work in Alabama, Mississippi and other States. My address is 3388 Highland Avenue, Birmingham, Ala., and correspondence addressed to me there will reach me promptly."

Rev. C. A. Battle preached at the Louisiana Avenue Methodist Church last Sunday at 11 a.m., and Brother H. H. Ahrens discoursed at the Felicity Street Church at the same hour. Rev. J. L. Sutton, the Louisiana Avenue pastor, by special request occupied the pulpit of one of the colored congregations of the Methodist Episcopal Church at the morning service, and it was his absence from his charge that pressed Brother Ahrens into service and carried Brother Battle to Louisiana Avenue.

Our hat is off to Rev. H. M. Young, of Coahoma, Miss., who gave us on the 13th inst. 1 renewal and 5 new subscriptions. Brother Young has for years been a true and faithful friend of the Advocate. Of his work, he says: "Our church at Coahoma has since Conference been dressed in a new coat of white paint which adds much to its appearance, and which attests the interest of this good people. We enter upon our fourth year here with splendid prospects for a good rounding out of our quadrennium."

We have on our table a copy of the Journal of the One-Hundredth Session of the Mississippi Annual Conference, edited by Dr. A. F. Watkins and Rev. G. S. Harmon. The publication is up to the very highest standard in every respect, and is fittingly adorned with a fine picture of the lamented Bishop Charles B. Galloway, who was for many years a member of this historic Conference. There is no man in the connection who is a more complete master of the secretarial art than Dr. Watkins.

Rev. T. H. Morris, our popular pastor at Mansfield, La., was in New Orleans on Tuesday, Feb. 13, and favored our office with a call. He spoke encouragingly of the work of his pastorate, and commended in enthusiastic terms the service which President R. E. Bobbitt is rendering at Mansfield College, and Dr. R. H. Wynn is rendering at Centenary. Brother Morris was en route to Lake Charles to attend for a day or two the revival meeting which Rev. T. B. Price, of Siloam Springs, Ark., was engaged in conducting at that place. Mr. Price is due to start a series of evangelistic services at Mansfield on Feb. 25.

In a business note to the Advocate office, Rev. J. V. Bennett, of Monticello, Miss., adds: "We are in sorrow in our home. Our little boy, 16 months old, has been very sick for about ten days and his condition is still serious. We have a trained nurse from Jackson and are doing our best to save the little fellow's life. We need the prayers of our friends." We greatly regret to know of the illness of Brother Bennett's little son and we deeply sympathize with the anxious parents at this trying time. Let the brethren remember them at the throne of grace.

Through the courtesy of Mr. John B. Kent, Secretary of the Chamber of Commerce of Lake Charles, La., we have received an invitation to attend the All Southern Highway Convention which is to be held in Lake Charles, April 7 and 8. The object of this meeting is to organize for the construction of a first-class road from Atlanta, Ga., or Jacksonville, Fla., by the way of Mobile, New Orleans, Lake Charles, Beaumont, Houston, San Antonio, El Paso, and on to San Diego, Cal. It scarcely needs to be said that such a highway would be a great blessing to the section of country through which it would pass.

Rev. N. B. Harmon, as will be seen elsewhere in this issue of the Advocate, reports a great time in Yazoo City, Miss., on Sunday, Feb. 8, when his pulpit was filled both in the morning and evening by Bishop J. H. McCoy, of Birmingham, Ala. An effort was made to provide for the liquidation of the indebtedness on our house of worship in the Yazoo County Capital, with gratifying success. Brother Harmon and Rev. Paul D. Hardin, presiding elder of the Jackson District, are following up the Bishop's effective appeal by personal work and the indications are that funds sufficient to free our property entirely from the incumbrance upon it will be secured.

Rev. W. W. Holmes, of Ruston, La., writes: "I am more and more delighted with Ruston. We have had a most excellent beginning of the work of the new year. The pastor's salary was raised from $1800 to $2000, and it is paid at the bank on the first day of each month. We have already made a good start on the Conference collections. We have had quite a number of additions to the membership of the Church since Conference: eighteen were received on Sunday, Feb. 1, eight of them on profession of faith. Our attendance at Sunday school has been well above the 400 mark for the entire month of January, and our congregations are taxing the seating capacity of our church."

After spending several days in New Orleans, Dr. Milton S. Terry, of Evanston, Illinois, left for Los Angeles, Calif., last Monday. Dr. Terry has been connected with the Garrett Biblical Institute for thirty years, holding at present the Chair of Christian Doctrine and Comparative Religions. For the first ten years of his connection with this institution he was the Professor of Hebrew and Old Testament Exegesis. As an appreciation of the service which Dr. Terry has rendered, the trustees of the Garrett Biblical Institute have voted him an eight months' vacation on full pay. This distinguished scholar called three times at our office while in the Crescent City, and we greatly enjoyed our brief season of fellowship with him.

In a personal note to the Editor, Brother J. H. Johnson, an esteemed layman in our church at Clarksdale, Miss., says: "I am glad to state to you that Brother Lagrone has made an excellent start in his work here. We have had good congregations since the first of the year and the people seem to like him very much. The Sunday school is improving, the attendance being considerably over that of last year. It has assumed the support of a missionary in the foreign field, and for that purpose $105 was raised last Sunday morning (Feb. 8). Brother Lagrone has been talking up the new church enterprise, and two members have pledged him $2,000 each on a $30,000 building. I think that the prospect is very good for this movement to materialize during the year. We have made a good beginning with the regular finances of the charge." Clarksdale is most fortunate in having the services of Brother Lagrone. He is an able preacher and few can equal him in the work of the pastorate.

"Where God does not rule, demons will."

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On January 25, 1914, WESLEY MILLER died at the hospital at Hattiesburg, Miss. His body was carried home and placed in the old Adams Cemetery. Brother Miller loved the Methodist Church, South, of which he had been a member for some time. While I had been his pastor for a little more than a year I had not known him as well as I should have liked, as he has been teaching. He leaves behind a wife and two little boys, a father, a mother, three brothers, and four sisters. May God make himself, indeed, a father to the fatherless and a husband to the widow in this case!

A. H. STEELE, Pastor.

On January 5, 1914, the death angel visited the home of Mr. Oscar and Mrs. May Dace and plucked the rose --little MARY V., their only daughter. Little Mary was a sufferer nearly all her life, and God in his wisdom saw fit to carry her home where suffering is no more. We laid her little body in the grave, while her spirit took its flight to the God who gave it. She will be missed in the home, but Heaven will be brighter to her father and mother because of her presence there. May God comfort them in their loneliness! She leaves a father, a mother, three brothers and a host of loved ones. May they all strive to meet her in Heaven!

A. H. STEELE.

Mrs. MARY VIRGINIA RAWLS LEE was born August 5, 1860, in Natchez, Miss. She was happily married to F. W. Lee in 1880. She passed from her earthly toils to the Father of spirits on January 27, 1914. She was the mother of ten children, nine living, all grown but two. To the children she was a faithful mother. Well do they realize that their best friend is gone. Sister Lee was a member of the M. E. Church, South, for sixteen or seventeen years. She loved her Church and her Lord. Her opportunities did not enable her to manifest this love as she would have liked. She was charitable to the poor and kind to the sick. May her life be an unfailing call to her children to hasten to give their lives in service to their mother's Lord and Savior. May the comfort that he, alone, can give console the bereaved husband and children. "Blessed are the dead that die in the Lord."

H. W. LEDBETTER, Pastor.

THOMAS JAMES FITZGERALD was born at, what is now, Blond, La., Oct. 15, 1849. His father and mother came to America, from Ireland, in 1848 and settled in St. Tammany Parish. Thomas James, the subject of this sketch, was the oldest child, and was named for his father. He was raised on the farm and devoted his life to that work. He was married to Elizabeth Barker on April 4, 1874. Of this union were born six boys and four girls—two of the girls died in early life, the remainder are left to mourn their loss. He was a very earnest and devoted Christian, a member of the Methodist Episcopal Church, South, and was very attentive to its ordinances. He was the superintendent of my Sunday school at Fitzgerald Chapel. I never went to my appointment at that place that I did not see "uncle Tommie," as everybody knew him, in his place. He was taken sick on Thanksgiving day, with typhoid fever, and after lingering forty days, he quietly fell on sleep on January 3, 1914. He leaves behind to mourn his going, a wife, eight children, a brother, two sisters, and a host of friends. May the Lord bless you, brother, sister, wife, children and friends, and help you to live so as to be a blessing to him.

TIMOTHY V. PETERS.

RESOLUTION OF APPRECIATION.

A Tribute to John Hoyt Veazey by his Sunday School Class of the Methodist Sunday School in Coldwater, Miss., February 8, 1914.

The loss of a young life that has so much of promise to the home circle, the church and the community, is confessedly beyond all earthly computation. We bankrupt language in seeking a figure or metaphor that will adequately represent or appreciably determine its value. The heart feels its loss, and the language of the human heart is too deep and full to find fit expresion in human speech of its felt loss. The heart feels more than the tongue or pen can tell. When the sun of life goes down, life's golden daydream ends in the shadows of earth's evening twilight and darkest night, but the to-morrow is gilded with the halo of a glorious dawn whose rising sun shall know no setting. Our genial young comrade, our sweet-spirited friend, our devoted Sunday school classmate, John Hoyt Veazey left us on January 29, 1914. We mourn his going away, but the beautiful lessons of truth and wisdom gleaned from the pages of the Sacred Oracle, Sunday after Sunday in our class, will no doubt be his theme in the eternal world, and some day we shall, with him, take up our class work under the inspiration of the great Teacher.

Be it resolved that a copy of this paper be spread upon the minutes of our Sunday school, and a copy furnished the family.

Respectfully submitted.

J. L. Christy, J. T. Callicott, J. D. Turley, Committee.

IN MEMORY OF MRS. H. H. NABORS.

I wish in this communication to record some words of appreciation of Mrs. Annie Maie Gordin Nabors, wife of Brother H. H. Nabors, mayor of Itta Bena, Miss. I have not at hand the data usually given in an obituary; but there were so many good, beautiful, and true things in her Christly life that space in the Advocate will not allow even the mention of them all. Sister Nabors possessed one of the most gentle, delicate, yet deeply loyal, Christian personalities I ever knew. Christ seemed so "formed within her" that all the dross was consumed; the little frailties so often seen even in the best people seemed to be almost wholly lacking in her. Her work in the church at Itta Bena was constant and efficient. She was a teacher in the Sunday school, president of the Woman's Missionary Society, and always an attendant upon prayer meeting. She went in and out before the town of Itta Bena as one of those mighty forces for good without which this earth would indeed be a barren waste. She was taken sick with something like lagrippe the latter part of December, but the skillful care of the best of doctors, the love and worship of her faithful and loving husband, and the sympathy and prayers of the whole town could not keep her from her reward. A crown of glory awaited her up yonder. And this I know: Itta Bena will never forget the touch of her sweet, gentle spirit, and the influence of such a life can never die.

S. L. POPE.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Tidings From the Field

Mathiston, Miss.

The Matbiston Circuit and vicinity were honored on Jan. 25 and 26, by having with tbem Rev. V. C. Curtis and Miss Kilpatrick who held at Mathiston, their first joint Sunday School Rally. The program was finely arranged. The subjects were all of vital importance, and each was ably discussed. Brother Curtis preached two sermons inspiring to both the young and old. His close observation, study, and experience are shown in his broad discussion of general topics. Miss Kilpatrick's lectures were highly appreciated by all. Her thorough equipment is demonstrated in every sentence. She showed plainly how to conduct a Sunday school, both organically and spiritually. Miss Willingham, the successful Adult Bible teacher, of Eupora, made several impressive talks. Her tboughts were well expressed and went straight to the heart. Mr. Jack Wilson gave two fine lectures—one on "Who Touched Me?" and the otber on "The Ragtime Women." Those who are so fortunate as to have such a program rendered in their community will reap a large harvest. We feel greatly profited by having had these workers with us.—E. D. Simpson, P. C.

Yazoo City, Miss.

Dear Dr. Meek: Sunday, February 8, was a great day with the Methodists of Yazoo City. Bishop J. H. McCoy of Birmingham accepted an invitation from the pastor and Board of Stewards and came to lead our well planned rally for the new year. The Bishop preacbed botb morning and night to a crowded house, and charmed everyone with his forceful sermons and genial personality. The object of the "Rally" was to arrange for the liquidation of the debt of $10,000 which has hung like an incubus over our handsome property for six and more years. The response Sunday morning to the Bishop's appeal was inspiring. About $8000 has been subscribed, $2200 of which is in cash. Last night our prayer meeting was a jubilee. We sang, spoke, and voiced in prayer our praises to God for his blessings to us and for the liberality of these noble people of Yazoo City. Need I add that the women of the church were in the vanguard of the subscription ranks?—Nolan B. Harmon.

Feb. 12, 1914.

Durant, Miss.

My Dear Doctor: I am just finishing up my first round of quarterly conferences. Tbis may be called a "hurry-up" round, but by this method I have been able to touch all the preachers early. I find that some of them need an early conference, for so many of our people seem to think it not pious or safe to pay the pastor anything before the quarterly conference, and that they must be very careful about the matter then. Yet some of our stewards have felt that they could risk the pastor with even more than a quarter's salary, and have actually paid the presiding elder more than the amount due for the quarter. But tbis company is not like that that St. John saw when on Patmos—it can be numbered. I have found the preacbers full of hope and hard at work. Tbe truth is Doctor, Bishop Atkins was partial, it seems to me, in picking out the best men for the Durant District. Of course, you know it is the best manned district in the North Mississippi Conference—of course you do, for you know men.

I received this afternoon Itinerary No. 1, for the Durant District, sent out by that pair of hustling Sunday School Field Secretaries wbo are to operate in the North Mississippi Conference this year. I bope that all tbe pastors will co-operate with them, and give them a chance to show us how they can make tbings go. I am sure that Bishop Atkins thinks they need to go in tbis part of the kingdom, and I have heard of no one taking issue with him. Say Doctor, have you seen "When Sainthood Was in Flower," by Dr. H. G. Henderson? Tbis is his latest book. A fine delineator of Bible characters is the gifted Doctor. "A Discounted Ministry," chapter number five, is well worth the price of the book. I hope to see this book in the Epworth League and Sunday school reading courses. Doctor, one more thing: you are to be in the next General Conference; please, Sir, don't let them kill the presiding eldersbip, for I am just getting started again.—W. S. Shipman.

WHAT THE WORLD THINKS OF THE CHURCH.

"There is only one way to make men and women good, and that is the old way of making tbem good from the inside first. Churches will do more in one Sunday morning than all the police and all the detectives and all the officials of the city will do in a term of office or in a generation. You cannot make men moral by act of parliament, acts which are only made to punish those who commit immoral acts. Tbe regeneration of the world must be done by the fathers and mothers who occupy places of trust in the present generation working upon the bearts and minds of their own children who will constitute the next generation, backed by the day schools, the Sunday schools and the churches. This work is personal and individual, and can only be done where the heat and light of human love blaze upon the family altar, and by those God-appointed instrumentalities known as tbe churches."

CAST YOUR CARE UPON HIM.

Peace of heart lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from entire surrender to all that God wills, patience and toleration to your neighbor's faults, and a certain candor and child-like docility in acknowledging your own faults. The trouble you feel about so many things comes from your not accepting everything which may happen to you with sufficient resignation to God. Put all things, then, in his hands, and offer them beforehand to him in your heart, as a sacrifice. The moment when you cease to want things to be according to your own judgment, and accept unconditionally whatever he sends you will be free from all your uneasy retrospects and anxieties about your own conceits.—Fenelon.

Every soul on its way to eternity has its appointed times and seasons for good, which, if tbey be allowed to pass away, shall never return again.—Keble.

FOR SALE.

Situated in a county seat town, in the mountains of North Carolina, within three blocks of the public square, large frame house containing sitting room, dining room, fifteen bed rooms, kitchen, pantry, linen closet, three bath rooms, five verandas, electric lights in all rooms and halls; together with an attractive one-room log cabin in the side yard; garden, chicken yard and out-houses, six apple trees, three plum trees, one pear tree and three peach trees; and a little over one-half acre of ground. This property is on the Southern Railroad, and accessible; designed, and operated for several years, as a hotel.

A great opportunity for someone who needs the climate of the North Carolina mountains, and an opportunity to earn the support of a family.

Terms: Small cash payment and balance in installments to suit.

Address Board of Church Extension, 1025 Brook Street, Louisville, Ky.

COFFEEVILLE, MISS.

Dear Dr. Meek: As we have just closed our first quarterly conference, and in view of the fact that every department of the Church showed such growth, the brethren, especially my immediate predecessors, will be glad to hear from this charge. The people of the entire work are evidencing a considerable growth in grace. This is manifested in many ways. An Epworth League, which now has about 61 members, was recently organized and is doing very effectual work. A Sunday school, which now numbers 51 members, was organized some three weeks ago, and is now a live force. The church at which it exists is in the country and has not had a school for years, if indeed it ever did before. Therefore we are very proud of this forward movement in that community. The other two country churches on the charge have resumed active business along Sunday school and all other lines. The town board of stewards have adopted the budget system for their finances and also the monthly plan for paying the preacher's salary. This board has furthermore relieved the preacher of the task of collecting any of the finances. By unanimous consent of the officials, the preacher's salary was raised over $200 above that of last year. This liberal advance in salary places the Coffeeville charge in a class it should have been in long ago. We have a high type of people in this section and our hearts go out in great love to them. We want to see them embrace full salvation. We trust all the readers of the Advocate will remember us in their prayers. Our presiding elder, Rev. R. A. Tucker, preached us two very fine sermons on Sunday, Feb. 8. Large congregations were in attendance at both services and many expressed great appreciation of these able discourses. Brother Tucker is quite popular in this community; in fact, he is much appreciated all over the district and is accomplishing much for the advancement of our Lord's Kingdom. We are always glad to see him come this way. He is the right man in the right place. We are looking forward to a great year and hope to see scores of people brought into the Kingdom of our blessed Lord.

W. V. SHEARER, P. C.

AMERICUS (MISS.) CIRCUIT.

Just to let the readers of the Advocate know that the Americus Circuit is in the same place, I thought I would let you hear from us. "We" have been cordially received, are happily situated, and are living with an expectation of doing a good year's work, though "we" are getting somewhat thin speeding over such a large territory. Our charge embraces parts of two counties and two States, and consists of six appointments with the probability of another. Brother Huntley held our first quarterly conference yesterday and gave us two very interesting sermons. Our reports were in very good shape, and a slight increase was made in the assessment for the pastor's salary. Best wishes for the Advocate.

H. M. JOHNSON, P. C.

ABBEVILLE, MISS.

Dear Dr. Meek: Will you please allow me space to give a brief account of my work? We were cordially received on the Abbeville charge; I think we have the best people I ever saw. They have shown us every kindness possible. Everything seems to be moving along nicely. We have four appointments and three evergreen Sunday schools that are doing excellent work. We have a prayer meeting at Abbeville that I think is above an average in some respects. We meet every Wednesday night, and have large crowds and a good interest. We have as many as 100 or more at every service when the weather is favorable. And our young people especially, are taking great interest, as also are many of the older ones. Our young people take part in these meetings. We are giving all a chance, and they seem to enjoy it very much. The young men have been leading the prayer service up to the present, and there has not yet been one to refuse to do this when he was appointed, so I think I can safely say that our people are above the average in many respects. We had the privilege of having Rev. V. C. Curtis and Miss Elizabeth Kilpatrick with us two days in the interest of the Sunday school work, and, of course, all who know these workers, know our meeting was a success. They were, indeed, a great blessing to everyone who heard them. I would urge every pastor to secure their services at the earliest date possible. Since they were with us, our people look at Sunday school work from another view point. We are hoping and praying for a great year. Yours for service,

C. T. FLOYD.

GRANDMA USED SAGE TEA TO DARKEN HAIR

She made up a mixture of Sage Tea and Sulphur to bring back color, gloss, thickness.

Common garden sage brewed into a heavy tea with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray or dry, scraggly and thin. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use tonic, costing about 50 cents a large bottle at drug stores, known as "Wyeth's Sage and Sulphur Hair Remedy," thus avoiding a lot of muss.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and, after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

MEMORIAL RESOLUTION.

Whereas, on January 31, 1914, our merciful Heavenly Father saw fit in his providence to remove from our midst our beloved sister, Mrs. Tommie Sale Raiford, be it therefore Resolved, by the Woman's Missionary Society, of Como, Miss.:

1. That while we humbly bow in submission to the will of him who is "too wise to err and too good to do wrong," we are sorrowful on account of her going away.

2. That our Missionary Society has lost one of its most loyal, faithful, and efficient workers, and the M. E. Church, South, one of its most devout and consecrated members.

3. That a character so pure and a life so rich in Christian virtues can but leave a lasting influence for good upon the lives of all who were associated with her.

4. That we extend our deepest sympathy and condolence to the grief-stricken family and friends, and that these resolutions be spread on our minutes, a copy be sent to the family, and copies forwarded to the Nashville and New Orleans Christian Advocates and to the Sardis Reporter.

Signed: Mrs. W. B. Taylor, Mrs. R. F. Sledge, Mrs. J. B. Randolph, Committee.

"Religion is not a creed, it is a life." Can we not trust to the uttermost a Love which showed the measure of its longing on the Cross?—Abp. Lang.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Durant Dist.—Second Round.

In Part.

Sallis, at Bethel .....Feb. 21, 22
Lexington Cir., at Betheny.Mar. 7, 8
Noxapater, at Mt. Pleasant.Mar. 14, 15
Louisville, Rockey Hill, at Rockey Hill .....Mar. 16,
Pickens, at Goodman.....Mar. 22, 23
Durant .....7 p.m., Mar. 24,
Chester, at Chapel Hill.....Mar. 28, 29
Ackerman, at Weir.....April 5. 6
Kosciusko Sta. .....Fri., April 10,
High Point, at Rural Hill..April 11, 12
Kilmichael, at Stewart, Sat., 11 a. m.....April 18,
Eupora and Maben, at Maben .....April 19, 20
Lexington Sta., Wed., 7 p.m.April 22,
Bellefontaine, at Shady Grove, Sat.....April 25,
Slate Springs, at Spring Hill, Sun. & Mon.....April 26, 27

W. S. SHIPMAN.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Ovett .....Feb. 28, Mar. 1
Richton .....Mar. 1, 2
Taylorsville, at Summerland, ...Mar. 7, 8
Mt. Olive, at Mize.....Mar. 8, 9
Collins .....Mar. 14. 15
Seminary .....Mar. 15, 16
Estabutchie, at Petal.....Mar. 21, 22
Main St. .....Mar. 22,
Heidelberg, at Sandersville.Mar. 28, 29
Ellisville, at Moselle.....Mar. 30,
Eucutta, at New Hope.....April 5,
Leakesville, at Rounsaville.April 6,
Greene Co. Mission, at New Hope .....April 7,
Lucedale .....April 8,
New Augusta, at McLaurin.April 12, 13
Purvis, at Maple.....April 15,
Court St. .....April 19,
Broad St. .....April 19,
Silver Creek, at Bethel.....April 25, 26
Prentiss, at Bassfield.....April 27,
McLain, at Cross Roads....May 2, 3
Magee, at ——— .....May 9, 10
Williamburg, at ——— ....May 11,
Sumrall .....May 17,
Oloh, at ——— .....May 19,

GEO. H. THOMPSON, P. E.

STRANGE THAT THEY DO NOT.

The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up, I ask the cause—drink. If I go to the gallows, and ask its victim the cause, the answer—drink. Then I ask myself in perfect wonderment, why do not men put a stop to this thing?—Archbishop Ireland.

PROGRESS.

There is a great deal of arrant nonesense spoken and written about progress. Some people talk as if the law of human progress were written across the whole of history, as if it were an upward tendency from better to better, so that one might suppose that by a mere process of going on, year after year, the human race was destined, by some inevitable necessity, to attain to the climax of human dignity. Human history says nothing of that kind. It is good sometimes to take a map and realize the vast area over which man's attainments, centuries ago, were infinitely higher in some respects than they are to-day; but even that does not make me doubt the reality of progress in the world.—Bishop of Oxford.

LOCAL OPTION FOR GREAT BRITAIN.

General temperance legislation is the move that will be made before long by the Liberal Government of Great Britain. David Lloyd George, Chancellor of the Exchequer, is responsible for this statement. It is realized that it is one of the most important questions calling for legislative action. As soon as the present measures which are engaging British thought are disposed of, this "overwhelming problem," as the Chancellor terms it, will be taken in hand. The measure in mind is a local option bill. —Zion's Herald.

AUTHORITY DECLINES.

There is no more characteristic note in the American life of to-day than the decline of respect for authority. In religion and politics it is the same. Men frown upon creeds and look with suspicion on courts and Constitutions. Never before, perhaps, since civilization began, has there been less regard for the outward symbols of religion and government. Yet, in the words of Lecky, "the first desire of the heart is for something to lean on." Men do love authority, fixed standards of right and wrong, whether in religion or government, and when this transitional state shall have passed they will return with redoubled ardor to dependence on settled religion and political beliefs. Signs are not wanting that the American people already are tired of drifting on the opepn sea of religious and political "freedom." It may be that they will not return to the old dogmas, the old political beliefs, but some fixed standards they must and will have. "If there were no God it would be necessary to invent one." In the realm of politics, too, the American Constitution has been invaluable to the progress of the Unitd States. Around it the people have rallied, and their success as a nation has never been equaled in the world's history. Let it be interpreted in the light of twentieth century needs, but let it stand, for in politics, as in religion, fixed, positive beliefs are as necessary to the mind as food is to the body.—St. Paul Dispatch.

FINE PROGRAM BEING MAPPED OUT.

The Louisiana State Sunday School Convention to be Held at Lake Charles April 20, 21, 22 and 23.

Seven Great Mass Sessions and a School of Methods of Thirty Periods Among the Features of the Coming State Gathering.—A Large Attendance is Expected.

Louisiana's Twenty-eighth Annual Sunday School Convention is announced for Lake Charles, Monday, Tuesday, Wednesday and Thursday, April 20-23, 1914, with the opening session Monday night, the 20th. It will be the largest convention of its kind ever held in the State and will present the strongest program ever prepared for the Louisiana Sunday School workers. The convention will occupy five churches, while the night sessions will be held in the Central High School Auditorium, which has a seating capacity of 900.

The program provides not only for seven great mass convention sessions, but for a School of Methods of thirty periods, meeting on the afternoons of Tuesday, Wednesday and Thursday. The School of Methods is a new feature of State Sunday School Convention work, and through it the convention is provided with practical treatment of numerous phases of Sunday school work. Each Parish Association is expected to send to the convention its parish officers and department superintendents, and all schools throughout the State are entitled to representation by one delegate for every twenty-five members; pastors and superintendents being ex-officio delegates. On Tuesday afternoon there will be a great Sunday school parade in Lake Charles, participated in by the delegates and all the adult and teen age Bible classes of Lake Charles.

The many convention speakers and institute instructors are recognized specialists of international reputation. The list includes the names of Mr. W. C. Pearce of Chicago, Adult Specialist of the International Association; Mr. John C. Carman of the Colorado Association, Teen Age Specialist; Miss Nannie Lee Frayser of Kentucky, Elementary Specialist and Lesson Writer; Dr. Wilbur F. Crafts of the Reform Bureau of Washington, D. C., Sociology Specialist; and Dr. Wm. J. Williamson of St. Louis, Bible Specialist. In addition to these three, there will be over fifty Sunday school workers of Louisiana on the program.

DISPERSING INFIDEL NOTIONS.

Preaching at Warrington, the Bishop of Liverpool related a story on the cure of an atheist. He said that some years ago, in a colliery not far from Warrington, there worked a man who professed to be an atheist. He was working one day with his mates, when a great piece of coal fell from the roof within a few yards of him: the fear was that the whole roof would fall in and crush the men. In a moment that man was on his knees crying to God to have mercy upon him. One of his fellow-workman dryly remark that there was nothing like a good cob of coal for driving infidel notions out of a man's head.—Southern Churchman.

MISSIONARY FRAUDS.

I desire to call the attention of the public to a number of so-called missionary agents from Syria who are now traveling through the United States raising money for orphanages and hospitals in various parts of the Turkish Empire. These men usually present letters from some church dignitary in Syria and show a book in which the names of contributors have been written. Two of these men were arrested in Nashville some time ago after an investigation. Two others were driven out of Atlanta and just recently I discovered that one was raising money in Nashville for an orphanage. This man had letters from the Governors of two States which had been given on what appears to be a forged letter of an Archbishop of Syria. On referring this case to his Excellency, the Ambassador of the Turkish Empire, I have received the following reply which should be a sufficient warning to the public to bar these agents from the churches and from soliciting money privately in any part of the United States:

"Mr. J. E. McCulloch, General Secretary Southern Sociological Congress, Nashville, Tenn.

"Dear Sir: In answer to your letter of inquiry of January 28 I will say that I know nothing of the person mentioned by you, nor of the aim of his self-styled mission. He certainly has no official acknowledgment whatever. The Imperial Embassy, on the contrary, disapproves in the most emphatic manner such schemes as the one he is trying to work on the generosity of the American people.

Yours very truly,
(Signed) YOUSSOUF ZIA PACHA."

The man referred to had raised over $200 in two months and had secured a contribution from a prominent minister of Nashville, who afterwards confessed that he really believed the man was a fraud. Surely the American people "like to be duped."

J. E. McCULLOCH.

Nashville, Tenn.

"Death or life, each is God's"—George Macdonald.

"Our minds are small because we are faithless. If we had perfect faith in God our our hearts would partake of his greatness."

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

May we, the women of Southern Methodism, whom Thou hast blessed with the superior advantages of race, heredity, privilege and opportunity, be given also, through Thy grace, the discerning mind and the sympathetic heart that pierce the surface of color and condition to find the real human soul in its needs and yearning; then may we give ourselves in unselfish devotion to meet with Thee, these "little ones" of a darker race whom Thou lovest, even as Thou dost love us!—Mary Debardelebeu.

A MESSAGE FROM THE MISSISSIPPI CONFERENCE PRESIDENT.

My Dear Sisters:

The Annual Meeting will be held in Laurel, Miss., April 17-22. We are looking forward to this meeting with a great deal of pleasure, expecting inspiration and a new vision of our Lord and the great work in his vineyard both at home and abroad. We are very anxious for you to send a delegate, that we may have her assistance and your auxiliary get a direct report from the Conference. Our aim should be: 1914 the best year in the history of the Conference and to accomplish this, everybody try to do their very best. My heart is sad over the result of last year's work, neither Home nor Foreign pledge was paid up. In the Foreign field we have four consecrated young women, Misses Nevada Martin, Hallie Buie, Janie Watkins, and Nell Drake, who have given their lives to this work and our Conference is pledged for their support; last year we fell short. Have we denied ourselves for this great work? If not, then pledge now to do more this year, adding a few dollars to last year's gift, remembering that it is for our Savior, that his gospel may be taught and preached to those who do not know him. The Home pledge will be used for the Wesley House work as the Conference shall direct. We owe $1000 and interest on the Biloxi Wesley House which will be due in October. I hope this can be met promptly. Our Treasurers would be glad to have the Conference Expense fund paid as early in the year as possible. This is used for stationery, literature and traveling expenses of the officers and secretaries attending district meetings. If every member will pay the 50 cents in the united auxiliary or 25 cents in both Home and Foreign departments, there would be no trouble about expenses. I hope your auxiliary will not wait until after the Annual Meeting to begin work but will start now, arranging and systematizing so there will be no deficit at the close of the year. Please send in your report on time so the district secretaries will not have to wait. These reports are so necessary as they extend from the auxiliary to the Council. Sisters, pray for the work and the workers, especially for the four Missionaries across the sea and the Deaconesses at home. Please call on me whenever I can serve you, this is my pleasure. Sincerely,

Mrs. R. E. JOHNSON.

TREASURER'S REPORT FOR FOURTH QUARTER LOUISIANA CONFERENCE SOCIETY.

Foreign Department.

Dues (Adult, Junior, Young People and Baby division) $332.41. Life member $25. Adult Pledge $938.94; other pledges, $3.60. Scholarships $243.50. Retirement fund $6.75. Scarritt Endowment, $14.35. Jubilee, $2. Week of Prayer $163.32. From mite boxes $9.01. Conference Expense Fund $43.01. Total $1781.89.

Home Department.

Dues (Adult, Junior, Young People and Baby division) $521.78. Honorary Life Member (Baby) $10; Conference Pledge $777.70; Week of Prayer $238.84; mite boxes $10.26; Relief Fund, $10.65; Scarritt Endowment $17.50; Conference Expense Fund, $61.22. Total $1647.95. Local work reported $6130.20.

Mrs. J. J. HOLMES, Treasurer.

FROM THE LOUISIANA AUXILIARIES.

Rayville.

The members of the Rayville Missionary Society issue a cordial invitation to everybody to attend the Annual Conference of the Louisiana State Missionary Society which meets in that city in the near future. They are making extensive preparations, and will be disappointed if YOU do not attend. All communications from delegates relative to the meeting addressed to Mrs. J. C. Calhoun, will receive prompt attention. Watch this column for exact dates of Conference.

Mrs. FANNIE E. NORMAN.
Press Supt.

Ruston.

Our membership is divided into twelve circles, each circle is responsible for one meeting, both program and refreshments. We have increased our pledge and each circle is responsible for a part of the pledge. Since we meet twice each month, we find an increase in both interest and attendance. Our pastor is a great help to us in the work.

Mrs. JULIA A. ROBINSON,
Press Supt.

Mrs. A. C. McKinney sent us a program from the Rayville society; it was issued by them last fall and is very attractively gotten up. It not only contains the date of each meeting but the subject for the afternoon, the leader and the hostess. They are indeed a very wide-awake society. The following we take from Mrs. McKinney's letter. It speaks for itself: "They (the Press superintendents) not only do not report what they are doing, but will not fill out the report blanks. I sent them, so I have not been able to report anything to Mrs. Johnson. Have not had a report of any kind from Shreveport this year, not more than six from anywhere in the State all the year." She further states that she is preparing a "toast" for the women, and we are sure it will not be too warm for them to digest readily.

FEBRUARY 25—A DAY OF PRAYER.

The fourth Wednesday of this month has been set apart by the Council of Women for Home Missions as a day when every constituent board is asked to spend a season in united prayer. that "our country may become God's country." Don't forget to have this Day of Prayer in your town. The meeting ought to be interdenominational, when all of the Woman's Missionary Societies will come together to pray for the spread of the Christian religion in America. No collection is to be taken; Bible study and continuous prayer for the great needs of our country are the features of the program.

ONE MISSISSIPPI AUXILIARY.

One of our smallest auxiliaries—only five members—raised $122.50 this past quarter and sent two little friendless girls, whose mother and grandmother had never been married, to Vashti. Is not that a splendid record? What auxiliary can show a better one? If they have accomplished so much, can not others do the same? Try it and see!

In their various opinions, upon how many devious coasts human nature may make shipwreck, when she has once let go the anchor upon which religion has given her a hold.—Sir Walter Scott.

The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

By Mr R. A. Maddox.

Please do not forget the 5-Cent Assessment. Take the collection to pay it in February or March sure. The Board needs the money and needs it badly.

If you need assistance in introducing the Graded Lessons, or in organizing Bible classes, Teacher-training classes or anything else in your school, let me help you by a visit to your school or by mail.

Braxton is on the Honor Roll. They have paid their 5-Cent Assessment, as also has Holly Grove. Braxton has also ordered nine Legion of Honor Books for the Teacher-training class. What place will be next to send in the 5-cent Assessment and report a Teacher-training Class?

They are going to put the Graded Lessons in the Beginners' Department and organize the Intermediate, Senior, and Adult Departments into a Wesley Bible Class in the Madison Sunday school. Mr. Stewart has been Superintendent of this Sunday school for just 32 years, and says that he is not yet tired of serving.

Rev. H. K. McKee, of the Oak Ridge Circuit, is arranging to organize the Sunday school workers of his charge into a Sunday School Association, and devote a week to holding with them institutes at different places, in which he will be assisted by the Field Secretary, beginning the last day of February. Brother McKee believes in looking after the Sunday school interests of his charge.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The writer has just learned that the "O. K." record system, which provides convenient blanks for grading Sunday school pupils on being present, being on time, having an offering, bringing their Bibles or reading their daily home readings, staying to church, having a prepared lesson, and good deportment, is gotten up in a style that only costs 15 cents, and the Secretary's book corresponding costs 75 cents. We are installing this system at Kentwood and believe it to be superior to any that we have seen. Of course, every class will not be graded on all the points provided, but the system makes it easy to mark those points of merit that will recognize the worth of Sunday school work, and thus utilize a principle that has proved valuable in common school work all these years. A quarterly certificate of honor for those who have made a first honor grade is a part of the system, and is beyond doubt a great stimulus to the pupil of normal ambition.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Eighty-nine statistical reports have been already returned. This is gratifying indeed, but it would be greatly helpful to have the full number in at the earliest date possible.

A class motto, or rather an individual motto, well worth the personal memory of every Class member, is this: "If every member was just like me, what kind of a Class would our Class be?"

Dr. Henderson's "When Sainthood was in Flower" will be placed in the Supplementary Reading Course for the Intermediate Classes. This is not only a compliment to him, but to the Sunday school work of the Conference in which he is so interested.

Tupelo had 325 present at Sunday school on Go-to-Church Sunday out of 337 on the roll. They have also started their one-time custom of having a lunch and Teachers' Meeting on Wednesday night and it is well worth while. The Tupelo Sunday school is a real inspiration.

Mr. Curtis reports a fine day at Water Valley on February 1. A Study Circle was organized and there were many volunteers to help carry on the work emphasized and outlined by the Secretaries. Water Valley is one of the best Sunday school towns in the Conference and Judge McGowan is a great superintendent.

The Byhalia Sunday school and congregation increases in attendance and interest, and Mr. McKeown is continually busy keeping things on the go-ahead. His teachers, with their pertinent questions and ready willingness to get new books and papers and helps, are evidencing a commendable desire to do a better type of work.

Rev. R. H. B. Gladney has organized a Study Circle in his good school at Hoskinsso and will soon re-organize his Adult and Teen-age Classes. Dr. Henderson is preparing to grade his Sunday school at Lexington. Mrs. Cross has graded her fine class and gradually this great feature of Sunday school work will be added to the successful teaching already done.

A "Boy Sunday" has done much for a certain Sunday school and church. The "Boy" Classes had the largest part in the Sunday school exercises. Each boy was asked to bring from 1 to 5 with him. The minister preached a "Boy" sermon to that interesting individual in the morning, and to the parents at night. We have now many special days to observe, but this one seems too good to omit.

Rev. W. N. Duncan has a fine church in Holly Springs and his Sunday school is interesting, with Hon. Lester Faut as superintendent. Mrs. Faut has the Elementary work in a room upstairs and the children, as usual, far excel in the type of work they do and their application. Several Adult Bible Classes will be organized soon, as well as those of the Teen-age. The large and enthusiastic audiences indicated fully how keenly the people are interested in this subject.

It is one of the real inspirations in Sunday school work to realize the keen interest taken in all of its most modern details by Dr. T. C. Weir, whose life and spirituality have blessed so many for so long. He writes that the Starkville Sunday school is taking on new life and growth. The Sunday school Annex is nearly completed and will give the school room to grow more and enable it to do better work. The W. S. Harrison Class has already contributed $90 to the Annex and will aid that splendid undertaking yet more as the days go by. With the new parsonage completed just across the street, Starkville Methodism may well feel that it is doing a great work.

Kindly words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value.

"To soothe the pains of the prostrate is better than to share the splendor of the mighty."

THE CONFERENCE COLLECTIONS MADE EASY.

I have been in the ministry eleven years and have used almost every method in raising the Conference assessments. My record will show that I have had some degree of success. In the beginning of my ministry the Conference collections gave me great anxiety and worry for fully two months before Conference. I was haunted with the thought of failure. As I used to say to the Carrollton Avenue Church, New Orleans: "Everywhere I look I see the $351 I haven't yet collected." Onr Ruston Church was assessed $1061 last year. I knew it would be paid. It didn't give me a minute's worry. It was paid—and more.

Everybody knows that it is more difficult to raise the assessment in some places than in others. I believe it is possible, however, for every church to meet its Conference assessment in full. If it is not possible, then the church is hurt rather than helped—and the assessment ought to be reduced, ought to be put where the church can pay it. The purpose of this article it not to criticize nor find fault, but it is to help; if possible to suggest a way whereby every church may meet its assessment.

As to the methods of raising the Conference assessments, I think there is clearly the good, better, and best. We may not yet have found the best way—surely we have found the better way. I will indicate some of the methods I have used myself, and in the use of these methods I have not been alone.

Two Old Methods Used in Taking Conference Collections.

The method that is most generally used, is to wait until about a month before Conference and then start out, beggar fashion, from house to house. This method requires a lot of shoe leather, a lot of worry and embarrassment, and means failure seven times out of ten. Of all the methods of raising the Conference assessments this is probably the worst. Of course, weather conditions and other unexpected hindrances will make it impossible for all the members to be seen. Again, there will hardly be enough "ready money" to pay the assessment in a lump sum, even if the church is disposed to do so. The lump sum always seems larger than the same amount in installments. The giver feels that he has made a large gift, perhaps made a sacrifice, when his gift has been small indeed. When a man feels that he is giving too much, when, in fact, he is giving too little, he is robbed of the pleasure of giving, and too, the very sources of his generosity are dried up. For a month or more this method makes the preacher an "ordinary collector," for if he collects the full amount he must be in haste. He has little opportunity to explain the great causes, consequently a large per cent of the church membership looks upon the Conference assessment as a necessary evil—as a kind of charity.

Another method, is taking the Conference collections at some preaching service toward the end of the year. In most cases this is nothing more than taking a subscription, for the pastor or Missionary Committee has to go after it later. This method reaches only the members who are at church. The sermon preached on an occasion of this kind loses much of its force because the people feel that it is preached for a collection.

A "Single Envelope the First Step Toward a New Method."

I have used both of these methods and succeeded in getting the collections in full. But what an awful experience! I should regret exceedingly to have to go through it again. My first departure from the methods named above was to send out by mail a little envelope and a letter to every member of the church about a month before Conference asking that an offering be made before a certain date—about ten days before Conference. This leaves sufficient time to see those who failed to give through the envelope. I was agreeably surprised to find that more of the members gave in this way than had ever given to the Conference collections before. Nobody had to go after it. It was brought to the church and dropped in the collection plate as a part of the worship.

A Good Method For The Circuit And Small Station.

At this stage of our education and interest in giving, the following method is probably best for the Circuit and small station. Set a "Conference Collection Day or Month" in the spring, and one in the fall. Mail your envelope with a letter to every member of the church asking that the offering be made on the day set for it. Let us say we'll use April for Conference Assessment Month in the spring, and November in the fall. On our rounds in March and October let a clear announcement be made that the next month will be observed as "Conference Collection Month," and urge the people to be ready for it. Of course, every church of the circuit will have a "Conference Collection Day." It wouldn't be amiss to put up a poster. Literature can be distributed. A missionary sermon can be preached. Let the people believe that they can pay at least half of the assessment on this collection day in the spring. There will be few churches that will not co-operate in a plan of this kind. The envelope and letter are sent to every member of the church on Wednesday before the "Conference Collection Day." This will call to the attention of the church members the fact that every one is expected to give. Insist on the offering being made through the envelope and that the envelope be placed in the collection plate. Another point: An envelope should be sent to every member—children and grown folks alike. Urge the parents to give the children opportunity to earn something for the collection, even if it reduces the amount of their gift just so much. This makes the children feel that they have a part in the work and educates them to be the givers of the future. Money is not so plentiful in the country in the spring of the year as it is in the fall. Yet men get money to carry on their business, to pay their laborers—they get money when they want it. They will get it to carry on the Lord's work too. Let them have a chance. I used this method last year. It worked like a charm. I'll be glad to furnish a sample envelope to any who may want it, or to give any other help I can. It doesn't cost much to get out the letter and envelope. I always pay for them out of the collections.

A Good Method for the Stations.

This year I am using ten envelopes, February to November inclusive, instead of using two as I did last year. Where the majority of the church members receive their salary by the month this is a very fine method. It is much easier for most people to give $2 a month, than $15 in a lump sum at the end of the year.

The Duplex Envelope Method is the best, for some places. It will not work everywhere. My honest opinion is that it would be worth very little on most of our circuits. It may work after a while—and should be the ultimate goal of every church.

Every station in the Conference that possibly can ought to institute the Duplex System. It will make easy what would otherwise be a very difficult task.

Some Fundamental Facts.

Whatever method is used in raising the Conference assessments the following facts are worth considering:

Very few people can and will give as much as they ought to in a lump sum. By the installment method they will give more and feel it less.

No church can do its best in the way of giving when a large per cent of the membership give absolutely nothing. An every-member canvass is essential.

Where the preacher and officials of a church are whining because "the assessments are too high" it will be a modern day miracle if the church pays in full. The assessments are never too high; may be, sometimes, they are out of proportion.

The Conference assessments are "hard to understand." Too much explanation can not be given. Education in these great claims is needed by all our people. Distribute literature; preach sermons; deliver addresses—anything to emphasize their importance.

The Work of the Missionary Committee.

In the use of the Envelope Method for raising the Conference assessments the Missionary Committee can do a most excellent work. With the pastor's assistance, the envelopes and letters can be printed and can be mailed out to all the members of the church. The committee can use the month preceding the "Conference Collection Day" in working up an enthusiasm on the subject by distributing literature and pledging the co-operation of the people in making the "Conference Collection Day" a great success. Immediately after the offering has been made let them go over the church membership list and those who have not made a contribution can be seen during the following week. The Missionary Committee can do this work quickly and thoroughly. This of course refers to the circuits and small stations, or where two offerings are made during the year. Where the offering is made once a week or once a month, the Missionary Committee could have its meeting every quarter.

Our Great Need and Our Small Gifts.

The Minutes of the Louisiana Annual Conference, not yet from the press, will probably reveal the sad fact that we paid a little more than half of the Conference assessments last year. There is no "Jewtrick" in the assessments. They were not made with a kind of understanding that half payment would be all right. Every dollar of the assessment was needed last year. Every dollar of the assessment will be needed this year; and if we fail to raise the full amount, our Church and the Kingdom of God will be crippled just that much. We just can't afford to fall short. Our every interest in Louisiana stands almost in perilous need. Is it not a fact, that the Conference assessments are hardly regarded as an obligation by the majority of our churches? If the claims are paid, well and good; if they are not paid it is a matter of little concern to many of the church members. With reference to our Conference assessments we need to develop a church conscience. It is well-nigh criminal for a church to fail to meet its obligations to the great causes of missions, education, and world evangelization. If a church can meet the assessment, but through neglect and stinginess fails to do so, is it not like taking just so much from a most sacred fund? If the preacher, by a little extra exertion, by a little more prayer, by faithfully presenting the great claims, can raise the full amount of the assessment, and yet fails to do so, is he not himself responsible before God for the deficit? My brethren in the ministry, let us do our best this year, and may God open the hearts of our people that our gifts may be equal to our needs!

W. W. HOLMES,
President of the Louisiana Board of Missions.

A TIMELY PAMPHLET.

"Thomas E. Watson Exposed" is the title of a pamphlet of sixty pages, issued by our Board of Missions, in which the Rev. Carlton D. Harris, editor of The Baltimore Southern Methodist, gives a calm and dignified and convincing refutation to numerous charges recently made by Mr. Watson under the heading, "Foreign Missions Exposed." Those charges were mainly a refurbishing of old and outworn calumnies. They scarcely merit reply, and this essay is really very much in the nature of an "exposure" of Mr. Watson himself. He should have been more careful than to give currency to charges against missionaries and missionary boards that merely by citing the facts are so easy to refute. The pamphlet ought to be widely circulated among our people, many of whom have been misled by their confidence in Mr. Watson. The honest and manly and frank letter of Rev. J. T. Meyers, of the Japan Mission, is alone worth the price of the booklet. Order of the Board of Missions, 810 Broadway, Nashville, Tenn. Price postpaid 10c per copy; $1.00 per dozen.—R. B. E.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 9. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopa Church, South. Whole No. 3027.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 26, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

"If you would help to make wrong things right,
Begin at home—there lies a lifetime toil;
Weed your own garden fair for all men's sight
Before you plan to till another's soil."

* * *

Has God blessed you? Then make yourself a blessing to others. Thus may you best show your gratitude to the gracious Giver of all good. He is most like Jesus who most feels his debt of obligation to those about him and faithfully seeks to discharge it.

* * *

Sometimes we have little idea of how much radiance a light is emitting until it it goes out. So, often we cannot tell what a Christian is worth to a community until God calls him home. The Church is not lacking in beautiful characters today, and the path to glory is kept bright with the feet of God's ascending saints.

* * *

It was said of Peter and John, "They took knowledge of them, that they had been with Jesus." So the world has ever done. They who live in touch with our risen Lord bear the marks of their discipleship. Their lives are perfumed with the fragrance of the matchless Rose of Sharon, and they carry it everywhere they go.

* * *

Of higher criticism Mr. Gilbert K. Chesterton says: "Its principle is to demand for indecision the most abject worship that was ever offered to certitude." Another characteristic of it is that you can scarcely ever corner one of its votaries: you hear one of them in the pulpit or read him upon the printed page and think that you know what he said, but when a protest is registered against what you believed to be his utterance, you find that you entirely misunderstood him. Indeed, we are inclined to the view that higher criticism is like Christian Science in one particular at least, namely, that nobody can understand it but those who accept it.

* * *

Paul declared that the Gospel of Christ is "the power of God unto salvation unto every one that believeth." Have you also faith in the efficacy of the Divine Word? If so, why not proclaim it in its simplicity and put it to the test. You need not fear that the Gospel if rightly presented will fail to produce results. It stirs and appeals to the human heart as nothing else can. The explanation of many a barren ministry is that that the glorious truths of the Scriptures have been so overlaid with the vain speculations of human wisdom that men do not see them in their strength and beauty. We occasionally hear a preacher who takes a text from the Divine Revelation and immediately proceeds to get away from it almost as if there were some contagion about it. Indeed, we have about come to the conclusion that one of the urgent needs of the day is a revival of expository preaching. In the language of one of our esteemed friends, "God has not ordained that that the world shall be saved by means of anecdotes."

OUR EDUCATORS GENERALLY LOYAL.

During the last fiscal year of the Carnegie Foundation for the Advancement of Teaching, 404 claimants (professors and widows of professors) were paid pensions, the aggregate amount thus applied being $618,000. No teacher in a church college can ever become a beneficiary of this fund. In thus applying this money Mr. Carnegie and Dr. Pritchett have struck religious educational institutions the most severe blow they have ever received from any quarter; and, as was to be expected, some persons connected with such schools have been tempted to try to break away from their denominational relations and bow down before the golden image which these men have set up. But it must be said, to their great credit, that the vast majority of our teachers, though poorly paid, have remained true to Christianity and the Church.

"ARE PRESIDING ELDERS UNPOPULAR?"

Under this caption, the Editor of the North Carolina Christian Advocate writes as follows:

"Some articles that we read in the church papers, and much that we hear in certain ecclesiastical circles, would lead one to conclude that the standing of presiding elders is not an enviable one. Is such a fact? Out of one hundred and fifty-eight clerical delegates elected to the General Conference in May, seventy-four are presiding elders. Of the six clerical delegates from the Western North Carolina Conference, four are presiding elders and the other two had been elders a little while ago. The Methodist Church is not yet ready to put the elder on the scrap-heap."

It has long been our conviction that the presiding eldership is one of the most valuable features of our remarkably efficient polity. The Church owes much to the faithful men who have served in this capacity. For our part, we favor the maintenance of this office without any new restrictions upon it, the creation of districts of not less than 28 or 30 appointments, and the assignment of only strong and able men to them at good salaries. Weak men ought never to be intrusted with leadership and the exercise of important administrative functions calling for good judgment, firmness, and resourcefulness.

A POINT WELL TAKEN

A correspondent in a personal letter makes the following suggestive statement:

"I attended a meeting of our citizens yesterday and while there witnessed a shocking sight. Mr. Blank was addressing the gathering in the interest of his home city, as was his custom, and after uttering a few sentences sank to the floor and expired almost immediately. One sentence that he uttered was: "This city in which I live," etc., little knowing that before its echoes died away he would be dead. Once before I witnessed a similar scene. When I was a boy at school I saw a timid fellow fall and die from fright when trying to make a speech. Some of our smart preachers have much to say about telling folks how to live, instead of how to die. What nonsense! 'Death is far more certain than life; indeed, life is about the most uncertain thing of which we have any knowledge."

There is a vast amount of truth in this utterance. Man is fitted for worthy achievements largely in proportion as he recognizes his relations to eternity and the brevity and uncertainty of human life. The pilgrim spirit must possess him before he can know the value and awful significance of passing time and make the use of it that he ought. It was the constant presence of this thought that made Wesley such a prodigious toiler—such a flame of fire. He said: "I am the creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God—just hovering over the great gulf, till, a few moments hence, I am seen no more; I drop into an unchangeable eternity. I want to know one thing—the way to heaven; how to land upon that happy shore."

We are disposed to feel sorry for the minister who wants to exclude all references to death and the tomb from his discourses. In this respect he differs from the prophets and apostles who made much of the need of 'preparing to meet God,' and of the tremendous fact that "it is appointed unto men once to die, and after this cometh judgment." The right sort of "graveyard talk" is excellent preaching. Daniel Webster said the greatest thought that ever entered his mind was that of his accountability to his Maker. The mute lips of the dead and the open grave plead far more eloquently for a Christian life than can the most gifted human tongue.

SOME ENCOURAGING STATISTICS.

Prof. Tombo in a recent issue of Science gives the following figures showing how the attendance upon higher institutions of learning has increased within recent years:

1903—	
Harvard	6,013
Columbia	4,557
Chicago	4,146
Michigan	3,326
Minnesota	3,550
California	3,477
Cornell	3,438
Illinois	3,239
Wisconsin	3,221
Yale	2,990
1913—	
Columbia	9,929
California	7,071
Chicago	6,834
Michigan	6,008
Pennsylvania	5,968
Wisconsin	5,890
Harvard	5,627
Cornell	5,612
New York	5,508
Illinois	5,259

In the entire 30 universities reported in Prof. Tombo's article, the number of students has increased within the past decade from 67,000 to 113,000, a percentage of gain about three times as large as the population of the United States. This showing is, indeed, encouraging. A wider diffusion of higher education among our people cannot but have a wholesome effect in the coming years.

GOD'S PLAN.

A. G. Hunter.

I'd like to go back to yesterday
And live it over again,
For I know of so many little tasks
Which I neglected then.
I lived for myself, with little thought
Of the deeper things of life—
Things which would add to my usefulness
In the midst of toil and strife.

I'd like to go back, but God has planned
That I must go ever on;
The things undone, though not forgot,
Must ever remain undone.
I must make the best of my little life,
And do the best I can,
And plan the years still left to me
With worthy deeds to span.

HARD FIGHTING YET TO DO.

(An extract from the fraternal address delivered by Dr. A. H. Sutherland, of Canada, to the General Conference of the M. E. Church, South, in Memphis, Tenn., in May, 1894.)

It is a great mistake to suppose that every age needs a new gospel. Christ is the contemporary of all the ages, and human thought and progress never outrun his teachings. A recognition of this fact would save many so-called leaders of thought from perpetual blundering, and many a minister from the fatal mistake of preaching an emasculated gospel under the delusion that he is improving upon the old truth. Instead of doubting their doubts and believing their beliefs such teachers make the strange mistake of believing their doubts and doubting their beliefs. The world needs men of strong convictions, who, in regard to the great verities of religion, can say, I know. Goethe, floundering in a bog of habitual doubt, cries out, "Give us your convictions; as for doubts, we have enough of our own." And Spurgeon quaintly remarks, "It may be a great thing to doubt, but it is a greater thing to hold your tongue till you have got rid of your doubts." One firm conviction of truth is of more service to mankind than a thousand doubts or uncertainties. When a man reaches the point of thinking that his doubts are more trustworthy than his beliefs, it will not be long before he finds himself swinging out from all the moorings of truth and duty, on a tossing sea, whose clouds shut out the stars and fogs obscure the headlands and where without compass or chart he will drift blindly toward the wreck of all religious faith. Let us not be deceived in this matter. **We are not heathen philosophers, groping in the dark for truth we do not know. We are preachers of a gospel, the truth of which is beyond dispute—a gospel that settles things, and is an authority on every question it touches. Our chief business is not so much to defend this gospel as to preach it in the demonstration of the spirit. As some one has quaintly said, "the best kind of apologetics is energetics," and the gospel we preach will usually find acceptance in proportion to the strength of our own convictions.**

And now, as we look out over the world's great field of battle, what is the duty of the hour? We must not deceive ourselves with the idea that the future march of Christianity will be unopposed. By sacrifice and suffering the gospel was inaugurated; by sacrifice and suffering it must be carried to its final sway. A great and effectual door is opened, but there are many adversaries. Millions upon millions of heathen still sacrifice to demons, and know not the name of the Savior of men. The Crescent is still the symbol of undying hatred to the crucified, and Confucius has still more followers than Christ. In lands professedly Christian, Popery still enslaves the intellect, and putting human tradition in the place of the lively oracles, shuts up the kingdom of heaven from men; while ritualism following in its wake, though not professedly under its banners, puts external ceremonies in the place of heart religion, and putting more trust in the Sacraments than in the Savior, paves the way to a deeper deep, and makes the transition to Rome an easier and not uncommon thing. A thinly disguised atheism, not one whit kindlier but only a little craftier than of yore, invokes the sacred name of liberty for its protection, that sheltered by Christian laws it may poison our literature, and thereby poison our homes. A secular press which ought to be one of the mightiest forces in the van of advancing civilization, is too often an opposing force, aiding the foes of Christianity by stirring up the evils of party malice and bitterness, and poisoning the pure minds of childhood by disgusting details of current crime; a press which, with a few noble exceptions, gives scant record of Christian work, but parades and magnifies every departure from Christian orthodoxy, and rejoices over a church scandal as if it had found great spoil. And above all, on every side comes the pressure of worldiness, sending one man to his farm and another to his merchandise, while they turn a deaf ear to the cry of the perishing, and withhold from God's cause the aid it so urgently demands. Such are the foes arrayed against us, and the hour draws near when the decisive conflict will begin.

On the day of a great battle, on the issues of which hung the destiny of Europe, the troops on one side were kept for many hours on the defensive. Stormed at with shot and shell they lay prone behind hillocks and hedge rows, and bore with stocial fortitude the tempest of iron hail. Assailed by hordes of cavalry, they formed in solid squares that flung back the charging squadrons as the rocks fling back the sea. On a slight eminence the Commander-in-Chief sat upon his horse, silent, immovable, as if man and horse were cast in bronze. From various parts of the field orderlies dashed up on foaming horses with the message, "Reinforcements are urgently needed at such and such a point," but to each the same quiet answer was given, "There are no reinforcements; tell the men to stand firm." At last came one with a more urgent message still, "General, if we can't have reinforcements our whole regiment must die." "Die, if you must," said the General, "but tell the men to stand firm." So the hours passed; but before the shadows of evening fell there came a moment when the Commander's watchful eye caught a gleam of helmets and a flash of spears that told him reinforcements were at hand. Then the gaunt form rose in the stirrups, and from the compressed lips shot forth the order so impatiently awaited through all the hours of that terrible day: "Let the whole line advance!" With a mighty cheer the troops sprang to their feet and like an avalanche rushed upon their foes, and in an hour all that was left of Napoleon's last grand army was swept from the field of Waterloo.

To-day the church of God approaches the great battlefield of the ages. Far as the eye can reach the opposing forces gather. In the center the serried ranks of heathenism; on the right a perverted Christianity; on the left the millions of the false prophets, while infidelity, through all its camps lies entrenched in the outworks of the understanding. With such a conflict approaching, with such issues in the balance, one thing is certain, the Church of God cannot afford to be divided in its counsels, its methods or its aims. We must rally on the center; we must call in the scattered lines; we must form the solid squares. And when we shall hear the voice of our great Commander, for which we have so long waited, saying: "Let the whole line advance!" I covet no higher honor for myself and the Church I represent than to stand shoulder to shoulder with the Methodism of the South and of the North and of the mother land across the sea, to keep step with them in the march, to share with them in the conflict, and at last to be with them to celebrate the triumph when a ransomed world shall bring forth the royal diadem and crown our Jesus Lord of all..

THE WORD "BAPTIDZO" IN THE CLASSIC GREEK FURTHER DISCUSSED.

My Dear Brother Meek: In pursuance of my promise at the end of my article in last week's Advocate, I am writing again to show by further examples from Greek literature that all those are greatly in error who maintain that "not one" case can be found in classic Greek where the word "baptidzo" means any thing else than "to dip."

Before proceeding with my discussion, however, I want to call attention again to the fact that I did not originally begin this discussion in order to turn any one of another persuasion from his way of thinking. My prime and only purpose, as stated in last week's Advocate, was to protest against the public (or private, for that matter) use of the Greek department of Millsaps College as a prop for indefensible postulates. I should not like to think that I could be so unmindful of the proprieties as to have entered the lists at all had my only purpose been to censor the public utterances of a minister of another Church than my own. Nor would I have pursued the matter beyond my first letter of protest had not (greatly to my surprise, in view of our conversation over the telephone), my article been severely criticised on the following Sunday from the pulpit. During this criticism, two of the four examples I had cited were not noticed at all and the other two were set aside as of "questionable merit." And the entire pronouncement was brought to an end by a reiteration of the statement of the previous Sunday that **no** example occurs in classic Greek of "baptidzo" with a sense other than "to dip."

The result of all this is that, while at first I was inclined to shrink from a possible implication of censorship which my first letter of protest might have justified, I now assume without hesitation and even with some pleasure the role of instructor for all those who continue to defend the thesis before us.

What now is this thesis? It consists, at this writing, of two parts: (a) that the Greek language contains **no** example of the word "baptidzo" meaning any thing else than "to dip;" (b) that my article which appeared in the Nashville Advocate under date of Jan. 21, 1910 and which was reprinted last week in this paper contains "only two" examples, which are "of questionable merit."

It is a matter of interest to note in passing that "(a)" says "no" example and "(b)" says "only two." It seems that in "(b)" the day is dawning and the shadows are fleeing away.

But to the point. Since we are discussing Greek themes we will adopt the Greek rhetorical device of "hysteron proteron." That is, we will take the last first and the first last.

Let us see then whether as "(b)" says my article of Jan. 21, 1910 contains "only two" examples of "baptidzo" with a sense other than "to dip," and whether these two are really "of questionable merit."

Referring to this article, reprinted in last week's Advocate, we find that after discussing one example from the Batrachomyomachia and one from the Birds of Aristophanes (these are the two which were discovered to be "of questionable merit") I say: "It is not necessary to cite further examples of "baptidzo" meaning something else than "to dip." Such examples abound in classic Greek. The verb, "to moisten," or "to wet," for example, would admirably translate "bapto" in many cases. **(Compare Aes. P. V. 863; Soph. Aj. 95).** "By this it is seen that I actually cite **two other** examples than the two which are of such "questionable merit."

Laying aside now for a while these two examples from Aeschylus and Sophocles (we will elaborate upon them together with others when we come to the discussion of heading "(a)" of our thesis, let us look closely into the merit of the statement that the example from the Batrachomyomachia and that from the Birds are both of little value.

It was urged against the passage from the Birds where Pisthetaerus cries out, "O, Poseidon, here is another bapted bird," that the birds had "perhaps been once dipped but that their feathers had now fallen out!"

When we consider (for the details see the discussion of this example in last week's issue) that the birds were not birds at all but human beings with merely a bird's-head mask on and that our specific attention had previously been—strikingly and comically called to the utter lack (or even trace) of feathers on the bodies of the men such opinions and objections that "perhaps they had been once dipped" pass from the realm of philological criticism to that of childish conjecture. And I candidly confess myself wholly and completely estopped when such methods of "argument" are resorted to.

This for the "questionable" character of our bird. Let us see now what is the trouble with our frog.

We were told that the Batrachomyomachia is a poem of burlesque and exaggeration and that therefore the poet's words are not to be taken seriously; that they are all enlarged and purposely misused; and that when he said, "the lake was baptized with the blood of the frog" he really meant, for comic effect, that, as the frog fell, the lake was immersed and engulfed in the gushing copiousness of the blood!

This explanation in itself is a great burlesque. It far exceeds any thing to be found in the poem proper. For, in the first place, the Batrachomyomachia is not a comic poem in its use of words. They are used regularly and naturally, just as in the Iliad and the Odyssey of Homer. Any page or any line of the poem taken at random abundantly proves the truth of this statement. I have before my eyes at this writing line 218. I find the line contains one proper name, one participle, one adjective, one verb, and one noun. The proper name we, of course, neglect. It can prove nothing. The participle is "pheugonta," and means, what it means everywhere in Greek, "fleeing." The adjective is "bathus," and means, what it means everywhere in Greek, "deep," "steep," etc. So also with the verb "pipto" and the noun "ochthe." And this line 218 I took wholly at random. Every line shows the same phenomena. No, the comedy in the poem is not to be found in its words. It must be looked for in another direction. The poem is a parody of the Iliad. What the mighty heroes, Achilles, Ajax, etc., did in the books of the Iliad the frogs and the mice do in the Batrachomyomachia. They slay each other, they despoil the dead and the arms of the battling frogs and mice clang as mightily as did ever the arms of Hector or of Diomed. The fun is in the situations, not in the words. The words (even including "bapto"), are correctly used.

Let us look now for a moment at the passage itself. I will translate lines 216-221 so that we may have the actual setting.

216 "And Leichenor aimed at him (the frog) with shining dart."

217 "And (nor did he miss him) struck him in the liver. And as Leichenor watched.

218 "Kostophagus (the wounded frog's name) running away, (lo!) he (Kostophagus) tripped on the steep bank.

219 "But not even thus (tho) in the water, did he (Kostophagus) stop (running); and Leichenor pursued him (Kostophagus);

220 "And he (Kostophagus) sank—nor did he rise. And the lake was bapted with the crimson blood."

We notice from this translation that the frog is already in the water when (and before) he dies and is moreover wholly submerged—"And he sank—nor did he rise," line 220. That is, the lake, in the first half of line 220, **wholly contains** the **entire** body of the frog. It is therefore past belief that, in the second half of the same line, when the poet says, "And the lake was bapted with the crimson blood," he means us to understand that the lake, which a moment before **wholly** contains the **entire** body of the frog, is itself immediately thereafter wholly contained and immersed by a small portion—the blood—of the same frog's body.

If however, further proof is needed that the poet has no such absurd thing in mind as this we find that proof already prepared for us in the scholia on this line. The scholiasts were "school-men" who, handling in antiquity the manuscripts of the ancients, were accustomed to make on the margin of the manuscripts such comments as seemed good to them. These comments ranged all the way from labored explanations of intricate passages to a mere dash of the pen giving a synonym or indicating the trend of thought. The scholiasts found "ebapteto" of this passage so easy that they vouchsafed to it only a dash, so to speak, by indicating its synonym. And the synonym they give us for "ebapteto" is, mark the word well—"emoluneto"—"defiled!" It is positively shocking, is it not? to find that "bapto" was once translated, and by the Greeks themselves—think of it!—by the word "moluno"—"to defile!" Shocking—but true!

In concluding now the discussion of section "(b)" of our thesis I will merely ask one question and leave the answer to the judgment of those who read. Did my article which appeared in the Nashville Advocate of Jan. 21, 1910, and was reprinted in last week's issue of this paper contain "only two" examples of "bapto" with a meaning other than "to dip;" and were these two of "questionable merit?"

In view of the facts already adduced it seems utterly superfluous to take up section "(a)" of our thesis at all. For if nothing further could be said than has been already said about the bird and the frog we would have at least **two** magnificent and telling examples of "bapto" **not** meaning "to dip." And section "(a)" says that not even **one** such could be found.

I have however promised other examples and though it be useless and, perchance, tedious, I shall, for my promise' sake, give them. I will, however, seek to be as concise and as brief as clearness permits. We must note at this time, in passing, the fact that when our friends who emphasize "baptidzo" say it means "to dip" they always mean of course "to immerse."

We will take up first the two examples which I merely cite in my Jan. 21, 1910 article and which, as I have said above, were wholly overlooked in the public criticism of the article on Sunday the 8th, inst.

The first one is from Aeschylus' Prometheus Bound (line 863). The scene is this: Prometheus is on the rock bound in chains as punishment for his crime. A chorus of nymphs stands around him, and Io, too, who, stung by the gadfly, has just arrived at this place in her long and aimless wanderings over the world. Prometheus, being a god, has prophetic powers and Io asks him to tell her when the end of her journeyings will come. The chorus too begs at the same time that he tell them when his own punishment shall cease and who his deliverer shall be. Prometheus accedes to both requests and after a long preamble he comes to the part the Danaids shall play in the two events, the cessation of Io's woes and his own deliverance. Lines 862-863 run as follows:

"Each woman shall her Lord deprive of life,
"Dyeing (bapsasa) her two-edged sword with victim slain."

In order to see the real force of this example it is necessary to notice the preposition used in the Greek for our "with" in "with victim slain." It is "en." Now "en" is never used in classic Greek to express motion from one place to (into) another place or thing. To express such a relation, as for example, plunging a sword (hilt and all)—that is immersing—into the body of a victim—another preposition "eis" must be used. "En," however, on the other hand, is very often used from Homer down, to express the **means** whereby a thing is done or sought to be done. So that the Greek of this passage (bapsasa—en sphagais) can not mean, plunging the sword (hilt and all) into the victim, but must mean, dyeing her two edged sword with (**by means of**—"en") the victim slain. And I have so translated it.

The second example (Sophocles, Ajax 95) which I cited in my article of Jan. 21, 1910, and which was overlooked Sunday, Feb. 8, 1914, is quite similar to the one from the Prometheus just explained, except that "pros" with the dative is used instead of the more usual "en" with the dative. In this line Athena asks the crazy Ajax the question: "Hast thou **well** (note carefully the adverb; it is "well"—"eu"—**not** "completely"—"holos," panu," etc., but "well")—"Hast thou **well** dyed ("ebapsas") thy spear with (by means of) the Argive host?"

In the Anabasis of Xenophon (2:2, 9) after the battle of Cunaxa the Greek contingent becomes suspicious of Ariaeus, the lieutenant general of Cyrus, and fears that he is about to go over to the king. A conference is held, at which the Greek generals and Ariaeus and his men pledge mutual fidelity. In order, however, to invest their oath with greater solemnity they kill a bull, a boar and a ram and pour the blood of these animals into the hollow of a shield and then dip (bapto) into it, the Greeks, their swords; the Persians, their spears. When now we remember that the largest shield was never much larger than a man; that spears were from five to seven feet long; that swords were from a foot and a half to two feet and a half long; that not less than fifty men and possibly a much greater number performed this rite of dipping into the shield we can easily understand that the process here was not immersing the swords and the spears but a mere tingeing of their points with the blood in the shield.

In Plato (Euthydemus VII) we find a young man, Kleinias, who is seeking to qualify for admission into the ranks of the Sophists. He is being given a searching oral examination by the two Sophists, Euthydemus and Dionyodorus. They fling question after question at him until he is hopelessly confused. Whereat Socrates, pitying the youthful Kleinias and seeing that he was, as Socrates says, "being peppered (baptizo) and **about to be floored**"—but why go on? Why multiply or amplify further individual examples ad nauseam? Let us rather prove by one sweeping and irrefragable example the universal applicability to the Greek language as a whole of the statement that "bapto" occurs with other meanings than "to dip."

We will choose for this purpose an example from the Phoenician Maidens of Euripides (line 223). A chorus of young girls is describing, in a very elegant trochaic ode, their past wanderings and foretelling their future journeyings. Among these latter is a visit to the sacred temple where the waters of the Castalian spring are "to wet" (deusai) their hair.

For this word "to wet" Euripides uses, as I have indicated, the rare and poetic word "deuo." There is no doubt about the meaning of this word "deuo." It is universally attested to mean "to wet," "to smear," "to moisten." If therefore we can find any Greek author who tells us that "deuo" ("to smear," "to wet," "to moisten") is an exact synonym of "bapto" we shall have a general statement applicable to the Greek language as a whole and we shall be free from the necessity of citing any more specific cases.

But can we find any such statement in Greek? Fortunately (for us), yes. Hesychius, an Alexandrine lexicographer, of about the end of the 4th century A. D., in his alphabetical review of all the rare words and proverbs found in the classic authors gives as two of the synonyms of "deuo" the verbs "brecho" and "bapto." In other words, according to Hesychius, "deuo" (to wet) equals "brecho" (to wet) equals "bapto" (to wet).

Now do not let any one think for an instant that Hesychius is some old unimportant Greek lexicographer whose influence, never very great, has now entirely vanished. Hesychius is of great authority among the most learned of present day scholars. "Extensive use is made of his work

(I am translating from Croiset's Histoire de la Litterature grecque, vol. 5, p. 975) by modern editors to restore in a corrupted text an old and rare word for which the copyists have substituted a more usual expression." In short, modern scholars to this day go to Hesychius for information concerning the meaning and use of words.

Here, then, is the general statement which we set out to find. Here is the Noah Webster of the Greeks trumpeting down the ages to us that "bapto" means, among other things, "to wet," and means it not in any restricted case, but in an inherent, or at least, in a general and universally accepted sense.

What, therefore, may I ask, becomes of the two parts, "(a)" and "(b)" of our thesis, and of poor, old "bapto" with its solitary (?) meaning "to immerse?" Are they not buried deep down under the Ossa and Pelion of proof which I have piled upon them?

Before I close I desire to make this further statement: Just as a minute scrutiny of the word "bapto" offers, as we have seen, no solace to those who seek to make man's eternal destiny dependent upon its meaning, so also a like close philological investigation of the context of the passages in the New Testament where "baptidzo" occurs, will offer just as little (if indeed as much) ground for ecclesiastical dogma. I promise myself the pleasure of discussing this topic in your paper at no very distant day.

Thanking you for your kindness in opening your columns to me, I am, fraternally yours,

M. W. SWARTZ.

Millsaps College, Jackson, Miss.

Church News

There are thirty ministerial students attending Hendrix College, at Conway, Ark.

* * *

Bishop Neely, of the Methodist Episcopal Church, has gone to Cuba, where he will spend a few weeks.

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The next General Conference of the Canadian Methodist Church will convene on September 23, 1914.

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Rev. Walt Holcomb, of Nashville, Tenn., will begin a meeting at McKendree Church, Norfolk, Va., on March 15.

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According to report, the Roman Catholic Church has forbidden its members to read the writings of Maurice Maeterlinck.

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The next International Sunday School Convention will be held in Chicago, and already that city has raised $100,000 to finance the meeting.

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Candler College, in Havana, Cuba, despite its late opening, has an enrollment of 67 young men and boys. The outlook for this institution is considered very bright.

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Billy Sunday's audiences in Pittsburgh, Penn., have been of phenomenal proportions. It is stated that his congregations on some days have aggregated as many as 60,000 persons.

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The Woman's Missionary Society of Morrisville, Mo., will undertake to raise $15,000 to endow the Bible Chair in the Scarritt-Morrisville College which bears the name of Miss Marcia Marvin, the well known missionary.

* * *

Dr. Louis Albert Banks, the distinguished author and evangelist, recently conducted a fine revival meeting at the Trinity M. E. Church of Chillicothe, Ohio, in which there were 126 additions to the membership of that congregation.

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It is hoped that the guarantees of religious freedom contained in the treaties with the various Christian nations may restrain to some extent the evil influences that might possibly follow from the adoption of Confucianism as the State religion in China.

* * *

It is stated that the Roman Catholics of the United States will seek to bring the next International Eucharistic Congress to New York City. It is reported that some of the followers of Rome beneath our flag are even indulging the hope that at no very distant day a Pope may be chosen from among their number.

* * *

Including the New Mexico Conference which takes in a part of the Lone Star State, Texas Methodists number 302,069, and the Sunday school enrollments foot up 247,412. The increase in church membership last year was 12,042. The number of organized churches is 2906, and the number of houses of worship is 2070, which are valued at $7,899,031.

* * *

The Salvation Army is showing wonderful missionary enterprise. Last summer General Booth issued a call to the Scandinavian people for volunteers for service in heathen lands, and his appeal brought him 100 responses, distributed as follows: 50 Swedes, 25 Norwegians, 18 Danes, and 7 Finns. Of the total number volunteering, 68 were women.

* * *

The Florida Christian Assembly at Enterprise, Fla., which was started only a few years ago by Miss Emma Tucker, has already proven to be quite a success, and apparently has a bright future. The property consists of 1200 acres of land, which has on it the famous Benson Springs and a fine hotel. Mr. James N. Gamble, of Cincinnati is the President of the Board of Directors, and Miss Emma Tucker is the Vice-President. We note also that Rev. J. A. Bowen, of Birmingham, Ala., is a member of this Board.

* * *

The Federal Council of the Churches of Christ in America is arranging for a nation-wide hearing for the Rev. Sydney L. Gulick of Japan, who will speak for the missionaries laboring in the Mikado's Empire concerning the relation of the United States to that country, as viewed from the Christian standpoint. Mr. Gulick is expected to deliver addresses in most of our large cities and before assemblies at such other places as would furnish him an opportunity to influence American public sentiment. He has been a missionary in Japan for twenty-six years.

* * *

At the recent session of the East Oklahoma Conference, Bishop Mouzon created a new district (the Madill District) and appointed Rev. J. W. Rogers, formerly of North Mississippi, the presiding elder of it. A few days since the Methodists of Madill, finding that their young presiding elder had no house in which to live, took things into their own hands and purchased and furnished one for him; so that he now has nothing to hinder him in his work of carrying forward the interests of the Kingdom. Methodism continues to forge steadily ahead in the growing young State of Oklahoma.

* * *

The Federal Council of the Churches of Christ in America is planning to do a large amount of Christian work during the Panama-Pacific Exposition in San Francisco. Its operations will be under the direction of a Committee of One Hundred, of which Bishop E. H. Hughes, of the M. E. Church, is chairman. Copies of the Scriptures will be distributed to immigrants, and an active evangelistic campaign will be carried on among them. The Travelers' Aid Society will be alert to assist all ladies traveling alone, and all the hotels and boarding houses will be investigated and listed in a directory. There will be various kinds of exhibits pertaining to religious work. The activity of the Churches of the United States to safeguard the public during this great exposition and to make the most of the opportunities which it offers for sowing the good seed of the Kingdom, is very much to their credit.

T. H. SELBY—AN APPRECIATION.

While I was absent at the Annual Conference, my beloved brother and warm personal friend T. H. Selby at Newton, passed suddenly to the other land. When I came in December, 1911, to take charge of our Church at Newton, he met me at the train; and from that moment to his going from us he was tenderly brotherly to me. So I learned to love him.

Everybody loved him. The farmer folks in the country round about trusted and honored him, spoke ever lovingly of him, and named their children for him. I have not in all my travels through the country where he is so well-known heard one single thing adverse to this general estimate of him.

He was specially thoughtful of the sick, visiting and tenderly ministering to them. Time and again I have gone with him to the bedside of some shut-in. About the last time I was with him was on an errand of this sort.

I shall never forget his cheery greeting, that I loved so well: "Good morning, young man! come, sit down and tell me what you know." So it was that his place of business was my resting place whenever I went to town for the mail.

Although his modesty withheld him from any effort or thought of leadership, yet he was made leader in his Church and in the business community, his modest worth was recognized and utilized for many years at Newton.

We miss him. Farewell my splendid friend and brother! We shall meet again.

H. WALTER FEATHERSTUN.

AN INTERESTING GATHERING.

Mid-Year Meeting of the Board of Missions of the Mississippi Conference, March 11-12, 1914.

To the Members of the Mississippi Conference:

Dear Brethren: A mid-year meeting of our Conference Board of Missions will be held at the Court Street Church of Hattiesburg, Miss., March 11-12, inclusive. A choice program has been arranged, and the occasion promises to be one of great interest. Dr. John M. Moore, Secretary of the Home Department of the General Board of Missions; Dr. C. F. Reid, the General Secretary of the Laymen's Missionary Movement, and Bishop W. B. Murrah, who has recently returned from an official visit to our Missions in the Orient, are expected to be present and deliver addresses on pertinent themes. Some of the speakers from our own Conference are Rev. George H. Thompson, Rev. Robert Selby, and Rev. G. S. Harmon. Prof. G. L. Harrell, of Millsaps, will discuss the question, "How May We Induce Our Laymen to Co-operate More Generally and Heartily in Our Missionary Campaign." Several round-table discussions will be conducted, and our various missionary problems will be dealt with in a practicable and helpful manner. The opening service will be on Wednesday, March 11, at 11 o'clock a.m., with Dr. J. M. Moore as the speaker.

The presiding elders and district lay leaders are earnestly requested to meet with us, and a cordial invitation is also extended to all our pastors to attend this important session of our Board of Missions, at which plans for the year will be formulated, and the means and methods necessary to success will be presented by our General Secretaries.

The pastors and laymen who expect to attend are respectfully requested to notify Rev. Geo. H. Galloway, pastor of Court Street Church, one week in advance of the meeting in order that entertainment may be provided. It is hoped that a goodly number of the brethren will be on hand. Let us come praying that we may have an inspiring and profitable meeting in every way—one that shall mark a decided advance in our missionary endeavors. Yours fraternally,

W. M. SULLIVAN,
Pres. Miss. Conf. Board of Missions.
M. M. BLACK, Secretary.

AN URGENT APPEAL.

Dear Friends of Temperance in Louisiana:

Unless you will observe Temperance Sunday or employ some other method of raising funds, your hopes for some good legislation at the approaching session of the Louisiana Legislature will not be realized. Friends who help us as they are able, are friends that count. Will you depend on the other fellow, and let our cause fail because you did not carry out the plan endorsed by the Louisiana Annual Conference? The pastor and Sunday school superintendent will no doubt have to take the lead, and if they fail our congregations will not have an opportunity to express themselves. Never in the history of our work have we been face to face with greater responsibilities, or greater opportunities. What will we do? Please help in our fight for the homes of Louisiana.

A. W. TURNER,
State Superintendent, Anti-Saloon League.

CHURCH EXTENSION NOTICE.

The Executive Committee of the Mississippi Conference Board of Church Extension will meet in Newton, Miss., on March 17, 1914. All applications to the General Board of Church Extension for aid for Churches and parsonages must be approved and graded by this Committee.

Applications to the General Board should be in the hands of the Secretary not later than the 14th of March. Application blanks for both churches and parsonages; also blank deeds will be supplied on application to the Secretary of the Conference Board.

W. H. HUNTLEY, Pres.
W. J. DAWSON, Sec.
Heidelberg, Miss.

THE CARROLLTON AVENUE BUILDING FUND.

Some weeks ago we wrote to a great number of Methodists and friends asking for a contribution of one dollar each to the building fund of the Carrollton Avenue Methodist Church. I desire to thank all who have responded to our request, and to ask those who purpose to send a contribution to do so as early as possible. The building will be completed by May 1st, and we are needing the help at this time. Yours very truly,

J. G. SNELLING.
Pastor Carrollton Ave. Methodist Church.
New Orleans, La., Feb. 12, 1914.

Secular News and Comment

Mr. John D. Rockefeller's personal property is estimated to be worth $900,000,000.

* * *

A handsome Confederate monument, valued at $3,000, was unveiled in Franklin, La., the county seat of St. Mary's Parish on Friday, February 20.

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Two hundred and sixteen conventions are slated to be held in San Francisco while the Panama-Pacific Exposition is open during the year 1915.

* * *

The City Commissioners of Jackson, Miss., have provided for an official censorship of all the picture shows operating within the bounds of that municipality.

* * *

There is reported to be taking place quite an exodus of Negroes from the sugar cane belt of Louisiana to the cotton-growing section in the northern part of the State.

* * *

The Federal Government is stated to have received during the past year a revenue of $86,000,000 from the tax on distilled liquors, and of $40,000,000 from the tax on tobacco.

* * *

The Government of the Republic of Panama is planning to have an exposition on the Isthmus in the year 1915, and it is stated that New Orleans will probably arrange for a large exhibit there.

* * *

Thomas A. Edison celebrated his 67th birthday on February 11. He has a winter home at Fort Meyer, Fla., where he has also a working laboratory that he has lately had overhauled and made larger.

* * *

The Mississippi Legislature has passed a new banking law which provides for the inspection of all State banks, and which will require the deposits of all banks to be guaranteed after the 15th of May, 1915.

* * *

There are 60 Chinese students attending the University of Illinois, at Urbana. They are a part of the large company of young Chinamen that the Government at Peking has sent to the United States to be educated.

* * *

Mr. A. A. Kincannon has written to Gov. Brewer that he will resign the Chancellorship of the University of Mississippi at the close of the present scholastic year, giving as his reason for doing so that the salary, which is $3500, is inadequate.

* * *

The Pacific Methodist Advocate says: "In India there are 27,000,000 orphans, 391,000 child widows, 6,000,000 child wives, 500,000 blind persons, 277,000,000 illiterates and 293,000,000 non-Christians. Surely there is in this great nation dire need of the Gospel."

* * *

It has been announced that the will of the late Henry Gesheidt, of New York, which set aside $150,000 to establish a "bread line" with his name stamped upon every loaf, will be contested by the widow, who was virtually ignored by her husband in the disposition made of his property.

* * *

The British Association for the Advancement of Science will hold its next annual meeting in Australia. The Government of that country will pay the expenses of 150 members of the Association, who will be taken on a tour of its principal cities from August 8 to September 1.

* * *

Prince Henry of Prussia, accompanied by his wife, is expected to visit the Argentine Republic this spring. It is claimed that the object in view in having these representatives of German royalty to go to South America is to stimulate trade between its various countries and the German Empire.

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The Presidency of Johns Hopkins University has been tendered to Dr. Frank Johnson Goodnow, who is at present in the Orient occupying the position of constitutional adviser to the Chinese Government. Dr. Goodnow formerly held the Chair of Administrative Law at Columbia University, New York.

* * *

Chief Justice Edward Douglas White celebrated the twentieth anniversary of his appointment to the Supreme Bench of the United States on February 19. He was appointed by President Cleveland while serving as a United States Senator from Louisiana, and was elevated to the Chief Justiceship by President Taft.

* * *

The Hon. Augustus O. Bacon, who had been United States Senator from Georgia for nearly nineteen years, died at a hospital in Washington City on February 14. Mr. Bacon was regarded as one of the ablest public men in the Democratic party, and was Chairman of the Senate Committee on Foreign Relations, a most responsible position.

* * *

A dispatch from Wesson, Miss., to the New York World claims for Mr. Hebron Morriston, who lives near that place, the distinction of being perhaps the head of the largest family in the Magnolia State. He is 64 years old and his wife is 49, and they have living and in good health nine sons and ten daughters, ranging in age from 2 to 31 years.

* * *

Mr. W. S. Benton, a wealthy resident in the State of Chihuahua, Mexico, and a subject of Great Britain, is reported to have been put to death in a high-handed manner a few days ago by General Villa, head of the insurgent army. It is feared that this occurrence may create such complications that the United States will be forced to intervene in the affairs of Mexico.

* * *

A dispatch from Atlanta, Ga., makes much ado over the fact that that city, which boasts of being "the New York of the South," had a funeral last week in which only motor vehicles were used. New Orleans has been having such funerals so long that they have ceased to be at all novel. Nor does she need to borrow the name of another municipality to try to emphasize her importance. She has an individuality of her own and a name that is known all around the globe.

* * *

Mrs. Sarah Biddlewood, of Philadelphia, has declared in favor of the establishment of a Municipal Matrimonial Bureau. Have things come to such a pass that this needs to be done in the "City of Brotherly Love?" It became necessary for the Roman Government in the declining days of the Empire to do everything in its power to induce its citizens to marry, and if the present trend of affairs keeps up, ere many decades shall pass American statesmen may be scratching their heads over the same problem. History has a wonderful way of repeating itself.

* * *

Lord Strathcona, the late High Commissioner for Canada, made bequests for charitable and philanthropic purposes amounting to $2,325,000, distributed as follows: Yale University (United States), $500,000; Royal Victoria College (Montreal), $100,000; Royal Victoria Hospital, $500,000; Hospitals in the British Isles, $90,000; St. John's College, Cambride, $50,000; University of Aberdeen (Scotland), $25,000; Presbyterian College (Montreal), $60,000; Queen's University (Kingston, Canada), $100,000; Fund for Aged and Infirm Ministers of the Church of Scotland, $50,000. Yale conferred the LL. D. degree upon Lord Strathcona a number of years ago, which is the only visible connecting link between that institution and the half-million benefaction which it is to receive from his estate.

OUR LIBRARY TABLE.

Mexico To-Day. By Rev. G. B. Winton, D.D. Smith & Lamar, Agents, Nasbville, Tenn., Dallas, Texas, and Richmond, Va.

An exceedingly interesting and informing volume, dealing with the social, political, and religious conditions of our neighbor to the south. The history and characteristics of the Mexican people, the resources of the country, and the causes leading up to the recent disturbances in this land of violence and revolutions are touched upon in an illuminating manner. Having formerly been a missionary to Mexico, the author is well qualified for the task which he sets out to perform, so far as his information is concerned, and his ability as a writer is well known. The book was prepared at the instance of the Missionary Education Movement of the United States and Canada, and has been extensively used by the Mission Board of the M. E. Church, South. It is finely illustrated, contains maps, and furnishes various exhibits setting forth facts and figures. If one wishes to secure without extensive reading an insight into Mexican affairs, we do not know of any work that will give it to him more satisfactorily than this one.

* * *

Practical Studies in the Fourth Gospel (Volume II). By Warren A. Candler, D.D., LL.D. Smith & Lamar, Nashville, Tenn., Dallas, Texas, and Richmond, Va., Publishers. Price, $1.

This is the second of two volumes bearing on the Gospel according to St. John that Bishop Candler has recently given the public. It is quite up to the high standard of the preceding one in every respect; indeed, we think it is even more interesting because it treats of the later and more tragic events in the life of our Lord. To study such themes along with this great thinker is a rare privilege. He has in a most extraordinary degree the gift of profound insight into truth and the power of so expressing it that others can see it. When we hear Bishop Candler preach we are disposed to feel that he ought never to do anything but occupy the pulpit; but when we read after him we find ourself inclined to wish that he would never lay down his pen. He has rendered his Church and the Christian world a fine service in the publication of his "Practical Studies in the Fourth Gospel." The two volumes ought to be in every Methodist preacher's library and in the homes of thousands of our people. They may be ordered of Smith and Lamar, Nashville, Tenn., and Dallas, Texas, or of Rev. G. W. Bachman, Winona, Miss. If both volumes are purchased at the same time, the set may be had for $1.75.

MANSFIELD COLLEGE CAMPUS.

Since my last report on the movement to purchase the old Methodist church property in Mansfield for Mansfield College, I have received the following subscriptions:

Miss Annie Mai Henderson	$ 10.00
Rev. W. J. Porter	5.00
Total	$ 15.00
Previously reported	557.00
Grand Total	$572.00
Balance needed	$428.00

The effort has now been on more than a year, and I regard the showing for Mansfield church as most excellent, as the local church is willing to lose at least $1500 on this property. The Methodists of the State have not appreciated the privilege and opportunity, to my great surprise. I make this final appeal to them to subscribe the additional amount needed in such sums as each can afford. I hope our Methodist people in Louisiana will remember:

1. Mansfield, with debts and other local burdens such as other churches have, sacrifices more than $1,500 for this cause.

2. That the institution is not a Mansfield institution, but a Conference institution, deserving the support of all the members of the church within the bounds of our Conference.

Let 43 Methodists write by return mail that they will each stand for $10 of this amount, and let's close the matter.

I hope the pastors will present the matter to their congregations, showing them the obligation and privilege offered.

Let all report within a week.

Mansfield, La. THOMAS H. MORRIS.

WHOLESOME DOCTRINE.

Speaker Champ Clark is quoted as having recently said: "I have cut out all dinners and functions except those I feel under obligations to attend in my official capacity. I did this for two reasons—(1) because I have not the time to attend them, I have too much to do; (2) Mr. Spofford, so long Librarian of Congress, once told me that most public men and Army and Navy officers who died in Washington 'dug their graves with their teeth,' a saying which I took to heart." If Mr. Spofford's doctrine would have the same effect upon others that it seems to have had upon Mr. Clark, we wish that it could be spread all over the country, especially in church circles. We frankly confess that we have always been a bit skeptical as to the real lifting power of a banqueting Christianity. At any rate, it can scarcely claim to be in the apostolic succession.

IMMIGRATION IN SOUTH MISSISSIPPI.

This is a question I think that is usually determined by the people of a State, or section of a State. I think this a question that should concern the people of Mississippi at the present time more than at any time past in the history of the State.

Some kind of people are going to settle up the large, unoccupied cut-over lands in the southern part of the State, within the next fifteen or twenty years, for the great Panama Canal is a certainty and people are going to come and take up these lands. The larger part of these lands are in the hands of companies and could be controlled by proper organization. I have noticed within the last few days in the daily newspapers that more applications for naturalization as citizens of the United States will be made at Biloxi than ever before in the history of the State. The question arises, Are these people the kind that will make good citizens? Can they be assimilated by our Southern people and made part of us? In fact, do we desire that they should be?

I do not know anything as to the price at which the owners of these lands hold them, but I do know that some of the companies refuse to sell only in large lots. I have been informed that companies are holding these lands for high prices, even asking more than they paid for the land, timber and all. I do not question their right to do this, for I believe a man has a right to do as he pleases with his own; but is it best for the State now and in the future? I will modify the statement above, by saying a man has a right to do as he pleases with his own, provided it does not work an injury to his neighbor or to his State.

If all of, or a large part of, this land could be thrown into the hands of a managing board, and divided into homestead tracts and every other lot given away to the proper kind of people who should come and make their homes in the State, and the Legislature would pass a law exempting these people from taxation for a number of years—until they got settled and started—it would be the greatest thing for the State that could be done. By this method, we could say what kind of people could have the land, and what kind of people we should have. The other half of the land, retained by the owners, would be worth twice as much as it is now and a market would soon be created for it.

The kind of people who usually build up a State are those who need help along this line. This would prepare the way for the possible failures that people of no experience in a new section are liable to make when they come, and help them to get settled. This would enable them to spend what cash they might have on a home and improvements, without the probability of losing it as the result of failure.

Some one may ask, "Who is to take this matter up and push it?" I say, "Everybody who can help make the thing go—the State, the railroads, the men who own the lands and the Churches of the State." These all co-operated when this plan was worked in Canada some years ago when they took from the United States hundreds of thousands of good families and settled up the great western Province of Manitoba, and made it one of the greatest and richest Provinces in the Dominion. I was told by the late lamented Bishop C. B. Galloway that the Methodist Church alone borrowed over a half million dollars to establish Home Mission work among these new people as they poured into this Province. A union home mission movement, composed of the three or four leading denominations of the State, could do much in aiding a movement like this.

The Catholics were the chief agents in settling up some of the Western States and if we sit still and let things move on as they are now, there will soon be pouring into Mississippi a class of people from Southern Europe that will be a menace to the moral and social life of the State, and create a problem for the Church that will be hard to handle. These people will become voters and we know how they will vote on questions of morals as well now as when they would cast their votes twenty years hence. The State should see that these people have the best schools at once, and an Agricultural Commissioner that will see that a market is found for what they produce. The railroads can do much—much more than they have done—to promote a movement like this.

I do not blame the Catholic Church for doing what it has done to settle up some of the large Western States; but I think the Protestants of Mississippi will be forever self-condemned if they sit still and allow this State to be filled with a population from Southern Europe. With a membership of nearly three hundred thousand, the Protestants in this State could, if they would, control the situation. This should be done to protect our children from the moral taint that will undoubtedly affect the future of the State if these people come with no Sunday, their whiskey and beer joints, and other evils that they will likely bring with them. It is to be hoped that our politicians will prove themselves real statesmen and turn their attention to measures that will prove constructive, and quit trying to see who can be elected to the highest office for selfish ends or spite, or to see who can be proven to be the biggest rascal. It does seem to me that the people, as a whole, would get sick of this eternal wrangle and put an end to it forever.

There is a day coming in this good old State of Mississippi when the old ship of state will show her wisdom, by offering the largest inducement to the right kind of people to make their homes on her soil and help develop her illimitable resources. It is not a question as to whether there will be a market for what they will grow in the way of truck, etc., but can they get proper facilities for handling it? They can if the railroads will do their part and other steps are taken to see that they are protected in the markets after the products reach them. With over a million people landing on our shores every year to become citizens of the United States and the larger part of these not expecting to become producers of something to eat, it will require all that can be produced to feed them; and we must remember that the United States is fast becoming a nation of cities.

Fernwood, Miss. W. H. SAUNDERS.

"PRACTICAL STUDIES IN THE FOURTH GOSPEL."

Dear Dr. Meek: The Church and all Bible students are to be congratulated in that Bishop W. A. Candler has brought from the press an expository treatment of the Fourth Gospel. It is evident from the first page of the first volume that the author is a man of broad scholarship and deep piety. The work must be the result of years of study of this Gospel. From first to last Jesus Christ is exalted, and the purpose of the author of the Gospel, to establish Jesus Christ's identity as the Son of God, is never for a moment allowed to be in the background. There is nothing obscure in either volume. The literary style is charming, yet not a single sentence is expressed in words unfamiliar to the ordinary reader. Alexander Maclaren has been called, "the prince of expositors," and he deserves a place in the front rank; but our own Bishop has excelled him as an expositor of St. John's Gospel.

Perhaps the last generation did not furnish a scholar who had a keener insight into the Holy Scriptures, and a more attractive style of expressing his interpretations than Prof. Marcus Dodds. His expositions of the Fourth Gospel were the most exhaustive and illuminating it had been my pleasure to study, until I read these two volumes from the pen of Bishop Candler. There is not, according to my judgment, an exposition of the Fourth Gospel superior to Bishop Candler's extant. No young preacher can afford to be without these volumes. Every Methodist home should have them. They can be used to great profit in the family devotional service. The chapters are short and one could be used at each of the daily devotions. Those who wish to enrich their knowledge of this beautiful and mystical Fourth Gospel, and at the same time partake of spiritual food, should provide their libraries with these illuminating expositions.

The author has given these studies the title, "Practical Studies in the Fourth Gospel." This title is not a misnomer. This is not an attempted review, but an expression of appreciation which I think is due because of the personal benefit I derived from reading these books.

May this good Bishop be spared to give the Church many more such books!

Arcadia, La. HAYES HOWELL.

"PULL ALL TOGETHER."

March, 1914.

The Every-member Canvass has so manifestly proved to be the most efficient means of increasing the income for missionary and benevolent purposes, that the representatives of fifty-four Missiou Boards of the United States and Canada at their annual meeting last year decided to ask all the churches to make a simultaneous Every-member Canvass during the month of March, 1914, and for several months conferences have been held all over the country to promote this work.

Where several or all of the churches of a community make the canvass simultaneously, public attention will be arrested through the press and otherwise, a generous emulation will be created, many will become interested who would otherwise remain indifferent, and each church will realize far larger results than could be secured by making the canvass alone in the midst of a neutral community.

It must be evident, too, that when several, or better still, all of the Protestant churches of any community can be induced to undertake the canvass simultaneously, there will be created a new sense of Christian unity, a consciousness of common interest, and the power of united effort which will place the Christian element of the community in a position to dominate any moral issue that may arise.

As Southern Methodists, we see every reason why our people throughout the Church should join heartily in the simultaneous canvass and use all possible influence to secure the co-operation of the other churches. Even if the other churches of any community are not prepared or do not care to make an Every-member Canvass in the month of March, it is still the best time for Southern Methodists, for the following reasons:

1. It is in accord with the united wisdom and expressed wish of representatives of practically all the Mission Boards, Home and Foreign, of the United States and Canada.

2. It will clear the deck for the other work of the year and give to the preacher a sense of relief and freedom from anxiety that will be worth much to him and the congregation he serves.

3. It will remove the necessity for "The Annual Tug" and enable the church with ease to come up to Conference with "everything in full."

4. It will enable the Board Secretaries and men on mission charges to work with confidence, without the fear of debt and deficit hanging over them.

5. It will enable preachers and laymen to come up to the District Conference with smiling faces and a good example. It sounds good to a presiding elder to have a preacher report at District Conference: "Missions and Conference claims all provided for."

6. Best of all, it will show loyalty and love toward Jesus Christ to provide promptly and generously for the cause nearest his heart, "The Redemption of a Lost World.

W. W. PINSON,
C. F. REID.

The Home Circle

SIN IS SIN.

"Don't send my boy where your girl can't go,
And say, 'There's no danger for boys, you know,
Because they all have their wild oats to sow.'
There is no more excuse for my boy to be low
Than your girl. Then please don't tell him so.
Don't send my boy where your girl can't go,
For a boy or a girl sin is sin, you know,
And my baby boy's hands are as clean and white,
And his heart as pure as your girl's to-night."

THOSE PUNCTUATION MARKS.

"Oh dear!" sighed Warren, as he came in from school one day; "I wish we didn't have to learn so much about periods and commas and semicolons and such things. I hate them."

Mamma laid down her sewing and said: "Why do you hate them, Warren?"

"Why, it's so hard to remember when to use them, and, besides, I don't think they are of much use. I don't see why we couldn't write sentences without putting in any punctuation marks."

Mamma smiled, and then, rising from her chair, she went over to the desk and got out a piece of paper and a pencil. Then she wrote: "The little turkey strutted about the yard and ate corn half an hour after his head was cut off."

"Why, mummie, how funny!" exclaimed Warren when he had read it. "How could a turkey walk around eating corn without any head?"

"He couldn't," replied mamma, "and yet I have written just what I intended to write. I have, however, left out all punctuation marks."

Then she bent down and punctuated the sentence. It then read: "The little turkey strutted about the yard and ate corn; half an hour after, his head was cut off."

"Oh, I see," cried Warren. And then and there he resolved to learn all that he could about punctuation marks.—The Evangelist.

THE OIL CAN.

By Ruth Wyllys.

"It's not my fault!"

"Who said it was? If you take things to yourself that were never meant for you, you'll just have to be uncomfortable; so there!"

The door across the hall banged, and Cousin Molly looked up, somewhat startled, as steps approached her room with a tread more like a stamp than anything less emphatic.

"What's the matter?" asked the visitor mildly, as a flushed face looked in at her door. "Come in, do."

Pauline flung herself down into the nearest rocker with a very ill grace indeed. "Kit always gets rubbed the wrong way, somehow. It's not my fault; I don't say anything to make her flare up so. She always thinks I'm blaming her."

"Carries a chip on her shoulder, eh? That's unfortunate."

"I never meant to say that she was to blame because"—

"Never mind what. She has a chip on her shoulder ready to be knocked off, and you've forgotten your oil can."

"My oil can!" Pauline sat bolt upright in surprise. "What in the world do you mean?"

"You reminded me of a story I once read in a book written by a wise woman, about a workman she saw in a trolley car. He was a shabby, poor-looking man, and he sat near the door. It was winter, and every time a passenger boarded the car or left it, the door had to be opened and then shut again to keep out the bitter cold. It was one of those sliding double doors that squeak. You know the kind, in the old-fashioned cars?"

Pauline nodded.

"Well, the squeaking kept getting worse and worse, it seemed, until it was driving all the passengers nearly crazy, and they were getting more irritated and annoyed every minute. Finally the shabby workman rose deliberately and bent over the doorframe—I don't know what you call it, but the metal part which the door slides on, you know? Well, before anyone knew what he intended to do, he had pulled out of his pocket a little tin oil can, and began oiling that metal slide. When he sat down again the door had stopped squeaking, and everyone, including the conductor, drew a sigh of relief.

"'How did you happen to have that with you?'" somebody asked this public benefactor.

"'Wa-al,' he drawled, 'I mostly always carry it around in my pocket. Seems as if I allus everywhere find so many things that squeak.'"

Cousin Molly stopped and looked steadily at Pauline. "See the point?" she asked. "It's a good thing to have some sort of oil can handy when people's tempers get squeaky. There are so many squeaky things in the world, that it's best to carry your oil of kindness with you all the time."

Pauline was very sober. She sat a moment longer, then rose. Her step as she went back to the room across the hall was no longer a stamp.

"Kit," Cousin Molly heard her say gently, "it wasn't your fault at all. I'm sorry you misunderstood me. Come, let's be friends."—The Comrade.

A MOTHER'S PRAYERS DID IT.

While Rev. Henry Ostrom, D.D., evangelist, was recently holding a meeting in Woodburn, N. Y., there came forward in response to the invitation, a young man who sought and upon the same evening, found Jesus Christ in the pardon of sins. This young man proved to be Mr. Albert Hole, Keith's headliner in vaudeville. He is barely nineteen years of age, but has been singing in public for the last ten years, having been such a great success both in this country and Europe, that his services are constantly in demand. He has been, possibly, one of the most popular and well-known of vaudeville singers, but that night after listening to the message of salvation he came to the altar, and from that moment on his whole life has been changed. He immediately offered his services to Dr. Ostrom, and they were instantly accepted, and to-day he is singing the message in conjunction with that evangelist.

His conversion is genuine. He is even more enthusiastic in the service of gospel song than he was in the popular music of the day. When Dr. Ostrom said to him, "Hole, no one will throw bouquets at you now--you will receive no applause," he replied, "I am singing with a different object in view to-day." The evangelist then said, "I can not begin to give you the money you have been receiving" (his income had been $250 a week and expenses). He replied, "I know that well, but there is one thing I can do; I can sing sinners to Christ, and that is compensation enough for any man."

What is the cause of this sudden and marked change in the life of a young man whose surroundings were such as to please and flatter one and cause him to continue in the way that he was going? Dr. Ostrom states that, so far as he is able to learn, a mother's prayers were back of it all. She said to the evangelist: "I locked myself in my room and determined to pray for my boy until he was saved." In speaking to Mr. Hole about it, the latter said: "It is this way. My mother's prayers lay across my path and I could not get over them. She not only prayed, but she told me that she prayed." What a remarkable testimony to the efficacy of prayer in this day when there is so much criticism, so much discussion, so much question, concerning this great duty of all Christians! Here is a young man whose environment was finely calculated to nurture him in sin and frivolity, who suddenly blossoms forth in a remarkable change of heart, and testifies that he "couldn't get over his mother's prayers."

For the next few weeks Dr. Ostrom will preach and Mr. Hole will sing at Waukegan, Ill., where a great work of grace is being wrought. This testimony to the power of a mother's prayers to finally win her boy is given in the hope that many other mothers who possibly have grown weary in their petitions may take fresh courage in holding their boys up to the throne of grace.—Northwestern Christian Advocate.

GOOD ADVICE.

An unprepared man went to address a Sunday school. Thinking to be funny, he asked this question: "What would you do before so many bright boys and girls, who expected a speech from you, if you had nothing to say?" "I'd keep quiet," replied a small boy.—St. Louis Mirror.

SUBSCRIPTION RATES

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1914:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks where possible. If personal check is sent, please add 10 cents to cover cost of exchange.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

Christian Advocate.

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CHAS. O. CHALMERS, Publisher.

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.
North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

NOW IS THE TIME.

This is the most favorable time of the year for placing the Advocate in the homes of our people. Nor is there any work more important than this, since the church paper pleads for and strengthens every other worthy cause. The testimony of our leaders is unanimous on this point. In the recent Newspaper Census published by the American Newspaper Annual and Directory occurred the following significant statement: "Every class, every cult, every trade, every profession, every fad, every 'ism' has its printed spokesman." The various evil agencies are scattering their literature all over the country, and the only way to counteract successfully its pernicious influence is to sow alongside of it the good seed of the Kingdom. The pastor is not more than half wake who does not realize the urgent importance of doing this. And, as we have said, the first months of the year constitute the most favorable season for accomplishing this work. Other things will be in the way later. And there are a large number of subscriptions now past due, which will be dropped if allowed to go uncared for much longer. Already, we have begun to discontinue the trial subscriptions which were sent in last fall; and if possible they should be renewed at once.

Let it be remembered that the New Orleans Advocate is the official organ of Louisiana and Mississippi Methodism. It deals with the work in these two States with a degree of fulness that no other paper does. No person who has any desire to keep up with what the Methodists of these two commonwealths are doing can afford to be without it. Many of our pastors have wrought well for the Advocate, and we highly appreciate the good service which they have rendered. If all the others would do as well as some have done, our circulation would have such a boom as it has never had. And who doubts that the beneficial influence would be felt in every department of our Church work? Lend us a hand in your charge, brother. The weather is fine and the opportunity to mix and mingle with the people is such as we often do not have in the winter. DO NOT FORGET THAT JANUARY, FEBRUARY, MARCH AND APRIL ARE THE BEST MONTHS TO GET SUBSCRIBERS. Two of these months are already gone. Those who let the other two pass by unutilized will find the task much more difficult thereafter.

SOMEWHAT OF A MUDDLE.

A press dispatch sent out from Atlanta, Ga., bearing date of Feb. 18, reads as follows:

"Judging from his comments in Atlanta, to-day, Bishop Thomas F. Gailor, of Tennessee, is not greatly concerned over the present day tendencies of women in the matter of dress. He has no censure for the slit skirt nor for any of the modern dances.

"'The agitation about women's dress and modern dances is useless,' said Bishop Gailor. 'They have a right to dress as they please, and it is my belief that a respectable woman is going to remain respectable and conduct herself in a respectable manner whether in the street or in the ballroom. And if a woman is not respectable, agitation will not make her respectable. The reformers have inflicted upon the country a senseless and baseless agitation about white slavery, 95 per cent of which is pure sensationalism. The ceaseless agitation and shouting about 'white slavery' does not lessen what little traffic in women there is. It serves merely to increase it.'"

From Nashville, Tenn., on the same date the statement appearing below was given to the public:

"In a letter to the clergy of the diocese of Tennessee, Bishop Thomas F. Gailor, of the Protestant Episcopal Church, indulges in some strong criticisms of the present generation. He says:

"'Our country swarms with the salaried representatives and agents of great eleemosynary, social, industrial, educational and religious foundations, and these agents must earn their living by advocating reforms in their several departments. Thus, the whole stress of thinking and planning for the improvement of the race is put upon mere material valuations. This is true to an alarming extent in educational movements, and is also true to a great extent in social and political affairs. Therefore the cold materialist, who regards this present life as comprising the whole of human destiny, takes advantage of the enthusiasm of the reformers and co-operates with them to create for us a condition of society that is rank with abominable deceits, hypocrisies and impurities. Society and government, the drama and the novel, the dress and amusements of the hour are saturated with materialism, with the physical, sensuous interpretation of human life.'"

The spirit of these two utterances does not seem to us to be at all compatible. We scarcely need to say that we think the latter is far the sounder of the two, and we should like to think that it properly voices the sentiments of Bishop Gailor.

If we knew for a certainty that the first dispatch quotes the distinguished prelate correctly, we should be disposed to take sharp issue with him as to some of his affirmations. We are not willing to concede that women have a right to dress as they please. To be sure, they have a right to exercise their tastes in such matters so long as they keep within the bounds of decency and propriety; but when their garb becomes of such a character as to constitute a menace to the morals of society the question is one with which the public may legitimately concern itself; aye, more—it is then the duty of every right-thinking man and woman to speak out plainly on the subject. The fact that every civilized community recognizes in its laws that there are limits beyond which people may not go in failing to observe the ordinary proprieties in the clothing of their bodies, utterly refutes the contention that either the males or females of the race have a right to attire themselves as they please. Agitation may not make a non-respectable woman respectable, but it may have the effect of preventing some who are decent from being caught in the maelstrom of a society that is rotten and dragged down into the depths of degradation. Few things are more contagious than the immodesty and unchastity of persons who are regarded as being fashionable and as belonging to the class that sets the social pace.

Fully as objectionable is the Bishop's reputed sneer at the fight that has been going on throughout the nation against white slavery. In our humble opinion, never in the world's history has there been a nobler crusade than this, and there is little justification for any attempt to depreciate it. There may be some sensationalism mixed up with the agitation, but the evidence adduced by the various Vice Commissions of the country, by the Travelers' Aid Societies in our cities, by the courts of the land, and by every other agency that has probed into the matter, shows that the stern facts concerning this terrible "traffic in souls" are horrifying enough to warrant fully all of the excitement to which it has given rise. The declaration that the outcry against this monster iniquity "serves merely to increase it" is certainly a remarkable one; especially so in view of the number of convictions that have taken place under the law enacted against it by the Federal Congress. It will take something more than any man's mere empty assertion to convince the public that this widespread movement has been hurtful rather than helpful.

As we have said, we are disposed to view with favor the second utterance credited to Bishop Gailor; indeed, with practically all of it we are in the most hearty accord. But we confess that it has surprised us somewhat, since, if reports be true, he has been quite hostile to the claims of the Methodist Church in connection with Vanderbilt University and has been specially critical of Bishop Hoss in his relations to that institution, who has been standing for essentially the same principles that he is here represented as commending. Has he been misrepresented in his attitude toward that regrettable controversy, or has he had a new vision of things that has set him to talking in language that would not be unfitting upon the lips of Southern Methodism's great leader? And what is the explanation of these two dissimilar statements which come bearing the same date and which are credited to the same source? Has some irresponsible reporter, either in Atlanta or Nashville, drawn on his imagination and made "the Bishop of Tennessee" say things that he never dreamed of? If so, the matter should be cleared up and the mendacious quill-driver should be made to apologize. We fear there is really danger, unless this second utterance credited to the Right Reverend Bishop is in some way modified, that the pro-Kirkland-Carnegie Methodists in Tennessee and the contiguous States may cease to burn incense to him as some of them have been doing, apparently as a sort of means of making his extolled breadth disparage the reprobated narrowness of our chief pastors.

A MOST IMPORTANT MEASURE.

The Committee of the Mississippi State Senate having the matter in charge has reported favorably on the Bill submitting to the people of that commonwealth the repeal of Section 270 of the State Constitution, which prohibits bequests of money or other property to any institution owned and operated by a religious denomination. As we have before stated in the columns of the Advocate, we are most heartily in favor of this movement. There is little analogy between the present constitutional provision in Mississippi and the old European law of Mortmain, and, in our judgment, this prohibition has, under the conditions existing in this age, nothing to justify its continuance. It shows a suspiciousness of the Churches which is wholly unwarranted, and discriminates against them in a manner which is a reflection upon the State of Mississippi. Now is the time for every man who thinks that this reproach ought to be stricken from the State Constitution to make his influence felt. If you wish to see this done, why not exercise the inalienable of every citizen to express himself to those chosen to represent him in a legislative capacity? It would also perhaps be well to send such officials petitions signed by their constituents from every community. What is done in behalf of this important measure, will need to be done at once.

PERSONAL AND OTHER NOTES.

Mrs. H. G. Henderson and Miss Henderson, of Lexington, Miss., have recently spent several days in New Orleans. It was a pleasure to meet them, though we regretted that they did not bring Dr. Henderson along with them.

Mr. J. B. Streater, of Black Hawk, Miss., and Miss Marie Meek, of Lexington, Miss., have been appreciated guests of Mrs. R. A. Meek at her residence in this city, 5914 Coliseum street, for the past few days. Brother Streater spent last Saturday and Sunday in Gulfport, Miss.

We are pleased to know that Rev. M. L. Burton, the beloved pastor of the First M. E. Church, South, of Gulfport, Miss., who has been seriously ill for some weeks, is continuing to improve and that he was able to be present at the service last Sunday morning, when his pulpit was ably filled by Rev. W. M. Williams, Manager of the Mississippi Methodist Orphanage at Jackson.

We make grateful acknowledgment to Rev. W. R. Harvell for a club of 5 subscribers from Athens and Arizona, La. Of his work, Brother Harvell says: "Things are looking up in this charge. I am preaching to fine congregations. We have built and paid for one new church since Conference. I expect to preach in it for the first time on the first Sunday in March."

Rev. W. W. Perry, of Haynesville, La., is remembering the Advocate in his rounds, and the good effects of his work are already beginning to show upon our mailing files. It is our impression that Brother Perry sent in more subscriptions than any other man in our three patronizing Conferences last year. He believes that it pays to circulate the church paper, and knows how to succeed in doing so.

Brother F. A. Howell, of Durant, Miss., who has long been noted for his loyalty to the Church and the cause of Christ, favored us a few days since with a fine club of subscriptions which he had taken the trouble to secure. He is one of the Advocate's stanch friends, and has been doing a like service for our paper for a number of years. May the Lord continue to bless him and prosper the work of his hands!

In a personal note to the Editor, Rev. G. W. Bachman, the esteemed colporteur of the Mississippi Conferences, says: "I am writing by guess, as I can scarcely see the lines. I have hope of relief in a month or so by a surgical operation." We deeply regret that this faithful servant of the Master continues to be thus afflicted, and we earnestly pray that he may indeed have perfect relief from his impaired vision at an early date.

The Advocate has been brought out this week with the many interruptions and hindrances incident to the Mardi Gras season. We generally manage to get through the Christmas and New Year holidays pretty well, but we confess that

the Carnival is rather too much for us. This statement will explain why our paper is a day later than usual.

Rev. E. G. Wood, of Pollock, La., says: "The work of the year has started off nicely. Since the Annual Conference I have received 13 members into the Church, have baptized two infants, and officiated at two weddings."

Rev. W. D. Bennett, of Randolph, Miss., reports that his people have received him kindly and that he is hard at work. He has called for sample copies of the Advocate, and will make an energetic effort to extend its circulation among his parishioners.

Rev. N. B. Harmon, in a personal note to the Editor, states that $9000 has been secured for the liquidation of the debt on our church at Yazoo City, Miss., the total amount of which is $10,000. This means, of course, that this incumbrance will become a thing of the past at an early date.

Rev. T. H. Lipscomb, of Starkville, Miss., gave us a club of 15 subscriptions (most of them new) from his choice charge a few days since. Brother Lipscomb is in Nashville this week, attending the Interdenominational Christian Workers' Conference and the Educational Conference called by Dr. Stonewall Anderson.

In a business note to the Advocate office, Rev. A. H. Williams, of Shannon, Miss., says: "I had a fine hearing at Troy last Sunday. Things look good hereabouts." Brother Williams is mindful of the interests of the Conference organ in his rounds and we heartily appreciate his kindness in this respect.

Rev. Hilary Westbrook, of Waynesboro, Miss., is happy in his work and is encouraged by the prospect ahead. He states that the recent visit of Rev. J. T. Leggett, the presiding elder of the Meridian District, was a great blessing to his people, his preaching on that occasion being of an usually high order.

Bishop W. B. Murrah will spend the first Sunday in April at Ruston, La., and while there he will dedicate the new residence of the Superintendent of the Louisiana Orphanage, which is known as Higgonbotham Memorial Home. We are grateful to Superintendent Vaughan for a kindly invitation to be present on this occasion.

Rev. W. M. Sullivan, of Shubuta, Miss., sent us on the 20th inst., 8 new subscriptions and 2 renewals; and he says that the end is not yet. We scarcely need to say that we highly appreciate this good work in behalf of the Conference organ. Brother Sullivan closed his good letter with the statement, "Our work is enlarging."

A note from Rev. B. P. Jaco, bearing date of February 19, contains among other things the following statement: "I have just received a telegram from Bishop Atkins in which he agrees to hold the Greenville District Conference at Jonestown, April 14-16, and the Winona District Conference at Tutwiler, April 17-19."

A neat little card in a tiny envelope brings the announcement of the arrival of an infant daughter, Mary Love, in the parsonage home of Rev. and Mrs. H. F. Tolle, at Newton, Miss., on February 19. We extend congratulations to the happy parents, and pray that a kindly Providence may watch over both the babe and the mother.

Rev. D. R. McDougal, of Kossuth, Miss., thinks that the outlook is propitious for a fruitful year's work in his charge. He finds that our church periodicals are circulated to a very small extent in his territory and is planning a campaign to supply this deficiency. His efforts in this direction are, we are glad to say, already producing good results.

Rev. W. R. Whatley, of Provencal, La., who is supplying that charge this year, favored us with some subscriptions a few days since. He states that our church at Provencal which was destroyed by a storm last March has been rebuilt. We are pleased to know that our people at that place again have a house in which to worship and carry on their work for the Master.

In renewing her subscription, Mrs. Blanche Thibodaux, of Gramercy, La., takes time to write a few words commendatory of the Advocate. We are grateful to our friends for their messages of encouragement, as well as for their patronage and support. They tend to heal the many wounds that the occupant of a tripod almost invariably receives, being, as he is, a public target.

A correspondent sends us the following statement: "The people of Homewood, Miss., and the surrounding communities greatly regretted to give up the Rev. and Mrs. E. H. Cooley. Brother Cooley was a most active and efficient worker, and the people of Walnut Grove, Miss., are to be congratulated upon having secured his services as their pastor. We pray God's richest blessings upon the labors of these worthy itinerants in their new field.

Rev. M. M. Black, the pastor of our Broad Street Church at Hattiesburg, Miss., has received 25 members since the Annual Conference and his work in all departments is going forward in a most gratifying manner. Among other things he is not forgetting the claims of the Advocate, having already favored us with 11 subscriptions from his charge. Brother Black is one of the most scholarly and cultured Methodist ministers in Mississippi.

Of the recent Conference of Sunday school workers at Hot Springs, Ark., Miss Elizabeth Kilpatrick says: "It was a forward-looking body of workers. The addresses of Dr. Chappell and Dr. Bulla were of a very high order. Bishop Atkins also contributed much to the success of the occasion. Twenty-eight Annual Conferences were represented. Besides myself, Rev. V. C. Curtiss was present from North Mississippi. Delayed trains cause me to miss my Little Rock engagement, much to my regret."

Rev. Hugh K. McKee, of Oak Ridge, Miss., writes: "A meeting will be held in the Methodist Church at this place at 10 o'clock a.m. on Saturday, February 28, for the purpose of organizing the Methodist Sunday schools of Warren County into an Association. All officers and teachers and one delegate for every 30 pupils will be entitled to participate in this meeting. It is hoped that every Sunday school in this county will be well represented. Brother R. A. Maddox is expected to be with us and other noted Sunday school workers have been invited."

We are in receipt of a most attractive card from Rev. C. A. Bowen, of Dadeville, Ala., which reads as follows: "Official Bulletin—Born on Feb. 14, 1914, to Mr. and Mrs. C. A. Bowen, a baby boy; weight, twelve and a half pounds; hair, black; eyes, blue; everybody happy. His name is Cawthon Asbury Bowen." We extend hearty congratulations to our worthy young friend and his accomplished helpmeet; and especially do we felicitate the honored grandfather, Rev. J. A. Bowen, formerly a member of the North Mississippi Conference, but now a force for righteousness in the good old State of Alabama.

Last Saturday, February 21, was an interesting day at the Rayne Memorial parsonage, this city. It was the birthday of Mrs. Felix R. Hill, Sr., and in commemoration of that event a family reunion took place, bringing all the members of it together for the first time in thirty years. Those present were Dr. and Mrs. Felix R. Hill, Sr., and Rev. and Mrs. F. R. Hill, Jr., and their daughter, Kathryn, of New Orleans; Dr. John S. Hill of Columbus, Miss., Mr. and Mrs. Edward Jay Hill of Louisville, Ky., Dr. and Mrs. David Spence Hill of New Orleans and Mrs. D. F. Scoffern (the mother of Mrs. F. R. Hill, Jr.) of Miles, Michigan.

From a business note written by Rev. W. H. Saunders, of Fernwood, Miss., to the Advocate office on the 18th inst., we glean the following items: "We are moving on very well and things are prospering with us. Dr. I. L. Peebles will preach a few days for us the coming week on doctrinal lines. We are to have Rev. J. B. Andrews of Siloam Springs, Ark., with us in June in a union meeting for the people of the town and the surrounding country. We will soon be ready to start on the construction of a Sunday school annex to our Fernwood church, and we expect to let the contract for our new church at Knoxo in a few weeks."

The new Washington Heights M. E. Church, South, of Memphis Tenn., will be formally opened next Sunday by Bishop J. H. McCoy. We acknowledge ourself indebted to our esteemed friend, Mr. J. W. Wyatt, who is one of the active laymen of this congregation, for a cordial invitation to attend these opening exercises and to be an associate guest of Bishop McCoy in his home while in the Bluff City. Brother Wyatt further adds: "We have been in our new auditorium since the first Sunday in February. Our Sunday school is doing nicely—is growing and enthusiastic; and as soon as we have become accustomed to our new quarters, I feel sure that we shall be able to do telling work."

Dr. James A. Ivy, who was a prominent figure in the Methodist Church of Louisiana for more than half a century, died at Mer Rouge, La., on Thursday, February 19, after an illness lasting several weeks. He was born near Georgetown, Ky., in 1825, and was educated and ordained to the ministry in that State. He came to Louisiana in 1853 and in the course of his ministerial career filled a number of important charges and also the office of presiding elder He was a chaplain in the Confederate Army and later was in charge of an extensive colportage work maintained in this city by the Southwestern American Bible Society. He was a man of unusual gifts and made his influence widely felt. The body of the deceased was brought to New Orleans, and, after obsequies conducted at the home of his daughter, Mrs. A. H. Goodin, at 435 Audubon Street, by Dr. S. H. Werlein, was interred in the family tomb in Metairie Cemetery. We extend sympathy to the bereaved.

We are indebted to the following brethren, to whom we have not elsewhere made acknowledgment, for two or more subscriptions sent in within the past few days: Rev. John G. Sloan, Dubach, La., 6; Rev. H. E. Carter, Leakesville, Miss., 3; Rev. R. S. Walton, Bunkie, La., 2; Rev. W. D. Bennett, Randolph, Miss., 2; Rev. C. M. Crossley, Forest, Miss., 3; Rev. C. R. A. Brantley, Marie, Miss., 3.

The Minutes of the last session of the Louisiana Annual Conference are being distributed this week. Rev. J. F. Foster, their publisher, is entitled to much credit for the admirable manner in which he has performed the task committed to his hands. The printing and mechanical work was done in the Advocate office, and is up to a very high standard. Indeed, we have not seen it surpassed by that done in getting out Annual Conference Minutes anywhere in the South.

From Columbia, La., Rev. J. M. Alford writes: "Things are going on well in this delightful charge. The people of Columbia know how to take care of their preacher and his family. They gave us a liberal 'pounding' to begin with and almost daily valuable things are sent to the parsonage. Notwithstanding the discouraging conditions caused by the floods last year, over $200 has been paid for ministerial support during the two months since Conference. A few members have been added to the Church, and the attendance on public worship has doubled. The people have pledged their co-operation, and I feel that this will be a year of progress in this field." Brother Alford will at once begin a campaign for the circulation of the Advocate among his people, which we dare say will prove a success, since he usually succeeds in whatever he undertakes.

We make our most polite bow to Rev. J. A. Goad, the faithful pastor on the New Albany (Miss.) Circuit, who gave us a few days since 3 new subscriptions and 8 renewals from his charge. Brother Goad also sounds an optimistic note from his field of service. He says: "Our work is moving on nicely. Our first quarterly conference was held on the 14th inst. Rev. J. H. Mitchell, our presiding elder, was present and preached a fine sermon, to the edification of all who were present. Everything points to a good year. The Corinth District Conference meets with us this year and I here take the liberty of extending the Editor of the Advocate a cordial invitation to attend." We are grateful to Brother Goad for this courtesy, and should circumstances permit, we would count it a privilege to be with the Corinth District brethren in their annual gathering.

MISSISSIPPI CONFERENCE JOURNAL.

The Journal has been out for nearly two weeks. If any one has failed to receive his allottment kindly drop me a postal card.

We had hoped to get out a flawless Journal this year, but in spite of our best efforts a few errors crept in.

In the Alphabetical Roll the address of W. M. Sullivan is given as Lumberton, instead of Shubuta.

The name of N. S. Loftus, Louin, should appear in the list of Supplies.

N. B. Harmon, Yazoo City, writes that his assessment for Conference Claimants should be $185, and not $200 as appears in Table No. 3.

There may be other errors we have not discovered, or had attention called to them.

G. S. HARMON.

Meridian, Miss., Feb. 14, 1914.

CHURCH EXTENSION.

Louisiana Conference.

The Executive Committee of the Louisiana Conference Board of Church Extension is called to meet at the Methodist Church in Lafayette, La., on March 25 at 11 a. m. All applications to come before this body should be properly filled and sent to the secretary before that time. No mistakes can be corrected after this meeting.

J. D. HARPER, President.

MISSISSIPPI CONFERENCE

Veterans' Day—Second Sunday in March.

An inspiring theme for March 8th:

"Pioneer Preachers, Makers of Mississippi History.

"Other men labored and ye are entered into their labors."

During the year 1914, what will the 57,510 members of the Mississippi Conference pay for the support of our veterans? We should pay them the average salary of an active Methodist preacher, which was during 1913 $767, but the largest amount paid any of them is $275.

Take the **old preachers' collection on the 2d Sunday in March**, and send it to S. A. Tomlinson, Gulfport, Miss.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

JAMES WILLIAM CAPERS GRAYSON, one of the oldest members of the Church, at Moselle, Miss., has gone from us after serving the Church and his Lord for many years. He was born near Charleston, S. C., August 10, 1830; and joined the army of the Confederacy in June, 1861, and served as a first lieutenant for four years. In July 1869, he was married to Miss Mary E. Dickerson, who survives to mourn his death with a host of relatives and friends. He was sheriff of Jones County, for four years, serving in that capacity with great efficiency. Brother Grayson joined the M. E. Church, South, early in life and was for a number of years one of the most useful members of our Church at Moselle. After a few days illness, he fell asleep in Jesus on January 9, 1914. We miss him from his accustomed place in the Church, but we bow in submission to the will of Him who doeth all things well. We realize that our loss is his gain.

J. F. McCLELLAN.

Died at the home of her parents, Mr. and Mrs. C. C. Phillips, at Keithville, La., MYRA ELIZABETH (their only child) aged 2 years and 15 days. This little darling was a bright sweet-natured child. She awoke in the morning with a smile on her face and was happy and good all the day through, and her presence made home the brighter. O the precious memory of her many little endearing ways during her brief stay in this earthly home, where her life began to unfold like an exquisite flower, but was plucked by the Master's hand to reach full blossom in heaven. We sorrow, but not without hope, for we expect to meet her after a season, and now as we linger here, we are comforted with the thought of her abiding joy. She went home before the chilling blasts of sorrow had ever swept over her soul. From a life of happiness here lasting only for a brief period, she passed on to one of eternal joy in a home not made with hands, whose builder and maker is God.

AUNT EMMA.

Died at her home in Greenwood, La., Dec. 22, 1913, Mrs. MARY H. HOWELL, aged 78 years. Her death brought deep sorrow to her many friends. She was a lovely character, leading a life of activity, cheering the sick, comforting the sad, and laughing with the merry. "Miss Mollie" was "Grandmother" to most all the babies in town. Her yard blossomed under the skillful touch of her hand. Much of her time was spent there. Trailing vine and flowering shrub alike obeyed her wishes, for did she not want them to express God's love by giving fragrance to the world—so like the life she lived, which as we view it now, seems so complete, filled with kind deeds to friends and neighbors? Any in need might draw on her time, strength and means. It seems to us that we never saw a woman who could crowd as much loving service to humanity into one day as she. For years she was the treasurer of our Woman's Foreign Missionary Society. A noble woman has gone, making earth poorer, heaven richer and leaving like an aftermath treasures in memory of her beautiful life. Praise God for Christian mothers!

A FRIEND.

The subject of this sketch, COLUMBUS K. HALL, son of William H., and Harriet A. Hall, was born in Marshall County, Miss., in 1863; and went home to God on October 29, 1913. Brother Hall joined the M. E. Church, South, at Old Asbury Church in 1882, during the pastorate of Rev. J. W. Anderson, and was licensed to preach in 1892. Brother Hall did not enter the itinerancy, because he felt that his service was needed among those whom he knew best. His father died many years ago, and he felt that it was his mission to take care of his mother. He was for many years superintendent of the Sunday school at his home church. He was always at his best when preaching to the children who had grown up in his own Sunday school. The writer has heard him in the silent grove pleading for the salvation of their souls, as earnestly as if they were his own. And I have seen him take them in his arms and pray God for their salvation. And I pray that the mantle of this good man may fall on the brother who remains to mourn his loss. Brother Hall was an independent thinker, and he stood firmly on Christ, the solid rock, realizing that all other ground was sinking sand. He was heard to say just a few days before the end came that he was not afraid to die. He had that perfect confidence in God that drove away all fear of death. He knew well in whom he had put his trust, and felt that his heart need not be troubled. May the blessings of our Heavenly Father be with those whom are left to mourn the loss of this true and worthy man and faithful worker.

His pastor, G. C. GREGORY.

MRS. L. S. C. HOFFPAUIR.

Mrs. L. S. C. Hoffpauir (nee Brown), wife of Silas Hoffpauir, was born in Chickasaw County, Miss., April 13, 1849. She came to Louisiana at the age of ten years, and was married to Silas Hoffpauir in 1869. To them were born ten children—eight sons and two daughters, all of whom are living. Their home was a Christian home. It was this writer's privilege to be intimately associated with Sister Hoffpauir during the three years that he was her pastor in the Indian Bayou Circuit. Their home was the preacher's home; here pastors always found a welcome and she did all she could to make them feel at home. I shall never forget her kindness to me, and the many encouraging talks she gave me. She always made it a rule to attend upon the ordinances of God's house. She looked upon the Church as a great institution, and in all her conversation she exalted it, and proved to the world by her life that she loved it and placed it first. She had cause to rejoice, as she saw the fruits of her life and Christian fidelity before her children. She lived to see them all married, and five of her sons called to the ministry—three of them are members of the Louisiana Conference, and two are local preachers. The other sons are prominent business men and faithful official members of the Church. Her two daughters were converted in early childhood, and are living consecrated Christian lives. Surely, she felt amply paid for the pains she had taken in raising her children. Her sickness was of short duration. She was taken ill about 2 o'clock in the afternoon on Sept. 7, 1913, and died the same evening at 15 minutes past eleven. She seemed to be impressed some time before that she would not live long and made all the arrangements concerning her burial, and she remarked on several occasions that she was prepared to go and meet her Lord. She was laid to rest by the side of her husband at the Bethel Church, on Indian Bayou Circuit, with Rev. Jas. I. Hoffpauir and the Rev. Mr. Loug, officiating.

F. N. SWEENEY.

Tidings From the Field

Lake Carmorant and Hinds (North Miss.)

Dear Brother Meek: We think it only justice to our people, and to the brethren, that we write you a few words with regard to our work, here on the Lake Cormorant and Hinds charge. Our first quarterly conference convened on February 14. Brother J. W. Dorman, our most excellent presiding elder preached us two strong, practical sermons. The attendance was small, on account of the sudden drop in the temperature, but the reports were good from all of the churches. We have made a much better beginning than was made last year, and hope for a successful ending. We were brought under renewed obligations to the good people of Eudora, when we returned home from the quarterly conference and found that they had been to the parsonage and had given us a "shower" of good things for the pantry—not only beautiful articles, but articles that are good, useful and valuable. Words cannot fully express our appreciation of this unmerited kindness. May God help us to feed their souls with the blessed truths of the Gospel, which shall make us all "wise unto salvation and give us eternal life."—A. F. Moore, P. C.

Byhalia, Miss.

We are closing our first quarter in this charge and feel that God has greatly blessed us. I have been busy, but the work has been a great joy and has been soul-strengthening. The good people have been thoughtful and helpful at every church that I am serving. I find wide-open doors in all the homes, a warm handshake, and souls who love God and want the Gospel. I find earnest Sunday school superintendents, teachers, and laymen, and consecrated women willing and anxious to help the pastor labor for the salvation of souls. The parsonage is located at Byhalia, and here we are happy and well cared for. At Fountain Head and Emory, I find every home has a room for the pastor. At Byhalia, we have Rev. R. M. Davis and his excellent family and I count it a great privilege to be associated with them daily. We know him as the logician of our Conference, and it is a great treat to me to sit at his feet and learn things that I trust will abide with me through life. He has done a great work here and the people are strongly attached to him. Miss Kilpatrick was with us Sunday evening, February 1, in the interest of the Sunday school work; and had a full house. Her earnest appeal for better Sunday schools and her timely teachings were appreciated and profitable. We hope to have her come our way again. Brother Tucker, our presiding elder, was with us February 15, and gave us two splendid sermons. He held our first quarterly conference the following Monday morning. The congregation on Monday morning looked like old time Methodism. Many men and women were out, showing an interest in the work of the Church, and we had a spiritual uplift. The business part of the conference was gratifying, too. Nearly all the finances for the first quarter were paid, the pastor's salary was increased, the other assessments made, and all work attended to satisfactorily. Among other providences, I find I have a young wide-awake presiding elder, who is in great favor not only with the churches and pastors but with all who know him. He is deeply interested in the Church of our Master. My health is much improved and I have met every appointment except two, when the weather was such that there was no congregation, therefore no disappointment. I am working for the Master and hope to see souls saved this year. Pray for us.—L. A. McKeown.

STUDY TO MEET THE DEMAND.

It is true with many of us, that we desire to do great things for our blessed Lord, and when conscious that we are not able to do great things, we are so prone to feel excusable in sitting down and doing nothing at all. A feeling of this kind has been the cause of many a would-be valuable life being wasted.

What is the trouble? We do not study God's Word enough to enable us to have daily strength and help for our daily needs. The increasing strength and time required to secure our material daily bread is depriving many of the nourishment received only from the bread of heaven. This bread is necessary to those who are giving their strength to the building up of the Kingdom of Heaven on earth. Jesus said, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." There are thousands of Christians who in their early life started out for the Celestial City, but they are famishing by the wayside because they do not daily partake of the bread of life, which is the Word of God.

Often I think of this Scripture, "Study to show thyself appproved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." So let each of us strive to be a workman. How? By spending at least fifteen minutes each day in the earnest study of God's Word, so that we may not say: "Somewhere between sunrise and sunset two golden hours, each set with sixty diamond minutes were lost forever." If this time has been spent in earnest study of God's Word, you will feel that you have gained two hours, and not lost them. Since Jesus has put his spirit into us we ought to learn more fully of him and do more perfectly his will.

Jesus said: "If ye know these things, happy are ye if ye do them." If we only have good conduct and never speak in praise of our Lord, our friends will never know the religion that rules our lives. How can we know him? By studying his Word and keeping in mind the earnest desire to bring only honor to him, "whose we are, and whom we serve."

Let us so qualify ourselves that we may interest any children that we may come in contact with, by telling them Bible stories or speaking about the Sunday school lesson; and as soon as they can read intelligently they will seek to learn more of these things. Then, too, we might be God's instruments in winning them to Christ. Women who have qualified themselves can get into the hearts of women and children as no one else can do.

Let us feel that we are missionaries for God. He needs our service, but far more our souls have need of him. Oh! that each of us may press forward in this great work, never stopping because of hardships, for we may be the means of leading some soul to Christ, which if we do not prepare may go down to degradation and ruin. MRS. W. J. SARGENT.

Cheraw, Miss.

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

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All communications for this department should be sent to the Editor at the address given above.

BILOXI WESLEY HOUSE.

We are, to my mind, located in one of the most beautiful spots on the map. I guess one reason I feel thus, is because I love the place and the work so much. This beautiful property on the beach, covered with large live oaks hanging with moss, has recently been purchased by the Woman's Missionary Society of the Mississippi Conference, and to-day (Feb. 6) the lumber is coming to us to make the necessary changes in the building, that we may be better fitted to do more for the people here on Point Cadet. Work will soon begin on the Wesley House, and when complete, the Workers' Home will be upstairs; as will also our bedrooms, reception hall, dining room, kitchen and bath; and the lower story will be used exclusively for the work. The Chapel will be enlarged and a Day Nursery added; this will be such a help, for now the mothers have to take their little children with them to the factories, because they have no place to leave them. One mother told me she took her baby with her one cold day a few weeks ago—she made ten cents that day, and came near losing her baby that night. She seemed delighted when I told her that in shrimp season we hoped to have the Day Nursery ready for use. Our Sunday school keeps up well. We are using the "Star" system now, and the children are very much interested, and like the gold stars better than the silver ones, for they show to all that they brought an offering. Our Chapel on last Sunday night was almost full, and we had good attention, too. We have preaching each second and fourth Sunday morning by Mr. Carter, who is attending the school at the Camp Grounds; preaching every Sunday evening—Mr. Carter preaching for us again on first and third Sunday evenings. Prayer meeting each Tuesday evening. My cooking class for Tuesday afternoons grew too large for our kitchen, so I had to divide it, and now have another on Friday afternoons. We have a Story Hour on Thursday afternoons. I tell stories, we sing, play games, etc. Yesterday, I began reading a book to them, all seemed so deeply interested and were quiet and attentive. In our Missionary Society day, last week I started a new plan, giving out books for them to read, passing them on to others—we have three books out. On Friday evenings we have our Young Girls' Club. We are organized and pay ten cents a month dues. They are now cutting garments and sewing on the machine, and all seem to enjoy each meeting thoroughly. Occasionally we have a social meeting with games, songs, contests and light refreshments; each girl is allowed to invite a friend to the social meetings. Monday and Thursday evenings we have a night school, when all the children who work in the factories and can not attend during the day, are allowed to come.

THE WESLEY HOUSE SHOWER.

Let me tell you of our "shower," but I prefer calling it a "cloudburst." October 16, was the day appointed for "Wesley House Day," but even before then the "shower" began, and really all the clouds had not disappeared a few days ago when we received twenty-six towels and a sheet. On October 16, we had at least fifty guests, not including those of our community. The girls, with my assistance had prepared a short program, which all seemed to enjoy, and quite a pleasant afternoon and evening was spent by all present. The amount of our "shower" as estimated was (including sheets, pillow cases, towels (of which we received 275) blankets, table linen, fruit, pickles, etc.,) about $250. Cash $26. I feel that we indeed have something to make our hearts rejoice, and friends of Mississippi, who have "showered" us so liberally, imagine if you can, how we appreciate and enjoy all this. You should have seen us as we opened boxes and packages; yes, and barrels, and you would have some idea of our appreciation of all these good things; each and every thing has its place in adding joy and comfort to the Wesley House. Oh! the joy in doing these little things for Christ and for his little ones. We surely find happiness in doing things for others. Just an incident showing how these people appreciate every little act of kindness. Last Sunday evening an Austrian woman came to the Wesley House for us to telephone for a doctor for a sick child. When she left I told her I would go with her and see if I could give the child any relief before the doctor could come, for he said it would be at least an hour and a half before he could reach them; they thanked me for every little thing I did. I told the mother we would go over after service to see her, so we went. When we started to leave they offered us wine; we tried to explain to them why we did not drink it, the grandmother turned to a picture of Jesus turning water into wine, we told them that was our King, that we confessed our sins to him. She said "My Jesus, your Jesus, everybody's Jesus." We told them we were their friends and loved them, if they did come from a far-away country. These foreign people are all Catholic, and we have to feel our way as it were, but how I trust and pray that the influence of the people of the Wesley House at Point Cadet, Biloxi, Miss., may be felt throughout our community and even beyond.

"Is thy cruse of comfort wasting? Rise and share it with another, and through all the years of famine it shall serve thee and thy brother.

"Is thy burden hard and heavy? Do thy steps drag wearily? Help to bear thy brother's burden, God will bear both it and thee."

MAMIE REAMES, Deaconess,
Biloxi Wesley House.

Corresponding Secretary's Report for the Fourth Quarter, Louisiana Conference, Foreign Department.

New auxiliaries reported during the quarter 6; new members 69; total auxiliaries 94; total members 2318; total babies enrolled 309; life members 21; honorary life members 1; subscribers to Missionary Voice 716; subscribers to Young Christian Worker 155; members of missionary class 187 (reported to Third Vice-President) and 505 according to district secretaries' accounts; missionaries supported 2; scholarships 18; Bible women 7; day schools supported 1; amount pledged by Conference $2400; amount paid Fourth Quarter $942.54; total paid on pledge $2222.52; deficit on pledge $177.

MRS. A. P. HOLT,
Cor. Sec., Foreign Dept.

MISSIONARY NEWS.

The Real Religion.

Our country thought that Confucianism was the foundation of a nation. After the government changed to a Republic, all knew that Confucianism cannot fit in with the Republic. Men from the high classes began to hear our gospel, and despise us no more. Now is the time for us to open wide the door for men want to find the real religion. Wherever there is a meeting, men fill the place. For this reason we built a tent and in it can seat more than five hundred men. We have had five tent meetings this year and their effects are great. All the churches are too small to accommodate the attendance. If we can build churches in all the great cities, we cannot imagine how prosperous they will be in the future, for the whole nation looks toward Christianity. Let us not lose the opportunities.—Tsa Suh Tsz, Presiding Elder, Shanghai District, China.

The Blind See.

One night a blind massageur passed in front of our little preaching place in Komatsu while Brother Maruyama was preaching. He stopped outside a minute and heard the preacher say: "Sometimes blind men learn to see God quicker than we who have two eyes." On June 22 I haptized him and also at the same time the daughter of the principal of the School of Navigation there, in our Komatsu Chapel. If the people who have been supporting the Oshima work could only look into the bright and happy faces of these two people, redeemed by the glorious gospel of Jesus Christ, as I have looked into them, they would feel repaid for all the money they have contributed. Mr. Hashimoto, the blind massageur, was taking medicine constantly and getting weaker all the time before his conversion; now he takes no medicine, has become much stronger and is letting his light shine.—S. A. Stewart, Hirosbima, Japan.

Sailors Find Comfort.

In the Seamen's Department 13 services were held, with an attendance of 199; Scriptures given 119; tracts 500; packages of literature 959; books and magazines 500; ships visited 23; hospitals 5; money kept for men $240, of which $90 was sent home for them; employment was found for 663 men and the total attendance in the reading and game rooms was more than 6000. This department is open from seven in the morning until ten at night every day in the week. It has reading, game and writing rooms, dormitories, kitchen and dining room, bath room and baggage room. The British Consul has his locker in our baggage room and makes our work one arm of his service in British shipping.—C. A. Long, Central Institute, Rio de Janeiro, Brazil.

A Ready Field.

Beppu is a wonderful place for seed sowing, with the 1,000,000 visitors a year, 450 hotels, many hospitals, to say nothing of the people who live in Beppu, we have a most inviting field. Many sad cases come to us. One, a young girl of nineteen who was sold by her own sister into a life of degradation, with tears rolling down her face, said, "Oh, if I had only known, but I know now, how wicked such a life is!" She is still owned by a respectable (?) member of the county court, but wishes to be free to lead a Christian life. This is but one of many similar cases to be found in this wicked city. We need greatly a Christian kindergarten, more money for Sunday schools and chapels, and more workers, so that ere long, those who want to hear may have an opportunity, and all these open doors may be entered.—W. J. Callahan, Oita, Japan.

"The irreverence of youth grows into the profanity and rebellion of later years, and is the parent of anarchy in the family and in the State."

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Durant Dist.—Second Round.

In Part.

Lexington Cir., at Betheny.Mar. 7, 8
Noxapater, at Mt. Pleasant Mar. 14, 15
Louisville, Rockey Hill, at Rockey Hill .....Mar. 16,
Pickens, at Goodman.....Mar. 22, 23
Durant ....7 p.m., Mar. 24,
Chester, at Chapel Hill.....Mar. 28, 29
Ackerman, at Welr.....April 5. 6
Kosciusko Sta. .....Fri., April 10,
High Point, at Rural Hill..April 11, 12
Kilmichael, at Stewart, Sat., 11 a. m.....April 18,
Eupora and Maben, at Maben ....April 19, 20
Lexington Sta., Wed., 7 p.m.April 22,
Bellefontaine, at Shady Grove, Sat..... .....April 25,
Slate Springs, at Spring Hill, Sun. & Mon.....April 26, 27

W. S. SHIPMAN.

Sardis Dist.—Second Round.

Batesville .....Mar. 8, 9
Pleasant Hill, at Bakers Chapel..... .....Mar. 14, 15
Hernando .....Mar. 15, 16
Sardis Cir., at Cold Springs.Mar. 21, 22
Sardis .....Mar. 22, 23
Como .....Mar. 28, 29
Cockrum, at Cockrum.....April 4, 5
Olive Branch, at Centre Hill, April 11, 12
Wall Hill, at Hehron .....April 19, 20
Tyro, at Loxahoma .....April 25, 26
Senatohia ....April 26, 27
Coldwater, at Love .....May 2, 3
Arkabutla, at Mt. Olivet....May 9, 10
Lake Cormorant and Hinds, at Lake Cormorant.....May 10, 11
Longtown, at McGees Chapel, May 16, 17
Crenshaw, at Mastodon ....May 23, 24
Charleston, at ——— .....May 30, 31
Eureka, at ——— .....June 5,
Oakland, at ——— .....June 6, 7
Courtland, at ——— .....June 7, 8

J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Moorhead Ct., at Sunflower, a. m. .....Mar. 1
Belzoni Ct., at Belzoni, p.m....Mar. 1
Indianola Mission, at Faisonia, a. m. .....Mar. 7
Isola Ct., at Isola. a.m.....Mar. 8
Indianola, at Indianola, p.m...Mar. 8
Ruleville Ct., at Doddsville, a. m. .....Mar. 15
Itta Bena, at Itta Bena, p.m...Mar. 15
Winona Ct., at Bluff Springs, a. m. .....Mar. 21
Winona, at Winona, a. m.....Mar. 22
Greenwood, at Greenwood, p. m. .....Mar. 22
Drew Ct., at Barksdale, a. m...Mar. 28
Dublin, at Mattson, a. m.....Mar. 29
Tutwiler, at Rome, p. m.....Mar. 29
Webb, at Webb, a. m.....April 5
Lambert, at Lambert, p. m...April 5
Minter City, at Minter City, a. m., ...April 12
Schlater, at Schlater, p. m....April 12
District Conference, at Tutwiler .....April 17, 19
Mars Hill, at ———, a. m..April 23,
North Carrollton, at Coila, a. m. .....April 25,
Carrollton, at McCarley....April 26, 27

Bishop James Atkins, will preside over the District Conference. Notice will be given of the hours for holding the business sessions of the quarterly conference.

BEN. P. JACO, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Ovett .....Feb. 28, Mar. 1
Richton .....Mar. 1, 2
Taylorsville, at Summerland, ...Mar. 7, 8
Mt. Olive, at Mize.....Mar. 8, 9
Collins .....Mar. 14. 15
Seminary .....Mar. 15, 16
Estabutchie, at Petal.....Mar. 21, 22
Main St. .....Mar. 22,
Heidelberg, at Sandersville.Mar. 28, 29
Ellisville, at Moselle.....Mar. 30,
Eucutta, at New Hope.....April 5,
Leakesville, at Rounsaville.April 6,
Greene Co. Mission, at New Hope .....April 7,
Lucedale .....April 8,
New Augusta, at McLaurin.April 12, 13
Purvis, at Maple.....April 15,
Court St. .....April 19,
Broad St. .....April 19,
Silver Creek, at Bethel.....April 25, 26
Prentiss, at Bassfield.....April 27,
McLain, at Cross Roads....May 2, 3
Magee, at ——— .....May 9, 10
Williamburg, at ——— ....May 11,
Sumrall .....May 17,
Oloh, at ——— .....May 19,

GEO. H. THOMPSON, P. E.

Port Gibson Dist.—Second Round.

Mayersville, at F.....Mar 27, 28
Crawford Street .....Apr. 2, 3
Silver City, at Midnight....Apr. 3, 4
Port Gibson .....Apr. 10, 11
G. Memorial .....Apr. 11, 12
Oak Ridge, at F. H., Wed...Apr. 14,
Rocky Springs, at W.....Apr. 17, 18
Harriston, at M.. ....Wed., Apr. 21,
Utica, at L. .....Apr. 24, 25
Hermanville, at S. .....May 1, 2
Washington, at W. .....May 6
Jefferson Street .....May 7, 9
Pearl Street .....May 8, 9
Woodville Ct., at F.....May 15, 16
Woodville .....May 16, 17
Centerville .....May 19,
Liberty, at ——— .....May 21,
Gloster .....May 23, 24
Nevo, at ——— .....May 29, 30
Fayette .....June 5, 6
Anguilla .....June 9,
Rolling Fork .....June 19,

T. W. ADAMS, P. C.

AS DR. HILLIS SEES IT.

The Rev. Dr. Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn, speaking lately before the Chicago Sunday Evening Club, asserted that it is just as much the duty of every good citizen to observe the Sabbath and honor the Church, and equally as important, as it is for a man to shoulder a gun in the event of national danger. "A man may say that he is a free individual," he continued, "that he may spend the Sunday for drinking, amusements, or in whatever way he chooses. Likewise a man may say he is the master of his own house; he may throw the ashes in the parlor if he wishes; he may turn the sewer into the front room if he so chooses. Yes, but would that be expedient? Has any one the right to break down the one day on which the republic has to educate its people so that it may survive?"

A BRIEF TRIBUTE.

In the death of Miss Claudia Altneave our church here, has lost one of its main workers and friends. She joined the Church when only twelve years of age and in early life began making her influence felt for good. She was ever active in the Master's service, and always ready to do good. On our arrival here last December, we found her at the parsonage with supper on the table; and as long as she was able, she was always in her place at church. Although she was never strong in body, she was always strong in spirit, and her pastor knew that in her he had a friend, for she was a friend to God and all of his people. It has been said that it takes death to bring out the beauties of life, and in some case this is true, no doubt; but this was not the case with Miss Claudia. The beauty of her life was always shining and she can not be more highly spoken of now than she was while living. She seemed to be always thinking of others more than of herself. When the new preacher came on the charge, she knew his wife would be lonely and that she would long for the friends left behind; so she came often and was not long in letting her find out that she had a friend in her. May God bless her loved ones and friends, and help them to be ready to meet her in the Sweet Beyond. Her Pastor,

J. G. JOHNSON.

FROM THE COLPORTER.

The Southern Methodist Hand Book for 1913-1914 is now ready for delivery at only 25 cents per copy, postpaid. This annual publication is of inestimable value to all who are interested in the past, present, aud future of the Church. The present issue contains more practical matter than any former one. It abounds with such information as is needed by every wide-awake Methodist preacher or layman almost every day of the year. If you belong to this class, the sooner you get this very helpful book the better. We are prepared to fill orders promptly, and shall expect them to come rapidly.

While many of the preachers are reporting their good beginnings of the year on their charges, we are glad to note the fact that several of them are giving proof of the same by ordering for their churches and people supplies of Hymn Books, Disciplines, Bibles and other needed books. Especially is The Little Hymn Book having a fine run, and deservedly so. The publication of this abridged edition of the standard Hymnal is the best stroke the Church has ever made for supplying all of our churches with our own hymns and music, so that "every person in the congregation may sing—not one in ten only."

One pastor recently saw that every member of his official board was supplied with a copy of the latest Discipline. But few of them possessed it before. Who will be next?

Another pastor is sowing his field down with doctrinal pamphlets and tracts. Last year he did so and rejoiced in a rich harvest in the end. Who will do likewise?

Will the presiding elders and pastors in Mississippi combine in saying: "On with the work of circulating our books and papers until this year 1914 shall be made memorable for unprecedented success."

We sincerely thank all the brethren who have kindly and promptly responded to our mild request for remittances in the Advocate of January 29, and expect to hear from the remaining few concerned right soon. May the Lord bless all who are laborers together with us in sowing the good seed in our land.

G. W. BACHMAN.

Winona, Miss., Feb. 18, 1914.

A TEACHERS' BUREAU FOR SERVICE, NOT PROFIT.

The Board of Education of the Methodist Episcopal Church, South, conductes such a Bureau. Being in touch with many teachers, schools and colleges in the South, this Bureau has excellent opportunities of serving its patrons. No per cent of salary is charged, but a registration fee of two dollars, to cover cost of correspondence, literature, advertisements, etc. Pastors and others can serve the interests of Christian education by referring teachers and schools to the Bureau. To help to bring capable, well-equipped teachers into touch with educational institutions desiring such teachers, the Bureau was organized, and is now conducted.

For full information, write The Board of Education of the M. E. Church, South, 810 Broadway, Nashville, Tenn.

FROM REV. W. C. HARRIS.

Dear Brother Meek: I desire to state that in response to my letter published in your issue of Jan. 22, I have received contributions amounting to $226.80. With these contributions have come letters of Christian sympathy and appreciation, that I prize more highly than words can express. God be praised for this goodly number and noble type of Christian friends!

We will not move back to North Mississippi as some seem to expect, but will stay where we are indefinitely. Your brother, W. C. HARRIS.

Uvalde, Tex., Feb. 16, 1914.

THE WAVING GIRL.

A young girl whose home is on the banks of the Savannah River has a very pathetic history.

Her father was lost at sea, and his daughter's mind became affected to such an extent that she imagines she is living in a light-house, and so every time a river steamer passes the house during the day, she runs out on the porch and waves to it; and she gets up at all hours of the night, cold or hot as the weather may be, and waves a light, hoping and expecting that the vessel is bringing her dear father back to his home again in health and safety,

How beautifully the above story portrays, on the part of those who love their Lord and are watching for his appearing, the ardent desire they cherish for the coming of the Lord to take them away (the living and those who have died), to meet him in the air and receive at his hands rewards for whatever loving deeds they may have performed for his sake during their earthly pilgrimage here below. (1 Cor. 3, 8, 11-15.)

And, after this, more glorious still, they will have the honor conferred upon them of being called to the marriage supper of the Lamb. (Rev. 19, 7-9.)

This "Blessed Hope" of the coming of the Lord if kept alive in our hearts will lead us to purify ourselves and live the spiritual life which will enable us to keep in touch with the Giver of every good and perfect gift, "whose blessing maketh rich, and he addeth no sorrow with it." (Prov. 10, 22.) On the other hand, the imminence of the Lord's coming should serve as a warning to every unbeliever to make no delay in becoming reconciled to God. "For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be." (Matt. 24, 27.) "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt, 25 13.) "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way and the righteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." (Is. 55, 8, 9.) "He that hath the Son hath life, and he that hath not the Son of God hath not life." (1 John 5, 12.)—Paragraphs.

"If we are faithful to the inner light of our convictions and to the daily duties which God sends us we cannot fail to grow."

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Rev. Louis Hoffpauir in a note from Gold Dust says: "Our Sunday school at Bethel that you visited last year is doing excellent work. The reward plan that you suggested was adopted and is succeeding finely. It has created more interest and a much better attendance. We have a new school at Ville Platte that is doing well."

Rev. W. B. Perritt, our pastor at Selma, is beyond the average of his brethren in the ministry as a mechanic. When he wanted a minlature cradle for use in his Cradle Roll department instead of buying it he made one, and his product would compare well with those produced by the manufacturers. He also has his own device for filing magazine articles.

Mrs. W. B. Perritt had the pleasure of seeing five of her Intermediate class in the Greensburg school unite with the church last year. Since most people are converted at about sixteen years of age, to allow a pupil to pass from the Intermediate grade without being actively enlisted in Christ's service is a more serious matter than most people consider it. This brought every member of Sister Perritt's class into the Church.

Rev. R. S. Walton, the new pastor at Bunkie, says: "We are planning a greater Sunday school and have set our first goal for an attendance of 125, and will then make the school come up to our standard of efficiency." Before going into the pastorate, Brother Walton was a teacher, and he has a fine sense of the value of good Sunday school work and spares no effort to magnify this part of his pastoral responsibility; and Sister Walton is not one whit behind him in this.

The marvellous success of John D. Rockefeller as a financier is attributed to his excellent judgment in choosing the right men for the right work. He is a superintendent rather than a servant; therefore he can duplicate himself many times in those who do the drudgery while he does the planning. Thus it is with every good Sunday school superintendent. He puts ten men to work instead of doing the work of ten men, and his success is measured not by how much he himself does, but how much he can get others to do.

General Secretary Van Carter is beginning already to advertise the coming of the Louisiana State Sunday School Convention, which is to be held at Lake Charles, April 20-23. He announces that Mr. W. C. Pearce, Adult specialist; Mr. John C. Carmen, Teen Age specialist; Miss Nannie Lee Fraser, Elementary specialist; Dr. Wm. J. Williamson, Bible specialist, and Dr. Wilbur F. Crafts, Reform Bureau specialist, are to be among the speakers. This indicates a fine bill of fare, and we most cordially commend the occasion to our Sunday school workers as being worth their making a sacrifice to attend.

Mrs. Millsaps of our First Church at Shreveport tells of a very fine result from her Cradle Roll work in the conversion of a father of one of her cradle rollers. He was a carpenter and not a Christian but the name of his baby had been secured for the cradle roll, and as a first move the tactful superintendent asked him to help in some carpenter work in the Elementary room. After an acquaintance had been made and a friendship established as the work progressed, she called him to the platform and showed him her beautiful cradle filled with the names of some two hundred babies, and at an opportune time she held up and showed him his own baby's name. At this, great tears came to his eyes, and she then said that she wanted him too, and needed him to help sharpen pencils for the children at Sunday school, and he agreed to help, and the next Sunday was there on time, well dressed and with his knife sharp, ready for work. This marked the beginning of his Sunday school attendance, and of his active Christian life, as we remember. Thus it is with many, as it was with the good Samaritan: if they can only be gotten to where the wounded man is, and they really know the needs, they can be enlisted. May not more be led to the Church and the kingdom through the cradle roll babies? "A little child shall lead them."

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The every-member canvass of the entire church and of all the churches is set for the month of March.

It is not at all too early to emphasize and remind all our schools of Children's Day, and the best year that we have ever had along that line is confidently expected.

Rev. R. P. Neblett writes that every officer and teacher in his Council, 22 in number, were present on a recent Wednesday evening; and that four more Sunday school rooms are being added to the Primary and Junior Departments.

A certain Sunday school offered a prize not long since for the best life history of David. A 16 year old boy was the successful contestant, and the story he told is well worth reading. If teachers would remember that we need not only to make an impression but also to get an expression, they could develop many more such boys and girls.

Mr. Floyd, at Abbeville, Miss., certainly has a fine crowd of young people to do his singing and with whom to begin to organize and crystallize his Sunday school into the one he desires to have. A Teachers' Study Circle was organized there, as was done also at Potts Camp. Mr. Nabors is planning larger things for his school. Two Teen Age Classes of progressive boys and girls were also organized and Dr. Boatner, the superintendent, will find much inspiration from them.

Evangelism in the Sunday school is a subject of the keenest interest; and when we find how materially the Graded Lesons assist in bringing the younger children to Christ, the reasons given below for using these practical lessons for rural and town school alike, will appeal to us forcefully:

Graded Lessons Plan to Secure Decisions.

The purpose of the Graded Lessons is to meet the spiritual needs of every pupil at each stage of his development. The spiritual needs, broadly stated, are these:

1. To know God as he has revealed himself to us in nature, in the heart of man, and in Christ.
2. To exercise toward God, the Father, and his son, Jesus Christ our Lord and Savior, trust, obedience and worship.
3. To know and do our duty to others.
4. To know and do our duty to ourselves.

A study of the Graded Lesson material and memory texts shows that at certain definite periods in each department there is planned a concentration of effort toward natural, wholesome decisions for Christ and his service. For instance, during the second Junior year, 15 lessons in succession present "Incidents in the Life of the Lord Jesus;" the next seven lessons, "Early Followers of the Lord Jesus;" then eight lessons tell of "Later Followers of the Lord Jesus," with the hope that this instruction may culminate in the decision of Junior boys and girls to be true, obedient followers also. This has occurred in many Junior departments among the pupils who are about ten years of age in this grade. During the first half of the fourth Junior year, all lessons are from the life of Christ (from the Gospel of Mark) arranged with the hope that they will culminate at Easter time in decisions for Christ on the part of the boys and the girls who may not have made an earlier decision and are now about 12 years of age.

OUR FIRST GRADUATE

During a recent visit, accompanied by one of the most prosperous sugar manufacturers in Louisiana, to one of our large lumber manufacturers, the Sugar planter made this statement in introducing me to the Lumberman: "You are engaged in making lumber; I am devoting my energy to making sugar; Mr. Vaughan is engaged in a greater work than either of us—he is making human character, producing men and women." This statement represents the ultimate aim of all our endeavors in our great Orphanage work. If we fail of this achievement, our task is not worth while, the liberal support of our people is not justified, and this work will not stand.

For the past eight years we as a Church have been engaged in the work of establishing and operating the Louisiana Methodist Orphanage. Have the effort, energy and money we have invested in this task been worth while? Have we been justified in our undertaking?

We sincerely believe the accompanying picture, the story of the record of this fine young lady, and the possibility of accomplishing a far greater work fully justifies the statement of a New Orleans merchant, widely known over the entire State: "I do not think there is a more worthy institution in the United States."

This picture is the likeness of Miss Lilian Reynolds, our first graduate. She completed her course at the North Louisiana Industrial Institute on Dec. 15, 1913. She immediately took the required examinations, passed with a very creditable mark, and now holds a first-grade certificate, which gives her the right to teach in the public schools of Louisiana for five years without further examination. We very soon placed her in a good position where she is now making a salary of $60 per month. From all the reports that have come to us she is making good, and is very much beloved in the community where she teaches. Because of the delicacy of the matter, we refrain from giving all the details; but we can assure our people that this is one of the most worthy and commendable cases of helpfulness on record—her mother dying when she was but 13 years of age, an afflicted father lingering helpless, penniless and dependent, dying two years after the death of the mother, leaving six children, and Lilian the eldest. With no home, the rent on the wretched cottage unpaid for months, what prospect, what hope, was extended to this girl and her helpless baby sisters? They were left helpless and despairing on the mercy of the community. The Court took the matter up, and after consultation they were assigned by the Court to our Orphanage. This girl was immediately placed in school, and by the help of a kindly, generous-hearted Presbyterian friend, Miss Helen Graham, a teacher in the Industrial Institute who furnished most of her clothing, this girl was given a chance. To-day she is independent. She not only has a profession—an earning capacity that renders her independent—but far better, she has a Christian character which elicits the admiration and commendation of all who know her. Is such work worth while? We believe with Bishop Murrah: "Such work more nearly comports with the spirit of the Master than anything we are doing."

What we have done for this one girl we have the location and the facilities to do for every child that comes under our care. Here we believe that we can secure the finest expression of the consecrated faith, devotion and benefaction of the people called Methodists in the State of Louisiana. May God bless those who by their donations and gifts make possible this great work! ROB'T W. VAUGHAN, Superintendent Louisiana Methodist Orphanage.

Miss Lilian Reynolds.

NEW ORLEANS CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 5, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

NOT A NEW QUESTION.

Drs. Rankin and Lovett—two of our favorite editors, whose leadership we are generally willing to follow without hesitancy—have lately been discussing in their papers the question of episcopal supervision in the Far East. The former thinks that "the Bishop sent to that field should be required to spend a quadrennium there," or that we should "elect some man on the field who will live there and give personal supervision to the work." The accomplished Editor of the Wesleyan Christian Advocate is not quite so definite in his proposals, but he insists that one of our chief pastors ought to be kept in the Orient for a term of years.

The issue which these brethren have raised is not by any means a new one. It was brought forward in 1886 by Dr. L. C. Garland, then Chancellor of Vanderbilt University, who was also at that time President of the General Board of Missions, and was ably combated by Dr. Charles B. Galloway, the brilliant Editor of the New Orleans Christian Advocate. It is not merely a simple matter of administration which the General Conference may, by itself, determine as it sees fit—it involves important constitutional principles. Bishop Galloway clearly showed this to be true in his masterful discussion of the subject, which, for the lack of space, we cannot reproduce now, but which we hope to do, in part, at an early date.

There is no place in our system of government, as it is at present constituted, for Missionary Bishops elected for a specific field. If that is to be done, the Constitution of the Church will have to be changed in the prescribed manner. Nor is it within the power of the General Conference to command the appointment of a Bishop to the same district for a number of years in succession. Ours is an "itinerant general superintendency," and so long as our organic law remains as it now is, it can not be thus modified and impaired. Such an arrangement would be little else than a mild form of diocesan episcopacy; it would take the right of superintendency from the College of Bishops as a whole, in which it legally inheres, and commit it irrevocably for a certain period to one of their number. Our Bishops are not mere creatures of the General Conference—that is the position of the Northern Methodist Church concerning its General Superintendents, but not ours. According to our view, the Episcopacy is a co-ordinate branch of our Church government, which is protected by restrictive rules, and which no other department may encroach upon, or modify except by constitutional methods.

In our opinion, quite as far as the General Conference could go in this matter, would be to request the Bishops to provide for continuity of episcopal service in the Orient. This they could of course do by annually assigning the same man to the work there for several years in succession. But if the Bishops should decide to adopt such a policy we sincerely hope that they will carefully safeguard the principle of making the appointment of the man thus used, yearly. This both clearly maintains the itinerant feature of our General Superintendency and keeps our Bishops under the same regulation as that which governs in the case of our pastors. There is something attractive, as well as an element of value, in uniformity of administration.

We have not now at our disposal the space to go fully into the matter, but we do not think that our distinguished confreres have yet demonstrated that the plan which they are advocating would, even if it were legal, be wiser and better than that which has heretofore been followed. Our work in the Far East is not very large. In Japan there is a united Methodism with a Bishop of its own; in China we have three presiding elder's districts, and in Korea, seven (some of these are very small). About the only work that an American Bishop can do there is one of counsel and administration; he does not understand the languages spoken and could not master them in a single quadrennium. Why then hold him there year after year, when he might be rendering useful service at home? We are inclined to believe that he would probably be able to do more even for the work abroad by coming back to the United States and helping to quicken the conscience and kindle the enthusiasm of the Church on the subsubject of missions, than he would by remaining where his unpreparedness for the field would so handicap him as a worker. Some of the Mission Boards have testified that the visits of Bishops to the various foreign lands where Christian forces are at work and the influence which they exerted upon their return, gave a tremendous uplift to the cause. What wisdom would there have been in keeping Bishop Galloway in China, instead of letting him come back home and pile up thousands of dollars for the Soochow University as he did? And every time a different Bishop goes and comes, another strong and intelligent champion is set to toiling throughout the country in behalf of our missionary interests. There is nothing like first-hand knowledge when the hearts of people are to be reached and stirred.

Nor do we believe that the financial argument brought forward in favor of the suggested scheme has enough in it to carry any great weight. In this day of rapid transit traveling is not nearly so expensive as it once was. All in all, we think the work of our Bishops in the mission fields may very well be let remain with them and the General Board of Missions. At any rate, the General Conference should study this question thoroughly in all its bearing before it undertakes to replace the present flexible system of operation which, in the main, has worked satisfactorily, by one under the control of fixed laws which would be largely in the nature of an experiment. What, for instance, would become of our missions in the Far East, or in any other foreign field where the situation is so delicate, if an impracticable and arbitrary Bishop should be placed in charge of them, with the requirement that he must have continued jurisdiction over them for a full quadrennium? This question of having the same General Superintendent for a number of years (by legal compulsion), whether abroad or in the home land, has two sides to it. Is it not worth while to remember possible contingencies and keep open a way of escape in case they should arise?

WHY NOT NEW ORLEANS?

The press dispatches reported that St. Louis last Saturday closed the last of its segregated districts, forcing 350 prostitutes either to reform or seek other habitats. Washington City recently enforced a similar order, and Atlanta did the same thing several months ago. This should also be done in New Orleans. A "red-light district" is a disgrace to civilization—a shameful reproach to any people. It is nothing short of amazing that any enlightened community would tolerate such a thing. To do so is to imperil the safety of its boys and girls and young men and young ladies to a frightful extent. Only a few days since a city in Mississippi was profoundly stirred because the daughter of a prominent family, yet in her teens, was enticed into such a place and disgraced and ruined. But why should it have been? Such resorts must have recruits. If the citizens of a community allow them to exist, they may be sure that they will find victims. Without such a wreckage of human character and life, they would soon have to close their doors voluntarily. To license or connive at them is to become in part responsible for the black outrages for which they open the way. It will, indeed, be a happy time on earth when these festering, reeking sores of society shall be given the only treatment that will heal them, namely, to cut them completely out forever. May God speed the day when New Orleans shall be added to the list of clean cities in the Nation!

AN INTERESTING REPORT.

We are publishing in this issue of the Advocate a statement giving the results of the recent meeting of the Federal Council of Methodism, which was held in Nashville, Tenn., the latter part of January, for which, as is indicated at its close, we are indebted to the New York Christian Advocate. We hope that our pastors and people will carefully read this summary of the proceedings of that distinguished body, since it bears upon matters of vast importance. We had hoped to have something to say concerning the work accomplished by this Council and the present and future relations of the two Episcopal Methodisms in America this week, but there were so many other things pressing upon us for editorial consideration that we were forced to pass over this subject until our next issue. In our humble judgment, there is no ecclesiastical question now engaging public attention in the United States that is of such large significance as that which has to do with the course of these two great Churches toward one another in the coming years.

The wealth of a man is the number of things he loves and blesses, which he is loved and blessed by.—Carlyle.

A MORNING PRAYER.

By Mrs. Fannie Minor Montgomery.

I crave not yesterday's provision;
Its needs are past; its light is fled;
To-morrow lies beyond my vision—
Give me this day my daily bread.

Give me to drink of lowly fountains,
Which close beside my pathway run;
The streams which gleam on distant mountains
I may not reach ere set of sun.

Give me to see in all its beauty
The life which waits for me to-day—
Each homely task, each humble duty,
Thy grace for these, dear Lord, I pray.

From morn' to eve' let me be willing
In every word and work to see
Thy purpose all my moments filling,
And all I do be done for Thee.

SEVEN FOOLISH ONES.

By Rev. S. J. Davies.

Two were men, five were women. Folly is one of the worst heritages of sin, and men with women share alike its baneful results. Sex difference may account for much, and by its contrasts bring into bolder relief the weaknesses of each kind, but leaves no room for boasting. Men and women after all are on the same plane, in glory or in shame. Folly knows no sex.

The first one of these built his house on the sand. Down by the shelving slope where the river slips into the sea, and where for the most time the floods came not, while the sheltering bluff broke the wind's fury, and a roof of his own skilful making turned the torrent of rain. All was well except the foundation. Rain washed it in great trenches; winds drove the engulfing flood in swifter sweep upon it leaving no support for the pillars; then the ruin was borne to the sea.

Only the truth can save men. This divine spark lights every real beacon fire by which our souls are guided. Holy passion and lofty emotion may be stirred and point a pathway to the stars, or suffuse the heart with a light "never on land or sea," but these must walk hand in hand with truth, else the way shall be lost and the light disappear. All life worth the living is based on truth. It is by right of divine birth, supreme master of the soul. No rival can share its throne—its very completeness makes this impossible. The heart lesson of this nature parable shows truth as the basic principle of righteous character. That alone shall endure which is founded upon its rock-like quality. All else is subject to the change of time and state. It is changeless and perennial. The fool knew not this, hence his fatal error; or if he knew it, he did not profit by his knowledge, and so the greater became his folly.

Again, truth is not dependent. In its very self is written the Magna Charta of all human liberty. It is really amusing to see men in this day of unfettered thought attempt to plead tradition or precedent against the truth as held by men as righteous as the pleader. "Prevalibit," said the old Roman, because he knew that to it belonged all the ages for conquest and victory. Only the things which are true embrace the lasting heritage of the saints—the false die with the using. Men get nearer God day by day, in the same measured way, as they get nearer truth. There is no other highway to holiness. This is the shining path that leads to the beatific vision. Nor does it end at the throne—it rests there forever. Since all must build, building is life's business; "other foundation can no man lay than that which is laid, Jesus Christ," who declared himself the Truth.

The next erring one has been called the rich fool, because he was industrious and economical in so far as material needs were involved, but guilty of gross and criminal negligence of spiritual riches. The pity of his folly lies in the fact that he fooled himself. Bigger than his barns, vaster than the billowy reaches of his golden-crowned fields, of more enduring value than the shining shekels of silver stored in his treasury, was his soul, and he knew it not. When God begins to count, men do well to pause and listen, for his is not the unit numeral. The divine mathematics expresses itself in the infinite numbers of life eternal. "The glory of the terrestial is one and the glory of the celestial is another" in a larger sense than we sometimes see or think. Not all the logarithms of Newton or Napier can measure the vast dimensions of the kingdom of God. It staggers human reckoning. Ministry of faithful service in the kingdom can not be expressed by your cunning statistician. The purchasing power of one dollar has diminished by forty-nine cents within the last decade, yet the value of the soul has not changed since the Christ said, "What shall a man give in exchange for his soul?" How startling was the comparison between infinite values and earthly standards revealed in the night-call of doom to this blind materialist! "Thy soul required of thee"—the one great spiritual trust committed to his keeping. Had he been true to this, he would have been true in all things. Self and soul are not necessarily antipodal, but this man's perverted course of life made them so.

It is then, we conclude, the dominating impulsive power which makes or unmakes life, character and destiny. Is thought, will and purpose projected on the plane of appetite, sordid pleasure or unholy ambition for wealth, fame or sensual gratification? Then be sure this power will shape and fashion character after these models. The saddest tragedy one can witness is a life polarized into a fixed purpose to revel in the low, the sordid, the vile. This is the real fate that weaves the very warp and woof of human destiny. But it is a fate whose decree was fixed by repeated disregard of calls to a larger and nobler life. At the close of this awful scene, we hear the ring of doom, after the tragedy of a misdirected and misspent life.

"And five of them were foolish." At the inception of this lesson of life and truth the line is drawn in broad clear outline. The "wise" and the "foolish" still divide the earth. The Master tells us that the central truth here taught is watchfulness. "Watch!" What a world of meaning here! I have served as watchman through the weary hours of the night, gazed into vast abysses of the starlit heavens, and watched the wheeling constellations as they marked the hours in their departing courses; then anon resumed the round of my beat lost in wonderful mazes of thought—for life is more than star-gazing.

"Took no oil with them." Here was the fatal error. The one opportunity—lost—gone, to return never. At midnight came the call to the marriage feast. No time for preparation now. **"Behold, the Bridegroom cometh."** No light for the foolish virgins. None to let or lend from the wise. The time for giving and borrowing is past. Every maid of the five wise ones needed her vessel filled with oil. God's grace is sufficient, but the apostle prayed that it might not be bestowed in vain.

Nothing is said concerning the readiness of the bride in this parable. She evidently was in waiting for her Lord, and ready for his coming. The foolish are those who heed not the call to repentance, faith and life. This call comes from the friends—"children of the bridegroom." It is a time of rejoicing, "a day of refreshing from the presence of the Lord." It well symbolizes a revived, quickened Church. The cry, the lights, the resounding voices, the procession leading toward the future home emphasized this interpretation.

Only the foolish ones are the unprepared, and it is a folly that is the more pitiable because it is thoughtless and insensate.

A WORD FROM DR. BORUM.

Dear Dr. Meek: In the issue of the New Orleans Christian Advocate of February 19, there is a communication from Dr. M. W. Swartz, in which he criticizes some statements alleged to have been made in two sermons recently preached by me in my pulpit; sermons that Dr. Swartz did not hear, and which were reported to him more or less inaccurately.

Dr. Swartz prefers a serious charge against me, which is stated in the first paragraph of a letter he wrote me upon hearing of my sermon, which letter he published in his communication to your paper, as follows: "I have been told to-day by reliable parties that in your sermon last Sunday, on baptism, when quoting your authorities, you mentioned a book which was used at Millsaps College, thereby putting the college back of your claim, etc., etc."

Upon receiving the letter and realizing the seriousness of Dr. Swartz' misunderstanding of the matter, I called him at once over the telephone, and made him the following explanation: "When preaching the sermon referred to, I held in my hand a Liddell & Scott's Greek lexicon. I read from it all the definitions of the words "bapto" and "baptidzo." I then said to my congregation, 'This is not a Baptist book, but a dictionary that was used in colleges and universities generally in my college days, and I suppose that it is used in them now; doubtless it is used in Millsaps college here in Jackson.' This is the only reference I made to the college in my sermon."

I understood Dr. Swartz to acknowledge the general use of Liddell & Scott's lexicon, and I thought that he promptly saw the error that he had made. Instead of that he goes into print with the affair, and emphasizes his utterly groundless charge, withholding as I think, the important points of my explanation to him. This is his statement: "Immediately upon receipt of this letter, Dr. Borum called me up over the telephone, and stated to me that he did not mean to use the college in an improper way, but merely wanted to let the people know that the book that he was quoting from was not a Baptist book. This was just the point that I made in my letter, that he was using the college and its text books to fortify him in his claim that the position of the churches other than the Baptist church (and those of like belief) was wrong and was unsupported by philological testimony."

Dr. Swartz' statement is only a half truth. He ought to have said, if he said anything, that I read the definitions from a lexicon in general use over this country. (A graduate of Millsaps told me he used the book when a student there.) I did not "Quote from the college TEXT BOOKS." Reading definitions from a dictionary, and quoting from text hooks used in a college, are very widely different in their meaning, especially as it pertains to Dr. Swartz' charge against me, with the facts in the case as above stated.

I cannot believe that he did me an intentional wrong; but it was so far from my intention to make any kind of misrepresentation in the sermons preached that I am unwilling to let the published article pass without a full statement of the facts.

Very truly yours,
Jackson, Miss. WM. A. BORUM.

THE LOWER COAST COUNTRY.

Mr. Editor: This is to challenge the correctness of Brother Gearheard's statement in a recent issue of the Advocate, that he had the distinction of preaching at Point Pleasant, on the Lower Coast, where there had not been a religious service conducted by a regular minister in fifty-eight years. This information is not correct. Rev. J. F. Scurlock now in heaven, than whom the Louisiana Conference never had a nobler spirit was the first Methodist Missionary to the Lower Coast, entering that field in 1887 or 1888. Point Pleasant was one of his regular appointments. Here he labored as a hero of the cross for four

years and won souls for the Master. Then followed him Rev. J. R. Roy, and after him followed Rev. N. B. Norwood. Each of these noble ambassadors of the cross wrought with apostolic zeal and success in this needy and difficult mission and each had a regular appointment at Point Pleasant. And I think others of our preachers since their time, have preached at this place. The writer himself, as a local preacher, under the direction of his pastor Rev. J. R. Roy, used to hold forth as best he could once a month to good congregations at Point Pleasant, and I recall that there was in operation a fairly good Sabbath school there.

I can't imagine where Brother Gearheard got his information. Some years before the advent of the Methodist preacher in that country, as a boy, I remember accompanying an Episcopal minister, Rev. Samuel L. Wiggins, to that village where he went to hold service. Brother Gearheard will have to make another excursion into the outskirts of civilization even in poor old Louisiana to find a spot where a Methodist preacher has not already preceded him with the gospel of our Lord. O this ubiquitous itineracy, how it often balks our aspiration to preach in the "regions beyond" or lay our own foundations! I am almost tempted to quote Brother Gearheard the experience of the young Presbyterian missionary in the mountains of Arkansas. The story is relevant.

The mission on the Lower Coast at one time prospered. Under the consecrated and efficient leadership of Revs. Scurlock, Roy, and Norwood, souls were converted in the good old way and numbers were added to the Church, of whom some are now in heaven and others remain scattered here and there throughout the country, serving the Lord in the full consciousness of salvation to this day; and one converted skeptic has served joyfully his Lord in the capacity of an itinerant preacher for twenty years on some of the hardest circuits in Louisiana and among all the temptations common to a preacher, doubts of the divinity or mercy of Christ never occurring among them. The Lower Coast mission has not been in vain. The present religious condition on the Lower Coast is due to the exodus in later years of so many people from the east bank of the river, forced by the frequency of storms and tidal waves from the Gulf which desolated this one-time garden spot, impoverishing its population. Within recent years a large levee has been built at great cost to protect this fertile strip of country from the sea water and this suffering land will gradually recover and become a great fruit and truck country as it once was, and we must hold our ground there. Brother Gearheard is doing wise and excellent work, and if the Mission Board of our Conference will take hold of this work in earnest, something will be accomplished worth while down there.

While correcting Brother Gearheard's misinformation regarding Point Pleasant, I do most heartily admire and commend his truly missionary spirit and the good work he is doing and the sensible and business like way he goes at it. He has the right idea and plans. God bless him abundantly in his endeavors! J. W. LEE.

Lake Providence, La.

THE EVERY MEMBER CANVASS.

Dear Doctor Meek: The article by Brother W. W. Holmes, entitled "The Conference Collections Made Easy," published in the Advocate of the 19th inst. was a good one and I wish to commend it.

The Every Member Canvass is becoming a well recognized feature of church finances. Only about one-third of the members of the Church are paying anything for the extension of the Kingdom of God. This is wrong in two particulars:

First, it hampers the church in her work delaying needed improvements and extensions or causing their complete abandonment; and **secondly**, it prevents the spiritual development of the non-givers. Shall we sit idly by and see these two wrongs done, thus giving our consent to them?

The Church generally is waking up to her shortcomings in this respect and nearly every Church in America is planning a great denomination-wide campaign during the month of March. The campaign contemplates a visit to every member of the denomination with a view to interesting them not only in the matter of offerings (or I should say, in the matter of paying their just debts to the Lord), but also in service for the Kingdom.

What are we as a church going to do about it? Are we going to work our field or sit down and see our talents taken away and given to some agency who will try to do its work?

After the Every Member Canvass has been made what method shall we use to secure the money pledged by the people? Almost any method will work if it is faithfully pursued. I have been connected with a board of stewards for a quarter of a century and have seen many methods tried, and in my opinion the Duplex Envelope System is the best.

Brother Holmes urges the setting of a "Conference Collection Day or Month" in the spring and one in the fall. He suggests two days because it is easier to pay in small installments than in large amounts. This is true, and for that reason the duplex envelope is better than the plan he suggests.

These envelopes are numbered and are dated; if weekly envelopes are used; there are 52 envelopes in a carton—one for every Sunday of the year. If monthly envelopes are used there are 12 envelopes in each carton—one for every month.

These envelopes are numbered and are dated so that each person can easily keep his own account seeing at a glance whether his account is behind. On circuits where every church does not enjoy weekly services the monthly system might be used, but I believe it is better even in that case to use weekly envelopes, the contributions being placed in the proper envelope every week and all of the envelopes containing offerings being taken to church on the days when services are held.

Referring to the great world-campaign mentioned in a foregoing paragraph, the United Presbyterian Church by a simultaneous canvass throughout the whole denomination added an average of $1.12 per member to their missionary contributions in a single year, and that Church is now paying an average of $6.11 per member for missionary purposes alone.

Brethren, let's plan for regular systematic offerings by all of our members and then work our plan.

W. S. HOLMES,
Lay Leader, Louisiana Conference.

Baton Rouge, La., Feb. 23, 1914.

BIGGER AND BETTER EVERY YEAR.

The Southern Assembly, at Waynesville, N. C., was projected as an institution for the physical, social, mental and spiritual uplift of the people called Southern Methodists, who contemplate with legitimate pride the fact that they represent a vast territory and a great Church with more than two million members and five million Church population, and with great enterprises which are ever growing greater. Therefore the Southern Assembly was projected on a big scale, a scale that will require not simply years but decades and decades for development and completion.

The public was surprised when they looked upon the Assembly last summer and saw that so much had been done. They were somewhat dazed by the magnitude of the plans. The huge dam had been completed at a cost of nearly $100,000. The lake had spread for miles like a silver mirror between the smiling wooded hills, and gave back here and there the reflection of some majestic mountain peak. All over the crests and along quiet streams serpentine avenues, walks, and drives had begun to trail. A magnificent auditorium, with a seating capacity for four thousand and nestling on the lakeside, had been constructed. Numerous picturesque cottages, beautified by the first roses of summer, had been planted on the hill-tops and on the shady slopes. A resting place for the large modern hotel, from whose extensive plaza one will look down upon the tranquil water, had been prepared. The attractive depot of the Southern Railway, which has entered so heartily into the spirit and plans of the Assembly, had been constructed. It was all an inspiring wonder. Yet it was plainly and impressively seen that it was only a beginning.

Visitors this summer will be surprised at the progress that will have been made since last summer. The lake will be more beautiful. A proud steamer for passengers from the station to the auditorium will plow the waters. The grass will more luxuriantly adorn the slopes, the yards, and the edges of the drives, and it will be so much greener. New cottages will be seen. And yet the work of development will be only in its infancy. Only our children and grandchildren will have the opportunity of looking upon the Southern Assembly in its completed glory.

We wonder if Southern Methodists are really beginning to take in the fact that the Southern Assembly is their own institution and not the institution of the loyal, far-sighted men who, through pure love for their Church, projected it. If Southern Methodists have not taken in this fact, the light should break in on them at once. If there has been the slightest suspicion that the projectors have been doing all this great work for their own interests, this suspicion should vanish. There is not the slightest foundation for it. The projectors did not begin their work with the expectation of making a cent for themselves. They have not made a cent. They cannot make a cent. They have made, however, financial and other sacrifices in order to establish a great institution for Southern Methodists. The Southern Assembly is ours, not theirs. Shall we not get this fact firmly fixed in our minds? If we do, there will be such a co-operation on the part of Southern Methodists that the rapidity of the Assembly's growth will be a marvel.

There was an important meeting in Nashville a few days ago. There were present Superintendent Cannon, Bishop Atkins, Mr. John R. Pepper, Dr. George Stuart, and the secretaries of our various educational boards. They met to make preparations for the meetings to be held at the Southern Assembly next summer. The whole situation was carefully and prayerfully canvassed. It was determined to give Southern Methodists an opportunity of attending next summer at Lake Junaluska the greatest meetings so far known in the history of our Church. "Better and bigger every year" is the motto of those in charge. The Conference of the Epworth League will be held July 15th-23d; that of the Sunday school, July 24th-August 2d; of the Educational Board, August 3d-6th; Mission Board, August 7th-16th; Bible Conference, August 16th-23d; Conference of Deaconesses, August 24th-26th. No pains will be spared to make these occasions full of interest and profit. The most capable men and women of the whole country will be selected for the programmes. There will be lectures, concerts, and other entertainments of the very highest character. You may expect a great summer at Lake Junaluska. Look out for the announcements and begin at once your preparations to be there.—Nashville Christian Advocate.

"THE ORIGIN OF ALL VIRTUES."

Goldsmith wrote: "Justice may be defined, that virtue which impels us to give every person what is his due. In this extensive sense of the word, it comprehends the practice of every virtue which reason prescribes, or society should expect. Our duty to our Maker, to each other, and to ourselves, are fully answered if we give them what we owe them. Thus justice, properly speaking, is the only virtue, and all the others have their origin in it." In all countries and in all times the study of and devotion to justice is a virtue to be embraced and practiced. Man's inhumanity to man is the outcome of injustice, and as sung by Burns, it has made "countless thousands mourn." The losses mankind sustain may be borne with unless they are the fruits of manifest injustice. If they come from injustice they rankle in the bosom so long as there is a beating heart. Justice is a thing too sacred to be used as an implement in the hands of a professional agitator, for the purpose of arraying men against men, but it is so used, and much of the bitterness and unprofitable strife in the world, especially in the country in which we live, may be traced to those who hypocritically profess to be the apostles of justice.—Knoxville Journal and Tribune.

Church News

The Baltimore Annual Conference will meet in Baltimore, Md., on March 25, with Bishop A. W. Wilson presiding.

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The British Weekly of February 12 states that many of the Presbyterian churches of England are now having gratifying gains.

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The faculty and students of Emory College, at Oxford, Ga., were favored last week with a series of lectures by Bishop W. A. Candler.

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The Woman's Foreign Missionary Societies of the United States (all denominations) are said to have an aggregated membership of 12,000,000.

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Bishop Collins Denny dedicated the First M. E. Church, South, of Gainesville, Ga.—a fine structure valued at $60,000—on Sunday, February 15.

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The Committee of Appeals of the Southern Methodist Church, of which Bishop James Atkins is chairman, met in Nashville on Tuesday of this week.

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The Main Building of the Blackstone Academy, at Blackstone, Va., was destroyed by fire on February 16. The estimated loss is $20,000, and the insurance is $8000.

* * *

Dr. John Poisal Hyde, of Winchester, Va., a prominent member of the Baltimore Conference, died of paralysis at the home of his daughter, Mrs. Charles H. Hart, in Clarksburg, W. Va., on February 17. He has been in declining health for several years.

* * *

The Board of Missions of the Methodist Episcopal Church has received a gift of $175,000 from a person who will not allow his name to be made known. This was the kind of giving that the Master commended, but it is not the kind that is practiced by most of our multi-millionaires.

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According to report, there are eighteen downtown churches in New York City for sale, with an estimated value of $12,000,000. It is doubtless often wise to change the location of a church, but we hope that the day will never come when houses of worship will be wholly absent from the business areas of our great municipalities.

* * *

Miss Margaret Quayle, daughter of Bishop Quayle, of the Methodist Episcopal Church, died of cancer in Chicago a few days since. Miss Quayle recently went to Baltimore and took the radium treatment, but it was unavailing. Bishop Quayle will have the sympathy of many friends and admirers in the South in his sore bereavement.

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Bishop J. S. Key, who resides at Sherman, Texas, recently visited Dallas and while there inspected the buildings in process of erection on the Campus of the Southern Methodist University. He pronounced them to be admirable in every respect, and expressed gratification at the progress that has been made in their construction. The educational campaign in the Lone Star State is still going on.

* * *

Rev. H. H. Martin, a Baptist minister at Petersburg, Va., in a sermon to his congregation a few days since highly complimented Dr. James Cannon, Jr., for the service that he has rendered the prohibition cause in the Old Dominion, and compared him to the Prophet Elijah. Among other things he said: "Dr. Cannon has been called 'a troubler of the State.' The great need of this nation and of Virginia is men like Elijah of old, who was pronounced 'a troubler of Israel.'"

* * *

Dr. John R. Mott, who is perhaps the first Methodist layman of world-wide Methodism, was recently tendered the position of General Secretary of the Young Men's Christian Association, but declined it. There seems to be a growing demand for the services of Dr. Mott and Col. Goethals. We see that even far-away Alaska is asking for the services of the latter to construct the great railway that is being projected there. Never was there a time when efficient workers were more needed than they are now.

* * *

The Charlotte (North Carolina) Chronicle is authority for the statement that Bishop J. C. Kilgo has decided to change the place of his residence from Durham to Charlotte. The Bishop's reason for this action is said to be the fact that he is kept constantly traveling over our widely extended Connection, and that the latter city is much more accessible. This move will locate Bishop Kilgo within the bounds of the Western North Carolina Conference, instead of his home Conference—the North Carolina.

MISSISSIPPI'S NEW LIQUOR LAW.

The Anti-Saloon League's Anti-Liquor Bill has passed both Houses of the Mississippi Legislature by a vote of 4 to 1. It was stubbornly fought by attorneys for the liquor interest, express companies and other co-operant interests with all the vigor they could command.

Twice Dr. Eichelberger, superintendent of the Anti-Saloon League, and others managing the passage of the bill withdrew it from the Legislature in order to fortify by the foremost legal counsel some points of law involved. It is a very rigid measure, and it is no wonder that the liquor interest and liquor newspapers fought it. But its constitutionality as to every point involving Inter-State commerce has been passed upon by able lawyers and it is predicted that every section of it will hold water. Thirty days' time was allowed before the measure will take effect in order to give the express companies and other common carriers time to get out their blank form receipts in shape and distribute them.

The following are some of the provisions of the new bill:

No Club or other social organization can keep liquor in lockers or anywhere else in the building, nor can liquor be carried to the building.

It prohibits newspapers published in Mississippi from advertising liquor for sale.

It prevents any one from ordering more than one gallon of liquor at a time.

Every shipment of liquor delivered to any one in Mississippi must be recorded in the office of the Circuit Clerk in that county, giving the name of the consignee, the kind and amount of liquor, when it was received, where it came from, and who shipped it.

When the common carrier receives notice from the Anti-Saloon League or from other sources, that any one is keeping liquor enough to make him a suspicious character, or when a common carrier has reason to believe that any one is going to use the shipment in violation of law, then the common carrier shall demand a statement signed, giving the name and residence of the consignee, and that he is going to use this liquor for his own use in his own place of residence and will not violate any law thereby. If he violates the law after signing this he is then subject to two penalties: one for selling, and one for signing a false statement.

It provides heavy penalties and imprisonment for violating any single section of this Act.

It provides heavy penalty for the common carriers failing to record these statements with the Circuit Clerk and for not otherwise complying with the law.

The League has another bill pending which amends a bill enacted two years ago and makes it to say that Boards of Supervisors and Boards of Aldermen SHALL appropriate one-third of the fines from liquor to help pay the expenses of securing conviction. It now reads they MAY and not more than half of them do this on account of liquor influence, it is said. This bill will doubtless pass, and the district attorneys over the State will then have a fund by which they can clean up their districts. A WORKER IN THE CAUSE.

Jackson, Miss.

NEWS NOTES.

An energetic campaign to increase the attendance upon the Sunday schools of the various Churches has recently been inaugurated in Aberdeen, Miss.

Nearly five hundred persons filled the pews of the First Methodist Church of New Orleans on Mardi Gras Sunday to hear Dr. Werlein. Fifty-nine have been added to the membership of this Church since Conference.

Rev. W. G. Henry, pastor of the Galloway Memorial Church of Jackson, Miss., conducted an interesting series of revival services at Millsaps College last week. The preaching was done in the chapel of the Training School.

Have you seen the Southern Methodist Handbook for 1913-14? If not, you should send for a copy at once. The price is 25 cents. No up-to-date Methodist can afford to be without this informing and highly interesting volume.

The work of building the new Carrollton Avenue Methodist Church is progressing rapidly. Brother J. G. Snelling will have done a monumental work for New Orleans Methodism at the end of his quadrennium, at Carrollton, which will come in December next.

Rev. John F. Foster was a welcome visitor to the Methodist Preachers Meeting on Monday morning not long since. He gave a vivid description of the work that is to be done at Amite. Under his wise administration we feel sure his charge will show much progress at Conference time.

Louisiana Methodists will be glad to know that under the strong leadership of Brother W. L. Doss the portion of Epworth Church of this city which has been built has been freed from debt, and that New Orleans Methodism has been invited to attend the dedicatory services to be held Sunday afternoon, March 22, at 3 o'clock.

We were grieved to notice in the Commercial Appeal a few days since an announcement of the death of Mr. Z. T. Harper, of Tupelo, Miss., which occurred in that city, after a lingering illness, on February 25. He was one of the best known merchants in Northeast Mississippi, a high-minded citizen, and a loyal and active Methodist. He was about 65 years of age. We extend sympathy to the bereaved.

Mr. S. H. Meyer, Treasurer of the Louisiana Conference Board of Missions, requests all pastors who may have in their possession any funds secured from the observance of the Week of Prayer and Self-Denial to send them to him at once. He has received a letter from Dr. W. W. Pinson asking him to do what he can to get all such moneys into the hands of the General Board of Missions at the earliest date possible. This is a matter of much importance.

We wish to remind contributors once again that we cannot accept articles written with a lead pencil. We desire also to state that it is quite impossible for us to print programs of meetings of any sort, though we are glad to carry notices of reasonable length concerning them. What we do for one, we have to do for all, and there is so much copy of this kind offered us that were we to undertake to publish it, it would fill a large part of the Advocate.

A correspondent writes us of the illness of Rev. J. C. Park, our pastor at Tupelo, Miss., who is reported to be suffering from erysipelas. There is no choicer preacher in the North Mississippi Conference than Brother Park, and it has been a source of deep regret to his many friends and admirers that for the past two or three years his health has not been robust. Let the readers of the Advocate pray for the speedy and complete recovery of this true and capable pastor.

Through the kindness of Mrs. Christian Keener, who sent it to us, we are publishing in this issue of the Advocate a beautiful poem, entitled "A Morning Prayer," from the gifted pen of Mrs. Fannie Minor Montgomery, which first appeared some time ago in a Tennessee paper. Of Mrs. Montgomery, Mrs. Keener says: "She was a resident of our city some years ago and was widely known in Methodist circles. She then sometimes wrote for the Advocate. In December, 1913, she died in Memphis, Tenn.—a devoted Christian."

Rev. T. J. Durrett, of the North Carrollton (Miss.) charge, has brought us under obligation to him for a club of 7 subscriptions, forwarded on Feb. 26. He reports that the people have received him most kindly, and that they seem disposed to take good care of him, but that his health since he has been among them has been far from good. We greatly regret to know that Brother Durrett is not strong physically, and we pray that a favoring Providence may bring him increased vigor at an early date.

We are indebted to Rev. Robert Selby, the energetic presiding elder of the Brookhaven District, for the following item of interest: "The Evangelistic Committee of this District has arranged for an Educational Campaign beginning the first of the last week in March and continuing through the entire month of April. The purpose of this movement is to inform and inspire our people concerning all the interests and claims of the Church. This plan has the hearty endorsement of all our pastors, and we are going in to win."

Success is crowning the labors of Rev. G. D. Purcell at Oak Grove, La., as is attested by the following brief statement concerning his work: "Things are moving along nicely here. We have moved our church into the town, and have had up to the present 15 accessions. We have been 'pounded' twice already. This is a fine country, and several hundred families have moved into this community within the past six months. We are expecting to have at least 100 members added to the Church by the time that the next Annual Conference convenes."

Brother and Sister A. L. Monroe, of Sycamore, La., when renewing their subscription last week, jointly wrote the Editor a kindly note commending him for his stand on the various issues before the Church. Brother Monroe has been a Methodist steward for 35 years, and he and his worthy helpmeet feel that the Bible, the Methodist Hymnal, the Discipline, and the Advocate are indispensable in their home. We are grateful to these unseen friends for their encouraging message, but we do not feel that we are entitled to any special credit for the poor service that we have tried to render the Church. We have simply sought to do what we conceived to be our duty.

Secular News and Comment

Panola County, Mississippi, was organized, along with eleven other counties, in 1836. Its name is said to be the Indian word for cotton.

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It is reported that hereafter each new "dreadnaught" battleship constructed by our Government will cost over $15,000,000. Few of our institutions of learning have an endowment equal to that sum.

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The American Jewish Historical Society has appointed a committee to prosecute investigations in Spain with a view to sifting the claim that Christopher Columbus was a Jew and not a Roman Catholic.

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Dr. Isadore Dyer, Dean of the College of Medicine of Tulane University, has been chosen President of the American Medical College Association, which embraces all the best medical schools of the United States.

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Former United States Senator Henry M. Teller, of Colorado, of free-silver fame, died on February 23. The most dramatic episode in his career was when he and Senator Du Bois of Idaho walked out of the Republican National Convention, held in St. Louis in 1896, because it declared for the maintenance of a gold monetary standard.

* * *

The Alabama State Superintendent of Education, Mr. William F. Fagan, has issued instructions providing that March 6 shall be observed in all the public schools of that commonwealth as Temperance Day, and a suitable program has been prepared for the occasion. It is his purpose to see that such a day is observed annually in Alabama.

* * *

A summary recently made public shows that 1311 students at the University of Chicago, the total attendance upon which was more than 6000, earned in part their expenses last year, and that of those doing this, 117 were females. The aggregate amount earned by these students is said to have been $109,604, or an average of more than $83 each.

* * *

The Carnival Buyers' Convention of this city, according to report, extended the business of New Orleans into new and more distant territory and resulted in the sale to merchants of $1,000,000 worth of goods above the city's usual wholesale trade. More than $12,000 will be refunded to the visiting buyers for their railroad fares, the managing bureau having agreed to pay for the transportation of every merchant buying goods to the amount of $500 and over.

* * *

It is stated that on January 7th, the first self-propelled boat passed entirely through the Panama Canal, going from the Atlantic to the Pacific Ocean. It was the crane boat Alex. La Valley. No passengers were carried. Thus, to a plain, ordinary working vessel came a distinction that has been coveted by some of the proudest crafts afloat. So we again have illustrated the great truth enunciated by the Master, that service is the pathway to the highest honors.

* * *

Mrs. Robert Louis Stevenson, the widow of the famous novelist, died at her home in Monteicito, Cal., on February 18. She is said to have been the first infant baptized by Henry Ward Beecher, the ceremony having taken place when he was pastor of the Second Presbyterian Church of Indianapolis, of which her father, Jacob Vandergrift, was a member. Mrs. Stevenson requested that her body should be laid to rest beside her distinguished husband upon the summit of the mountain near Apia, Samoa, which he chose and prepared for his burial place.

* * *

One hundred cases containing 36,000 eggs imported from China were received in St. Louis on Feb. 23. At that time American eggs were selling at 26 cents a dozen in that city, and the dealer receiving the imported eggs said that he could sell them at 20 cents a dozen and still make a profit. Truly, modern inventions are drawing the nations of the earth close together when the hens of the Orient are made to help to feed the inhabitants of the Occident! Apparently the day is near at hand when there will be no far-away lands and all the nations of the earth will be neighbors.

* * *

The Texas authorities have issued revocable paroles to fifty selected convicts who will be put to working the public roads on a profit-sharing plan, without guards. This experiment will be made in Smith County, which will pay the State $15 a month for each convict, one-half of which will go to the penitentiary fund, and the other half will be placed to the credit of the man earning it. The men selected for this test are all white and are between the ages of 20 and 26; none of them were sent to prison for a term longer than five years, and all have served the major part of their sentences.

* * *

Mississippi's appropriation to her public schools this year is $1,659,031, an increase over last year of $225,000, and it will be the same for the year 1915. Far the larger share of this money is apportioned for the colored population of the commonwealth, which is considerably in the majority.

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The National Child Labor Committee will hold its tenth annual meeting in New Orleans, March 14-18. Among the distinguished speakers during this conference will be Miss Jane Addams, of Chicago, and United States Senator R. L. Owen, of Oklahoma. Gov. Brewer has named as Mississippi's delegation to this meeting Hon. A. T. Stovall of Okolona; Mrs. R. L. McLaurin of Vicksburg; and Hon. J. R. McDowell, Hon. Clayton D. Porter, and Hon. W. H. Watkins, of Jackson, Miss.

REV. B. W. SEWELL—AN APPRECIATION.

Rev. B. W. Sewell was born in Marietta, Georgia, Sept. 7, 1830, and departed this life at the residence of his son, Dr. B. N. Sewell, Dec. 26, 1913. In 1860 he was married to Miss Augie Coleman of Maryland who preceded him to the better world in 1897.

Of this union were born five children, all of whom survive, viz: Mattie, the wife of Dr. E. G. Sewell of Bunkie, La.; Dr. B. N. Sewell of Boyce, La.; Mary Leigh, the wife of Rev. W. J. Palmer, of Hastings, Florida; Sallie, the wife of Dr. W. J. Roberts of Colfax, La.; Dr. J. A. Sewell of Boyce, La., and Miss Anna Belle Sewell, of Folsom, La.

In early life Brother Sewell went from Georgia to Texas. Shortly after his marriage he moved to East Feliciana Parish, Louisiana, and settled near Jackson. Here for many years he formed a part of that interesting group of Methodists which clustered around Centenary College and Jackson. For many years he was active as a local deacon, responding to many calls to preach in East and West Feliciana Parishes. In those days the local arm of our ministry played an important part in the activities of the Church.

Brother Sewell not only rendered valuable service as a local preacher, but was also the main support of his local church. Many of our preachers who ministered at the altars of Old Salem will bless, with us, the memory of Brother and Sister Sewell as they recall the many hours spent in the charming family circle of this godly couple. Here his children were born and reared, the family availing themselves of the excellent educational advantages furnished by the neighboring town of Jackson.

After the breaking up of the old home consequent upon the death of his wife and the coming to maturity of his children, Brother Sewell taught in the public schools of Louisiana for several years until the increasing infirmities of age made it necessary for him to lay aside the burdens of an active life. In these days wherever he worked as teacher or sojourned with his children, he became an active and interested participant in all the work of the church.

Our brother was a man of unassuming modesty and retiring disposition. In his labors for the Master he had much of the grace which esteemed others better than himself. And yet with the absence of the boldness of self-assertion, there was no lack of positive conviction or sturdiness of Christian principle. Those who associated with him soon discovered the Gibraltar-like strength and steadfastness in his faith.

The last few years of his life were years of great suffering. His physical condition forbade all activity either social or religious. Yet those who visited him in his room can testify to the Christian fortitude with which he bore his sufferings. Here faith ripened and hope brightened to the end. Frequently while presiding elder of the Alexandria District this writer visited him and always found him ready to talk of the deeper things of the spiritual life, as well as those pertaining to the activities of the Church which he loved. His rapt attention to the reading of the Scriptures and his fervent amens during prayer were an inspiration; and having gone to be a comfort, if possible, we went away feeling that we were the debtor to this aged saint in Israel.

His eldest born thus describes a scene which took place in his bedroom a few days before his death: "I do wish you could have heard the last prayer I heard him make for us all. He asked me to play 'The Haven of Rest,' and then called on us to pray. Just as we were about to conclude he began, and it seemed to me that we were in the very presence of God. His prayer for his two boys and little Bennett (his motherless grandson) was wonderfully tender and pleading."

And thus he has gone to join his comrades of other days. Andrews, Miller, Rush, Wiley, Brown, McKeown, and many others were there to greet him.

As one by one our fathers in Israel slip away from us, we are reminded how the throng on the other side is swelling and we feel with the poet, "how thinly the veil intervenes between that fair country and us." God grant us a double portion of their faith and righteousness, that we may be as faithful in our day and generation as they were in theirs.

PAUL M. BROWN.

A REVIVAL AT BOND, MISS.

Dear Dr. Meek: We have just closed a meeting at Bond that resulted in a great victory for righteousness. Those of our preachers who are familiar with the condition of the town morally and religiously will understand. Brother Dan E. Kelley did the preaching and did it most effectively. He is an evangelist after mine own heart, and after 22 years of experience as a Methodist preacher, I can sincerely say that I have never been with an evangelist of whom I could more thoroughly approve than he. About 75 persons professed to be converted or reclaimed and there were 28 accessions to our Church, and 3 will go to the Baptist Church. Of those joining the Church, 11 were grown men. The membership of the Church was wondrously revived. The Baptists came in and worked with us harmoniously. The two churches were drawn together very closely and will present a more united front against all evil than ever before. One of the blessed results of the meeting was the burying of old differences and enmities between town officials and citizens. The blind tigers were mercilessly scored and an overwhelming majority of our leading men pledged themselves to work for their complete banishment from the town. We take courage and go forward.

Feb. 25, 1914. J. L. SELLS, P. C.

WHY A LOSS?

The Annual of the Louisiana Conference has arrived very much earlier than in former years. It is a credit to the Editor and the Publisher.

At our conference in Crowley, we were apprised of the fact that there was a loss in membership of 1158. This was humiliating to hear after a year of hard, strenuous work by so many consecrated men of God.

Does the record bear this out? We find there were 1876 additions on profession of faith and 3317 additions by certificate and otherwise, making a grand total of 5193 additions from all sources. While on the other hand, the removals by death and otherwise were 4901. This gives a net gain of 292.

Only two districts show a loss, while five report a gain. In the column of present total membership for the Alexandria District there has been a transposition of numbers in the addition. The number given is 4081 which should be 4801, making a difference of 720. To make this correction in the recapitulation would give us a loss of 438.

The question I wish to ask is, why a net gain of 292 should show a total loss of 438?

New Iberia, La. ALBERT S. LUTZ.

MID-YEAR MEETING OF THE MISSISSIPPI CONFERENCE BOARD OF MISSIONS.

To the Members of the Mississippi Conference.

Dear Brethren: We desire to call attention once more to the fact that a mid-year meeting of our Conference Board of Missions will be held at Court St. Church, Hattiesburg, Miss., March 11-12. Dr. John M. Moore, Secretary of our Home Department, will deliver the opening address on Wednesday, March 11, at 11 a.m. The presiding elders and district lay leaders are respectfully requested to meet with us, and we invite also every pastor who will come.

W. M. SULLIVAN, Pres.
M. M. BLACK, Sec'y.

THE FEDERAL COUNCIL OF METHODISM.

Commissioners of the Two Great Methodist Bodies Agree Upon Rules of the New Court.

The Federal Council, at Nashville, Tenn., on January 22, adopted a preamble and important rules governing the hearing of cases by that body as a final court of arbitration in matters of conflict or misunderstanding between the two branches of Methodism.

The preamble recites that "The General Conferences of both Churches through repeated declarations have approved the principle that when either Church is doing the work expected of Methodism in any community the other Church should not organize a society or erect a church building in that community.

"The General Conferences have also directed the administrative officers of Annual Conferences and of the various Church boards, organizations and societies interested, to regard carefully the decisions and recommendations of the Federal Council.

"In its consideration and decision of cases the Federal Council will always follow the spirit of the various existing joint agreements in the effort to relieve misunderstandings and conflicts and to prevent this waste of means and forces in unseemly rivalry, and as far as practicable the very letter of the agreements will be carried out.

"It is apparent that the agreements entered upon by the General Conferences make it inconsistent for the Federal Council to approve the use of missionary, Church Extension or other connectional or Conference funds to enter communities where the other Church is doing the work expected of Methodism. It is equally apparent that the spirit of the existing agreements demands that when in commnnities where both Churches are represented, questions are raised regarding the expansion or strengthening of existing work dependent upon the use of connectional or Conference funds, they shall also be adjusted by reference to the Federal Council. And in disposing of same the council will be guided by the spirit of the foregoing declaration."

RULES OF PROCEDURE.

Relative to the formal presentation and hearing of cases of conflict coming under the provisions of our General Conferences:

Conference Commission of Federation.

"1. That all Annual Conferences in territory occupied by both Churches be requested and urged to appoint Conference Commissions of Federation, consisting of not less than three members nor more than five each, some of whom may be laymen, for the settlement of all cases of local irritation and complaint arising between the two Churches. That during the application or hearing of a case, either by the Annual Conference Commission or on appeal, the status quo shall be preserved until the case is heard and finally determined, but when a complaint duly filed is not presented to a first hearing within ninety days, where a Conference Commission exists, the complainant forfeits its right to a hearing.

Complaints and Appeals.

"2. All complaints shall be submitted in writing by the Quarterly Conference to the presiding elder and district superintendent officially concerned, who shall investigate, and if possible adjust the matter amicably. In the event they fail to reach an agreement on the case, then the same shall be submitted to a joint meeting of the Conference Federation Commissions of the Annual Conferences concerned, who shall hear and determine the same, and their records with the conclusion reached shall be spread on the records of the respective Annual Conferences involved. If, however, either party feels itself aggrieved by the decision, it shall have the right of appeal to the Federal Council, provided notice of appeal is given within thirty days after the said decision, and all the papers and records of the case as heard before the joint Conference Commissions shall thereupon be sent to the secretary of the Federal Council, and a duplicate copy of the same furnished at the same time to the party or parties against whom the appeal is taken. Where from any cause Conference Federation Commissions may not have been appointed, the presiding elder and district superintendent having been unable to adjust the trouble, then the complaint, if indorsed by either of them as worthy of a hearing, shall be forwarded to the secretary of the Federal Council for the complainants' Church.

"3. All sessions of the Conference Federation Commissions, as well as those of the Federal Council, shall be private and held with closed doors, unless otherwise determined unanimously by said Commission or Federal Council.

"4. No statement, brief or proceeding shall be of a personally offensive character or in unbrotherly language, nor oral evidence, statements or pleadings be allowed in hearings by the Federal Council, unless ordered by the Council.

"5. All decisions as made by the Federal Council shall be recorded with the proceedings in permanent form and preserved by the secretaries, for the use of future Federal Councils.

"6. The expense of the Conference hearings and preparing appeals shall be provided for by Conferences concerned. The expense of the Federal Council shall be paid by the General Conferences."—New York Christian Advocate.

RUSTON DISTRICT NOTES.

So far as I have gone this year the prospects are fine for a forward move. The preachers are going to work with the determination to bring something to pass. What we want to do is to bring up everything in full for once in the history of the District. We would like very much to "hist" the Conference on that key. By the way, the figures handed me were wrong as to Minden. In my last notes I reported that charge as failing to pay out. Minden, Homer, and Ruston paid everything in full. There are three places or works where the number of Sunday school scholars is in excess of the membership of the Church—Jonesboro, Minden, and Ruston.

So far there have been reported 63 accessions on this round—45 by letter, 10 by vows, and 8 by baptism. No doubt there are a good many more by now, and I have not got round. Bienville, Minden and Ruston are leading so far on the first round. Our new preachers have made a fine impression on their respective works. They have got into a good crowd of workers, and we all expect to be helped by their presence and example. Our new men are Harvell, Howell, Bogan, Sloane, Cady, Cudd, and Akin. All these brethren have entered with zeal on their work and their people are pleased and are looking for great things.

The greatest changes, as regards the arrangement of works in the District, were Athens and Dubach. The Lisbon Circuit disappears from the Minutes. Athens, takes 2 Sundays, and with it go Arizona and the New Church, Wesley Chapel, which is a consolidation of Tulip and New Hope. Dubach takes 2 Sundays, and with it go Lisbon and Harmony Chapel—the old parsonage at Lisbon being sold and a new one built at Dubach. This house is already finished and the preacher is in it. Bennett, at Gibsland, is building a nice parsonage on the site of the old one. This will be a great improvement. Perry at Haynesville will soon complete a church at Shongaloo. Harvell was due to preach in the new church at Wesley Chapel the first Sunday in March. Porter is bringing to completion a church at Bryceland, having organized a society there with 26 members.

We want to do a good deal of such work this year. We are projecting arbor meetings for the summer in places where we have no churches. We are going to do more evangelistic work outside the run of the churches. We expect to have churches where we have the meetings. I think that is a good way to get a church.

We had a fine Missionary Institute. The discouraging feature was that only 12 out of the 20 preachers thought it worth while to go. Don't know how long it will take the preachers to find out that now the Missionary Institute is not optional with the P. E., but obligatory. It has been in the law now for nearly four years but most of them do not "pay it any mind," as the darkeys say. Not here alone is this true, but in nearly every District it is the same. And yet if the P. E. was to literally enforce the last clause of Paragraph 117, they would want to join hands and cast him out of the synagogue instanter. Brethren, let's awaken to the fact that ours is a connectionalism and that our work is more than our little patch that lies near our own doors. I wish the preachers would accept the offer of the Laymen's Missionary movement, get their helps, and go to work to take up the collections in the month of April.

I wish all the people as well as the preachers would read Holmes' article in the Advocate of February 19. That is a practicable method that he outlines. Make the getting of the assessment the minimum. Let us learn to exercise liberality. This District ought to go away beyond the assessments. We are able. If we fail to measure up to our obligations, what will be the reaping for us? The sin of omission does not carry with it a light penalty. If I am going to be damned, I want to be damned for doing something—not for not doing anything. I don't even believe in the unrighteousness of a negative character. It is better to have tried and failed than never to have tried at all. BRISCOE CARTER.

Ruston, La.

THE MISSISSIPPI CONFERENCE AND EDUCATION.

From the Journal of the Mississippi Conference of 1913 the following figures have been gleaned, and they speak for themselves: Thirty-nine charges paid the assessment in full, to-wit: two from the Newton District; four each from the Hattiesburg and Port Gibson; five from the Meridian; seven from the Brookhaven; eight from the Jackson; and nine from the Seashore.

The following show an increase in payments over 1912: Brookhaven, $95.73; Jackson, $92.35; Hattiesburg, $24.95; Port Gibson, $13.60; Seashore, $9.05. The Meridian District shows a decrease of $56.23, and the Newton a decrease of $49.

According to the statement sent out by Dr. Stonewall Anderson, Corresponding Secretary of the General Board of Education, the Church paid last year (1913) $254,750, which is $23,000 in excess of the amount paid in 1912. The Annual Conferences paid last year, on an average, sixty-eight per cent of the educational assessment. The Mississippi Conference paid sixty-one per cent of its assessment for education. This is an advance over the previous year, but not up to the general average.

I am very anxious that the preachers, and officials especially—in fact, all our people—shall study these figures and make an earnest effort to reach the one-hundred per cent mark for the present year. Understand, I am not asking that there shall be a discrimination against other assessments that this may be accomplished, but that we all do our part to bring up all the assessments: at least, that there be no discrimination against the Educational assessment. With the increasing demands upon us EDUCATIONALLY, and with the proper effort to educate our people to these demands, there is only one thing ahead, and that is SUCCESS.

With Christian love for all the people called Methodist, and, with a call upon the pastors to do their best for Education, I am, very cordially,

ROBT. SELBY,
Conf. Sect'y. of Education.

The Home Circle

PETER'S PROMISE.

By Sydney Doyer.

Said Peter Paul Augustus: "I have made up my mind
To always be considerate, and gentle too, and kind
To all the little girls and cats and kitteus I may see
Or any small or weaker things or helplesser than me.
Because if you will think about it, any one would say,
That people who are cruel to a smaller one than they
Are meanest of all mean things—cowards, don't you see?
And a coward is a person that I never want to be."

—Christian Intelligencer.

WHAT GRANDMA THREW.

There was a game of ball in progress in the back garden. Grandma, busy with her basket of darning, smiled as she watched her three grandsons from town through the window. She was not the only one who watched them, however. Out in the road were three or four poorly-dressed boys who, attracted by the shouting and laughing in the garden usually so quiet, were looking through the fence. "Town kids," muttered one to another, beginning to dislike the ball players at once, though they could not have told why except that the newcomers were better dressed and seemed to be having a good time, in which those outside the fence were not sharing. Presently one of them called his comment aloud: "Toffs!"

"Ragbag!" promptly responded Guy.

"Call that playing!" sneered the boys outside.

"If you don't like it, you needn't watch it. Clear out!' shouted the boys inside.

Back and forth over the fence the sharp words flew, and of course it was a few minutes before an occasional stick or stone was flying also. Then, by an unlucky toss, the ball went over, and that ended the game, for the boys outside refused to give it up.

"Oh, no, we won't throw it back! You don't know how to play with it, so 'tain't no use to you," they answered mockingly to all the demands for its return. "You needn't have thrown it over, and we needn't throw it back."

Angry, and afraid of losing their ball altogether, the yocng visitors hurried into the house with the story of their wrongs. "They're spoiling all our fun, and we can't drive them away; and now they've got the ball."

"And you can't make them go away and let you alone?" asked grandma.

"No. We talked to 'em and threw things at 'em, and everything."

"Well! well! Maybe you didn't throw anything that hit them in the right place," said grandma severely. "I won't have them tormenting you in any such way. I'll throw something that will send them off in a hurry."

She marched into the pantry, and the boys looked at each other with surprise mingling with satisfaction. They wanted the intruders driven off, but the idea of sweet-faced grandma throwing stones. Or had she gone for bricks or hot water? She hurried out of the door, and they followed her, but they could not distinctly see what missile she sent over the fence. "Don't say anything to them. Wait and see what they'll do," she said to the wondering boys on the step.

But after a few moments of silence they could not resist the temptation to tiptoe over the grass and peep into the road. There sat the enemy round a torn paper bag, eating some of grandma's delicious doughnuts!

"Humphy!" said Charlie.

"Here's your ball," said a rather subdued voice outside, and the treasure dropped at Charlie's feet. "We didn't mean to keep it. We was only pretendin'. We're goin' now."

"They've gone, haven't they?" inquired grandma, as the boys came back to the house. "You can nearly always make people peaceable by throwing at them if only you throw the right things."

The boys laughed, though they looked a little ashamed; and often afterwards, when there was danger of getting into a quarrel, one of the others would say warningly: "Better throw a doughnut."—The Messenger for the Children.

THE MOST "HONORABLE MENTION."

Dorothy and Uncle Ralph were having one of their twilight talks. It was Saturday evening.

"How about the essay, Dot? Did you finish it?"

"Yes." Dorothy sighed a little. "Yes, Uncle Ralph, I finished it."

"And will it take the prize?"

"Uncle Ralph!" Dorothy's voice was reproachful and protesting. "It isn't fair to make fun of me; and you know very well I never dreamed of taking the prize for anything. But I'll tell you" —this confidentially—"I did rather hope I might succeed in getting 'honorable mention.' You and father would have been just a little proud of that, wouldn't you? But—"

"Well?"

"Nothing, only it did seem as if there were nothing but interruptions from the moment I sat down with my paper and pen. First, there was Nora to ask something about the puff tarts—as if any other dessert wouldn't have done just as well to-day. Then Clarice came with her doll's bonnet-strings in a knot that must have taken at least ten minutes to untie; and directly after her Fred, with a button off his coat. Before I had finished the second page little Kitty Conrow ran in to ask my advice about the trimming of her hat, and Harry, to see if I could not do something for his kite, and—oh, I can't tell you half of them! Even mother had to come once. Poor mother!—she was so sorry to disturb me; but I don't think one of the others thought it mattered a bit. Positively I felt quite cross sometimes. Now what kind of an essay could a girl write under those circumstances—a girl like me, you know, who isn't very clever anyway? I did my best, but there'll be no 'honorable mention' for Dorothy Evans!"

"I don't know, Dot," Uncle Ralph spoke reflectively. "Having to stay in this corner—that's the bother of a broken leg, you know—I can't help hearing a good many things. I heard Nora, for instance, saying to herself as she came away from the library door this morning: 'Bless Miss Dorothy's heart for a rale lady!' And I heard Clarice singing her doll to sleep in the little rocking-chair yonder. The tune of her lullaby was 'Sweet Galilee,' but the words were just 'Dear Dor-o-thy! dear Dor-o-thy!' over and over. And it must have been your neighbor Kitty whose voice I heard under the window telling some one delightedly that Dorthy had given her 'just the loveliest idea' for her hat. At any rate, it was Harry and no other who was declaring so emphatically to his playmates, 'I tell you, fellows, our Dot's a brick!' Fred too—Fred said to me as he was going out to the office this afternoon: 'Have you ever noticed what pretty hands Dorothy has, Uncle Ralph? I have thought of the very thing for a graduation present for her!'"

"It's a silver thimble!" laughed Dorothy, who is an October child, and was longing for an opal ring.

"It's no such thing. But I never tell secrets. I was only going to say that the best of all the things I heard to-day was the ring in your mother's voice when she said: 'Dorothy is such a comfort!' Won't that do for 'honorable mention,' Dot?"

"I should think it would!" There was a little quiver in Dorothy's low voice, and the brown head went down on the arm of the invalid's chair. "Why, Uncle Ralph, it's better than the prize itself, if only—" and then she could say no more at all, but Uncle Ralph understood.

What do you think about it, girls? This, at least, is the kind of 'honorable mention' that every girl can earn.—Boys and Girls.

HOW IT LOOKED TO HIM.

An Arab who visited New York City is said to have sent this letter home: "People in America travel like rats under the ground (meaning the subway), and like squirrels in the air (meaning the elevated railways), and the buildings are so high that people have to be put in square boxes and pulled to the top by heavy ropes (meaning the elevator). In the day the sun furnishes light the same as in Morocco. At night the light is as strong as the day, but people here do not seem to have much use for sleep, as the streets are just as crowded at night as in the day."

"WHO IS IT ?"

A suburban housewife relates overhearing this conversation between her new maid and the cook next door:

"How are you, Hilda?"

"I'm well," said Hilda. "I like my job. We got cremated cellar, cemetery plumbing, elastic lights and a hoosit."

"What's a 'hoosit,' Hilda?" the puzzled cook exclaimed.

"Oh, a bell rings. You put a thing to your ear and say, 'Hello,' and some one says, 'Helio,' and you say, 'Hoosit?'"—Continent.

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Editorial

MORE ABOUT MR. CARNEGIE'S "CHURCH PEACE UNION."

Since we touched upon the subject more of the circumstances attending Mr. Carnegie's $2,000,000 gift for the establishment of the so-called "Church Peace Union" have been made public. The Iron Master on February 10 gave a luncheon to which he invited a number of clergymen and laymen, and at which he made an address in which he unfolded his purpose and announced the trustees of his new Foundation. There are twenty-nine of these gentlemen and the new society of which they are to be the managers is to be incorporated under the laws of New York. The following were selected as the first Board of Administrators of this new trust:

E. R. Hendrix, Bishop of the Southern Methodist Episcopal Church, Kansas City; Francis E. Clark, president of the Christian Endeavor Societies of the World, Boston; John R. Mott, head of the Student Volunteer Movement of the Y. M. C. A., New York; Henry Wade Rogers, formerly dean of Yale Law School; W. H. P. Faunce of the Baptist Church, president of Brown University; Robert E. Speer, Presbyterian Board of Foreign Missions, New York; Hamilton Holt, editor of the Independent, New York; J. J. Glennon, Catholic Archbishop of St. Louis; James J. Walsh, M. D., New York; Prof. William I. Hull, Swarthmore College; Cardinal Gibbons, Baltimore; William Lawrence, Episcopal Bishop of Massachusetts; Luther B. Wilson, Methodist Episcopal Bishop of New York; Junius B. Remensnyder, president of the Lutheran Evangelical Synod, New York; Charles E. Jefferson, pastor of Broadway Tabernacle (Congregational), New York; Arthur Judson Brown, secretary of the Presbyterian Board of Foreign Missions, New York; Peter Ainslie, chairman of Christian Unity Commission of the Church of Disciples, Baltimore; G. S. MacFarland, secretary of the Federal Council of Churches of Christ in America, New York; Frank O. Hall, pastor of the Church of Divine Paternity (Universalist), New York; William Payson Merrill, pastor of Brick Presbyterian Church, New York; Francis Lynde Stetson, lawyer, New York; Edwin D. Meade, secretary of the World's Peace Foundation, Boston; Marcus M. Marks, president of the Borough of Manhattan, New York; James J. Walsh, M. D., New York; Shailer Mathews, dean of the Divinity School of the University of Chicago; Jenkin Lloyd Jones, Abraham Lincoln Center (Unitarian); Rabbi Emil G. Hirsch, Sinai Temple.

In the course of his remarks to his trustees Mr. Carnegie said: "Certain that the strongest appeal that can be made is to members of religious bodies, to you I hereby appeal, hoping that you will feel it not only to be your duty, but pleasure to undertake the administration of $2,000,000 in 5 per cent bonds, the income to be used as in your judgment will most successfully appeal to the people in the cause of peace through the arbitration of international disputes."

Bishop Greer, the Episcopal Bishop of New York, was elected President of the Union; Dr. Frederick Lynch, Secretary of the Peace Commission of the Federal Council of Churches, was chosen Secretary; and George A. Plimpton, a New York publisher, was named as Treasurer. As will be noted, the Methodists on the Board are represented by Bishop Luther B. Wilson, Dr. John R. Mott, and Judge Henry Wade Rogers, of the M. E. Church, and Bishop E. R. Hendrix, of the M. E. Church, South.

It may seem at the first blush that Mr. Carnegie is quite inconsistent in depreciating the influence of the Churches in the field of education, while bidding for their influence in behalf of his scheme to promote the cause of peace. But a careful examination of his utterances shows that he has safeguarded himself from criticism at this point better than may be imagined from a mere surface view of the question. For instance, when he made his famous offer to Dr. Kirkland for the Medical Department of Vanderbilt University, he said: "I do not believe it is wise for any sect to control educational institutions such as universities, whether the organization be a Methodist Conference, or a Presbyterian Assembly, or a Catholic order. * * * The objection to denominational control of colleges and universities is not due to lack of sympathy with religion. It lies in the fact that such control by a single denomination rarely means religious development, but means that both education and religion are subordinated to the interests of the particular organization which is in control."

From this, it would appear that Mr. Carnegie has no objection to enterprises fostered by all the religious sects acting in concert—it is only when one proceeds to act independently that it encounters the frown of his disapproval. And let it be observed that Mr. Carnegie in his Peace Union places all the sects upon precisely the same footing. Unitarians, Universalists, Jews, Catholics, and Protestants are all alike given places therein and are made to stand shoulder to shoulder as equal recipients of what favor he has to bestow. In reality, however, he has given nothing at all to the Churches; he has merely created another outside organization, with a view to having it work through the various religious denominations—a sort of conscripting them into his service. He still adheres to his policy of independent management. The Churches are not even asked to sanction his Union through any of their official bodies; they are not allowed to name representatives upon this Board of Trust. They are to have things managed for them by men picked out by Mr. Carnegie. Their influence is sought, but they are treated in this, as in all of the Iron Master's other projects, as if they were incapable of speaking and acting for themselves.

The New York Independent, the Editor of which is one of the trustees of this new Foundation, even ventures to suggest that, in part, Mr. Carnegie in this undertaking is playing the role of a teacher or missionary to the Churches. It says: "While the main purpose of this new gift is to promote the cause of peace, a secondary object and result will be to emphasize the fellowship of religion in every good cause. Were the Churches of the world to utter a united voice declaring that war must cease, that ways of peace must settle all differences, war would come to an end. But the Churches are not united against war. They quarrel too much among themselves, jealous rivals for their own way of worshiping God; and if they cannot agree, how can they expect nations to agree?". Manifestly Mr. Carnegie and the Editor of the Independent think that one sect is about as good as another, and that it would be a great achievement if they could all be blended into one cosmopolitan whole. But so far as we are concerned, we must respectfully decline to accept either of these gentlemen as our leader or instructor. The Laird of Skibo showed conclusively what his ethics and ideals are when, while the Vanderbilt case was pending in Court and the end of the litigation was only a few months off, he stepped with unblushing effrontery into the arena and threw $800,000 into the scale for a verdict against the Southern Methodist Church. No man with high conceptions of right and honor would have allowed himself to be beguiled into such a performance as that.

In this connection (though we do not mean to give it our unqualified sanction), it may not be amiss to quote the following editorial utterance by the Memphis News-Scimetar, to show how this transaction is viewed by one of the prominent dailies of the South:

"Pacifying the Pulpit.

"Mr. Carnegie's latest benefaction is an appropriation of $2,000,000, in trust, the income from which is to be used for the instruction of clergymen in the United States in the ways of peace. Was there ever a more cruel satire or a more brutal sarcasm than the grateful acceptance of this donation by the various ministers of the gospel of the Prince of Peace? In times of great popular agitation, especially when moral or humanitarian issues are involved, the pulpit is likely to be belligerent. Wars do not spring from the spirit of conquest or from commercial greed alone. Very few of them have lacked the sanction, even the incitement, of the clergy, as in Ulster. Mr. Carnegie's devotion to peace is greatly to his credit, but is there not a little craft, not to say guile, in this spectacular attempt by a man, himself an unbeliever, to pacify the pulpit?"

THE OLD MISSISSIPPI CAPITOL.

One of the most important questions before the present Legislature of Mississippi is what to do with the Old State Capitol on the Pearl River Bluff, in Jackson, which has been standing since 1839. There are some who advocate tearing down the old structure and selling its valuable site for commercial purposes; while others insist that it should be repaired and preserved for both sentimental and practical reasons. In our opinion, the latter are right. Historic and sacred memories cluster about this time-worn yet stately edifice that plead eloquently for its preservation. Its floors have felt the tread of giants whose achievements have been woven into the fabric of the State and Nation, and its walls have echoed the voices of such men as Davis, and Prentiss, and Foote, and Lamar, and George, and Walthall, and many another who by his life and labors shed luster upon the commonwealth of Mississippi. Within the borders of the State there is no other building that is anything like as rich as this one in inspiring associations and recollections, and to permit it to be demolished would be little less than treason to the glorious past. It would be to throw away an opportunity to secure a noble historic shrine both for our own and future generations, that could never be recovered.

Furthermore, the additional room that the Old Capitol would furnish if put in repair is urgently needed. The splendid new State House completed in 1904 has already been outgrown and several of the Governmental Departments are operating in quarters that are cramped and inadequate. It is doubtful if the enlarged facilities for which they are asking could be secured more economically in any other way than by overhauling and bringing into use this old structure which is now rendering no service. So, by all means, let this be done. And the sooner the progress of decay is arrested the better; to delay will be simply to increase the expense if it should be undertaken in the future. The present Legislature should shoulder the responsibility and make the needed appropriation for this work. If there must be economy in the use of the public finances, let it be at some other point. This worthy and appealing cause has already been required to wait too long. The voices of patriotic Mississippians should at once speak out in its behalf from the Mississippi River to the Alabama line, and from the Tennessee border to the Gulf Coast. As we write these words, the eloquent utterance of the lamented Bishop Charles B. Galloway on the occasion of the laying of the corner stone of the new State House is ringing in our ears: "Dear Old Capitol, treasury of nearly a century's hallowed and historic memories—memories of peace and war—may the day long delay its coming when the violent hand of an aggressive commercialism will profane thy sacred pillars and command that not one stone shall be left upon another!"

SHALL WE LET LOUISIANA LAG?

Nearly everywhere the forces for prohibition are moving forward with an earnestness and aggressiveness that presage victory. Virginia has recently passed an Enabling Act and the people of that commonwealth will vote on the question of State-wide prohibition next September. In Texas, a few days ago, a great meeting was held in Fort Worth and an agreement was reached to place the temperance sentiment of the State behind the Hon. Thomas Ball, of Houston, in the Democratic primaries, and provision was made for a campaign fund of $16,000. In Arkansas, the workers in the various counties are busy, and Tennessee, inspired largely by the splendid eloquence of ex-Gov. Patterson, is struggling for the enforcement of the salutary laws upon her statute books, which, in some of her cities, have hitherto been openly defied (576 dramshops went out of existence in Memphis last Saturday night). The Legislature of Mississippi has just passed a stringent bill for the better protection of her citizens against the nefarious liquor traffic, a brief synopsis of which we are publishing on another page. In Georgia, Alabama, the Carolinas, and Kentucky, in fact, throughout the entire South, those who believe in ridding the land of the terrible curse of intemperance are making their influence increasingly felt. National Constitutional prohibition is no longer looked upon as a wild dream of vagarists, but is fast becoming a burning and practical issue. Already our public men at the National Capital are beginning to recognize the fact that they must reckon with it—that it can be evaded no longer. Senator Kenyon said a few days since: "If you wish to test the courage of any Washington official ask him about the liquor question."

At such a time as this, the temperance forces of Louisiana must not lag in the procession; they must catch the forward step and bravely take up the gauge of battle. It is true that with such a liquor stronghold as New Orleans in the

State, the fight will be a hard one; but it is not by any means hopeless. Truth and right, if properly championed, must ultimately win. Within less than two months the Legislature will be in session and there will be a chance to secure the enactment of laws more favorable to the prohibition cause. We should get things in readiness to make the most of this opportunity. In the person of Rev. A. W. Turner, the Superintendent of the Louisiana Anti-Saloon League, we have a capable and tactful leader. Let us rally around him and give him our active and enthusiastic support. Funds are needed to organize for the struggle. Let every pastor ask the good people among whom he lives for a subscription and forward it at once to Brother Turner. This is an urgent and important call. Not a day should be lost in responding to it. The liquor men will be in Baton Rouge equipped with full purses and ready for the fray. In their recent meeting in New Orleans they brazenly avowed it to be their purpose to try to secure the repeal of some of our best temperance laws. This pronouncement upon their part ought to serve as a bugle call to the moral people of every community to be up and doing. How dare we to remain indifferent and inactive under such circumstances? If we sit idly down and do nothing and the saloons fasten their grip more tightly upon the suffering commonwealth of Louisiana, we may be sure that God will not hold us guiltless. Methodists in all parts of the world have been in the very forefront of this noble crusade, and we must not fail to exert the full measure of our strength in its behalf in this beautiful State of which we are citizens. Even if we knew that others would do the work, we should be ashamed to let them take our crown.

PERSONAL AND OTHER NOTES.

Rev. L. W. Cain continues to make proof of his ministry at Leland, Miss. He is serving a kind people, and Methodism has been strengthened at that point under his aggressive leadership.

Dr. and Mrs. A. F. Watkins entertained the married members of the Millsaps Faculty and their wives one evening last week. A delightful six-course luncheon was one of the special features of the occasion.

We make grateful acknowledgement to Rev. J. C. Chambers, of Collins, Miss., for 5 subscriptions to the Advocate, received on February 28. No interest of the Church is overlooked by this faithful and energetic pastor.

Rev. W. W. Mitchell, of West Point, Miss., says: "We find here a pleasant people to serve. I think that the prospects are favorable for a fruitful pastorate." Brother Mitchell's letter brought us a number of subscriptions.

The New Orleans District Conference will convene in Rayne Memorial Church on April 15. Dr. J. M. Henry states that there have been about 200 additions to the Church in the District since the last Annual Conference.

Rev. Robert Randle, of Eros, La., writes: "We have been received kindly here, and our work seems to be getting on very well. We shall try to use every available means of doing good, and we are hopeful of gracious results."

Mr. Bennie W. Johnson, of Mansfield, La., and Miss Juanita Micheltree were united in marriage at the home of the bride, in De Ridder, La., on February 26, Rev. P. A. Swann officiating. We extend congratulations and best wishes.

Rev. J. E. Gault, of Calhoun City, Miss., is the physical director in the high school at that place and also in the school at Pittsboro. He began last week in the Dixie Herald, the local paper, a series of articles on the "Care of the Body."

Rev. R. W. Evans, of Caledonia, Miss., is taking care of the interests of the Advocate among his parishioners, as is attested by our mailing files. He says: "I am trying to put our paper into as many homes as possible. I feel that it is equal to an assistant preacher."

The corner-stone of the new Methodist Episcopal Italian Church—Chiesa del Redentore—at the corner of Esplanade and Chartres Streets, was laid by Bishop Thirkield last Sunday afternoon. His remarks on that occasion were eloquent and exceedingly appropriate.

Rev. W. L. Duren, pastor of the First Methodist Church of Columbus, Miss., gave us a good club of subscriptions from his charge, with a check to correspond, a few days since. We have learned from several sources that Brother Duren is preaching to fine congregations.

"Our work is progressing nicely. We have begun work on our new brick church, and the prospects for the year are promising." So writes Rev. L. L. Roberts, of the Gibson Memorial Church of Vicksburg. The things to which Brother Roberts sets his hand usually go forward.

It was our pleasure to worship in Rayne Memorial Church, this city on Sunday, February 22, where we heard a most superior discourse by Dr. Felix R. Hill, Jr., the pastor, on "The Mystical Union." We shall not soon forget that sound and timely message. Dr. Hill is a thinker.

Rev. A. M. Broadfoot, pastor of the Southside Church of Meridian, Miss., writes hopefully of his work. He says: "I find many good people here; our Sunday school is in fine condition. We expect to begin a series of revival services in the near future. The outlook is very encouraging."

Rev. B. H. Rawls reports as follows from the Prentiss (Miss.) charge: "We have been well received and I am pleased with the outlook. We have three thriving Sunday schools. I am sowing down the Circuit with missionary literature, and am expecting good results from faithful service."

Writing from Nashville, Tenn., under date of February 26, Dr. R. H. Wynn says: "A very helpful Educational Conference is in progress here, with a splendid representation from our Church schools. You may announce that Bishop E. D. Mouzon will preach the Commencement sermon of Centenary College on June 7.

The Hon. J. D. Thames and family, of Vicksburg, Miss., visited Mr. Thames' father and mother, Rev. and Mrs. S. M. Thames of Hernando, Miss., last week. Mr. Thames is one of the best known lawyers in the Magnolia State and a gentleman of scholarly acquirements. He is an alumnus of the Southern University at Greensboro, Ala.

Rev. C. H. Ellis writes hopefully of his work at Moscow, Miss. He gave us several names for our subscription files a few days since. We are thankful to him for being mindful of the Conference organ as he moves in and out among his people. Brother Ellis is a veteran in the service who has fought a good fight and kept the faith.

Dr. Andrew Gillies, pastor of the Hennepin Avenue Methodist Episcopal Church of Minneapolis, Minn, has lately spent several days in New Orleans, preaching and lecturing a number of times while here. He is a man of intellectual vigor, and a pleasing and forceful speaker. He made a very favorable impression in the Crescent City.

Rev. J. H. Holder, of Okolona, Miss., says: "Things are moving on well in this charge. We will begin our new parsonage in a few days." Good! The Methodists of this flourishing town have long needed a better home for their pastor. They have had for several years one of the most attractive houses of worship that can be found in Mississippi.

In renewing his subscription, Brother James H. Ramsey, of Houston, Miss., takes time to express his appreciation of the Advocate. He furthermore says: "Our pastor, Rev. R. P. Neblett, is doing a fine work here, as is also his good wife. This is their last year with us, and the congregation to which they are assigned next year will be fortunate indeed."

The following friends, to whom acknowledgement has not been made elsewhere, have our hearty thanks for two or more subscriptions sent in within the past few days: Rev. R. S. Walton, Bunkie, La., 3; Rev. S. A. Brown, Boonville, Miss., 10; Rev. R. H. Bamburg, Calhoun, La., 7; Rev. A. J. Bonnette, Sulphur, La., 2; Mrs. Joe Bailey, Conehatta, Miss.,5.

We regret to know that Rev. W. A. Bowlin and Sister Bowlin, who reside at Booneville, Miss., have recently suffered from an attack of ptomaine poisoning, but are pleased to know that they have about recovered. Brother Bowlin also reports that Rev. S. A. Brown and several members of his family have lately been ill with la grippe, but that they are now convalescent.

Besides Rev. T. H. Lipscomb, of Starkville, Miss., the Nashville papers reported the following representatives from Mississippi as present at the Conference of Southern Educators held in Nashville last week: Rev. J. R. Countiss, President of Grenada College; Dr. I. W. Cooper, President of Whitworth College, and Prof. A. H. Shannon of the Agricultural and Mechanical College.

Rev. O. P. Armour, who is serving the Macon (Miss.) Circuit, writes: "The spirit of progress seems to be prevailing among my people. The parsonage has been considerably improved, and the pastor's salary has been advanced $200 over that paid last year. We are having excellent attendance upon the ordinances of the Church, and we already feel the revival fire in our hearts."

A Biloxi (Miss.) dispatch to the Times-Democrat on March 2 announced the death in Amarillo, Texas, of Miss Helen Huntley, daughter of Dr. W. H. Huntley, presiding elder of the Seashore District. The body of the deceased will be brought to Brookhaven, Miss., for interment. Our heart goes out in tenderest sympathy to Dr. Huntley and the other bereaved ones in this trying hour.

Rev. J. V. Bennett and Sister Bennett, of Monticello, Miss., came to the city several days ago and placed their baby under medical treatment at the Presbyterian Hospital. The little one is very ill with pneumonia, complicated with other troubles, but was thought to be improving when we had our last information. Let this anxious father and mother be remembered at the throne of grace.

The Woman's Board of City Missions met in St. Mark's Hall last Friday afternoon and appointed a number of committees. The Board decided to give an entertainment at St. Mark's on Friday, March 13, to which the men of all the Methodist churches in the city will be invited. The annual meeting of the Woman's Missionary Society of the Louisiana Conference will be held at Rayville, La., beginning March 24.

Mr. Henry Jones, of New Orleans, aged 65, passed to his reward last week. He held his membership in the Mary Werlein Mission, but was buried from the First Methodist Church, Dr. S. H. Werlein, assisted by Dr. J. T. Sawyer and Rev. H. W. Jamieson, officiating. He was an active worker for Christ and will be greatly missed. A more extended appreciation of Brother Jones will appear in the next issue of the Advocate.

Rev. A. S. Lutz, of New Iberia, La., in a note to the Advocate office, thus refers to his charge: "The work is moving along well. We held a two weeks' meeting in the beginning of the year in which I preached from the Sermon on the Mount. We had 19 accessions and paid $610 on our church debt. During Lent we will hold services on Wednesday and Friday nights, which we trust will result in quickening the spiritual life of our people."

Rev. K. W. Dodson, of Lake Charles, La., writes: "We have just closed a great meeting in our church here. The church was greatly revived and there will be more than 100 accessions as a result of the meeting. We have received 115 since Conference. Rev. Thurston B. Price and Mr. B. E. McCleskey were with us. Brother Price is a safe man. If all evangelists were like T. B. Price in preaching and methods no complaint of them would be heard."

Brother W. A. Powell, a citizen of Amite County, Miss., who resides near Liberty, has been spending several days in the city with his brother, Mr. J. G. Powell, who resides at 1456 Camp Street. He paid his respects to the Advocate office on last Monday, and we were pleased to see him. Brother Powell is a member of Day's Church (old Bethel) on the St. Helena (La.) charge. He spoke appreciatively of his pastor, Rev. R. V. Fulton.

Rev. O. W. Bradley, our gifted pastor at Winona, Miss., has within the past few weeks sent 35 subscriptions to the Nashville and New Orleans Christian Advocates. All departments of his church are in fine working order, and his people hold him in the highest honor and esteem. And Sister Bradley's popularity does not lag the least bit behind that of Brother Bradley. They are both workers who know how to accomplish things worth while for the Master.

Our office was brightened Wednesday of last week by the presence of Mrs. J. N. Dunn of Greenville, Miss., and Mrs. J. E. Landry who resides at 2419 Milan Street, New Orleans. Sister Dunn had been spending some days in the city as the guest of Dr. and Mrs. Landry, the latter of whom used to live in Greenville. She was a Miss Benoit and a granddaughter of Mrs. Theobold, one of the loved matriarches of our Mississippi Delta Methodism. Sister Dunn brought us welcome news from our many friends in the Queen City of the Delta, and had generous words of praise for her pastor, Rev. J. T. Lewis.

We are indebted to our stirring young pastor at Tutwiler, Miss., for a program of the opening service in our attractive new church in that growing town which was conducted on Sunday, Feb. 22. The exercises were most elaborate and appropriate and the occasion was one of great interest. The report of the Building Committee was made by Mr. H. L. Bruister, and the speech of acceptance by Mr. R. P. Turner, representing the Trustees. Dr. T. F. Clay discussed "The Church—Why it is Needed in Tutwiler." Mr. E. O. Whittington spoke on "Buildings Not Made With Hands," and the pastor handled the theme, "A Century of Methodism." The music, including a beautiful solo, was up to a high standard. This church was erected at a cost of about $5000; it has a Sunday school room and pastor's study, and presents a fine appearance. It was started and carried practically to completion during the pastorate of Dr. J. W. Price which terminated last fall, and the people were much disappointed that he found it impossible to be with them in their first service in it. The Winona District Conference will be held in this splendid new structure, April 24-26.

VETERANS' DAY COLLECTION.

The preachers who sent their collection in to Treasurer S. A. Tomlinson, Gulfport, Miss., the first week after the 2d Sunday in March are:

(Watch this space and see!)

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On Tuesday, Jan. 13, 1914, Mrs. MOLLIE L. SMITH passed away from this earthly life. She was the youngest daughter of Rev. L. B. and Mrs. M. O. Moore. She leaves a husband, three bright little girls, several brothers, two sisters, and a host of friends to mourn her going away. She was a true and faithful Christian, having united with the Church at 8 years of age. Her sufferings were intense during her illness, but she bore them patiently and was perfectly submissive to the will of the Father. Our loss is her eternal gain. We hope to meet her some day where parting is no more.

FROM ONE WHO LOVED HER.

Miss EDNA WILLIAMS died at North Carrollton, Miss., in the home of her sister, Mrs. J. M. Powers, December 19, 1913. Miss Edna was 20 years of age, just entering womanhood, when our Heavenly Father bade her come up higher. She praised God on her dying bed in the words of the first five verses of the Fourteenth Chapter of John; and exclaimed in her last hours: "The Lord is my Shepherd: I shall not want." She joined the M. E. Church, South, when about 15 years old, and was of a bright, cheery disposition. She said many times that she wanted to get well so that she could work for her Master. Words are inadequate to express the worth of this fair, sweet girl, in whose face we caught for a moment a glimpse of glory, and of whose heroic spirit we catch the strength and sweetness in the hush of the dim twilight of her life, as, self-forgotten, she thinks alone of her Savior.

MRS. T. E. GREGORY.

Mrs. EMILY ANGELINE HOUSTON was born on November 16, 1839 in Claiborne Parish, La., and died on January 24, 1914, at Reid's, La., in Allen Parish; was married on March 1, 1859 to John C. Houston; and was the mother of five sons and two daugters, all of whom survive her, except one son who died four days after her decease. Sister Houston professed religion and joined the Methodist Episcopal Church, South, in the year 1881, and lived an upright Christian life until the date of her death. This writer visited her two weeks before her death and found her enjoying a strong faith in her Savior. Her children have every reason to rise up and call her blessed. The sweet aroma of her Christian life had been shed upon them for many years. She always brought sunshine into their homes and hearts when she came. Her remains were laid to rest in the Hopewell Cemetery in the presence of a large number of relatives and friends, after religious services conducted by her pastor. May they all make preparation to meet her where partings are no more.

P. A. SWANN, Pastor.

A LOVING TRIBUTE.

Our precious grandmother, Mrs. Druzilla Lockley Spell, departed this life on Dec. 22, 1913, at the age of ninety-two. She was a charter member of old Kimball Chapel Church, now called Indian Bayou. She was born and reared in this vicinity and here was married to Benager Spell. She never was away from the old home and the church she loved. It was hard for the children to give her up, even at her age. "Aunt Zille," as everyone called her, could be seen helping with the duties of everyday life, until a few days before her death. She never professed her religion very much, but on one occasion she told the writer how she remembered her grandchildren in prayer, especially by her bedside as the evening shades appeared. One of the old couple's favorite songs was "The Day is past and gone," and another was, "Will they know when we are coming?" The funeral services were conducted by Rev. J. I. Hoffpauir. As we looked upon her for the last time, they sang, "How Firm a Foundation." Oh, what a consolation she leaves with us to know that she had the promise of a firm foundation, the Rock, Christ Jesus. The pall-bearers marched slowly to the grave, led by her son "Uncle" Jasper Spell. She was laid to rest by the side of her husband in the Indian Bayou Cemetery. She leaves to mourn her loss four sons and two daughters, fifty-three grandchildren, one hundred and twenty-one great-grandchildren, and eleven great-great-grandchildren.

CHATMAN PERRY.

T. H. SELBY.

Talbot Henry Selby, late of Newton, Miss., was no ordinary man. I read the modest memoir of his life and character by his devoted son, Rev. Robert Selby, now presiding elder of the Brookhaven (Miss.) District, published in the Advocate of February 12 with much interest and appreciation. The lives of such men are an example and an inspiration to upright living.

Left an orphan in infancy, the writer's earliest recollections were in the hospitable home of this good man and his first wife, who stood in the place of parents to him, and where he resided for several years as a member of the household. The teachings and early impressions received in that Christian home, where God was worshiped around the family altar and honored in the lives of its members, have helped to guide my wandering footsteps through the intervening years. His ideas of child-training and home government might be considered too strict for the liberalism of to-day. He inclined to the Puritan as a religious type. A man of positive convictions, he never compromised with evil. But beneath a seemingly stern exterior beat a warm and loyal heart, ever open to the cry of the needy and distressed, always responsive to the claims of family and friends, of God and country. And our age would have nothing to lose but much to gain by reverting to the high standards and rigid requirements adopted by him in family rearing.

Henry Selby's word was as good as his bond. He had character. "Mr. Selby said so," was the end of controversy. In the little town of Newton, where he spent his long and useful life and where everybody knew him, people trusted him, loved him, honored him—many naming their sons for him, telling him their troubles, seeking his counsel, following his advice. Mammon worship was no part of his nature. Life meant more to him than mere money-getting. He declined inviting offers that promised wealth, preferring the sure if less tempting rewards of steady industry. The strong and manly Christian virtues that adorned his life and made him the commanding figure he was among his fellowmen came only with struggle against the foe of man's upward climb; at the end, his well rounded character stands forth, the object of admiring gaze, like the sculptured figure chiseled from the Parian marble.

A fine Christian gentleman has gone from among us—one who was true in every relation of life, and whose place in the business life of which he was a part, in the family circle, in the church life of his community, can never be filled. Peace to his ashes!

Q. K. NIMOCKS.

Fayetteville, N. C.

Tidings From the Field

Harrisville, Miss.

Dear Dr. Meek: I wish to tell you about our woman's prayer meeting at this place, which we have been holding regularly since last September. Although it is a union meeting, we are united in a spirit of love, and are praying for our churches and our community. We bless God's holy name for what our hearts have felt in these meetings; and we desire to ask the prayers of all the Christians who read this. Pray that it may be with us as with the little band of women who went out to the riverside to pray in the long ago—that we may have among us the presence of the Holy Spirit. Pray also for our pastor, Brother Waldrop. He is a good preacher. NANCY TAYLOR.

Dubach, La.

Dear Doctor Meek: Thinking it might be of interest to some of the former pastors, I give you a few dots from the new charge of Dubach. This charge now embraces Dubach, Harmony Chapel, and Lisbon, which make one of the best and most logically arranged circuits in our Conference. We have sold the old parsonage at Lisbon at a fair price, and built and furnished one of the neatest parsonages in the Conference at Dubach, which is now the base of the circuit. The people of this charge are first-class in every respect, and believe in and know how to take care of their preacher. When good Bishop Candler read out my name for this place my heart bounded with joyful anticipation of the pleasure of serving a people most of whom I knew in former days, and some of whom were my converts in the years that are gone; and, thank God, they are standing true and faithful to Christ. When we arrived at Dubach our house was not finished, and the good people met us at the train and provided lavish hospitality for our entertainment for more than three weeks, until we could move into the new parsonage. And then the next day after moving, what a "pounding" we had—bringing many good things to eat! We have hardly had to buy any provisions yet. And then on going to Lisbon that princely layman, Brother R. T. McLendon, loaded my buggy down with many good things, too numerous to mention. Surely the lines have fallen to us in pleasant places, and we have a goodly heritage. May our heavenly Father grant us a year of great spiritual growth and increase in membership, and make the humble ministry of his unworthy servant a blessing to all his people!

I would write more but I see you looking toward the waste basket, and I am afraid this will be consigned to the trash pile. JOHN G. SLOANE.

SECOND CHURCH, COLUMBUS, MISS.

Dear Dr. Meek: Please give me space in your good paper to tell its readers that I am hard at work trying to pay for our new church lot. This is a hard job, but if we never attempt things worth while for the Lord, we will never accomplish much for his cause. Bishop Atkins passed through our city a few weeks back and I drove him around in my buggy and showed him our lot and our present location. He said he thought that we were doing a very wise thing in moving our church—that we had his hearty approval and that he stood ready to help us in any way he could. It is the view of some of the best business men of the town that we have one of the very finest locations for a church to be found in the city of Columbus.

Just as soon as we pay our debt on the lot we are going to take up the task of planning for our new building. Our biggest job is to pay this debt. Here is where we need help, more than we will anywhere else. When this work is completed the Methodists of the State will be glad of it. It will do you good to know that your daughter attending the I. I. & C., our great State institution for girls, can look just across the street to the north at any time and see the steeple of a Methodist church. This will be the only house of worship of any denomination in sight of the College.

I wish every one who reads these lines would send me a contribution to help me pay this lot debt off. It will do you good and the Lord will bless you in doing it. Some of you preachers of the North Mississippi Conference will be the pastor here at some time and you could preach better if you had five or ten dollars in the very foundation of this new and beautiful house that we are going to build. May God bless you, each and all. J. H. BASS.

IN MEMORIAM.

Mrs. Ernest Green, daughter of J. H. and M. J. Havens, was born in Jackson County, near Van Cleave, Miss., on December 30, 1883; and died on September 7, 1913. She joined the M. E. Church, South, when about 10 years old, under the pastorate of Rev. N. B. Young (being converted soon afterwards), and was faithful to the Church and her Christian duties and lived a consecrated life until death. She taught school three years, and while engaged in teaching school did all she could to teach the children to live right and to plant in their hearts a desire to be Christian. She hated wrong and loved the right; and while always willing to look over the mistakes of others, she was strong in her own belief. She made many friends wherever she went. She possessed a wit and humor that made her a congenial companion while here in her old home.

She cheered us with her happy songs while at her daily work. She possessed a cheerful and hopeful disposition, and made her life pleasant to all those associated with her. She was married to Mr. Ernest Green on April 19, 1911 and moved to George County, near Leaf, and spent the remaining part of her life there. Two little sons were born in that home—Henry Justin and Ernest Huntley, who will never know the love of their mother. She leaves a husband, two children, a father, a mother, and four sisters and one brother to mourn her departure, besides a host of friends. Two brothers preceded her into the Master's presence. How hard for us to give Jennie up! But she has only crossed over and we are left to follow on. God bless the two little children, and help us all to live so that we may all meet her in heaven. Her remains were brought to the old home and deposited in the family cemetery, in the presence of a large crowd. The funeral service was conducted by her pastor Rev. J. M. Lewis, assisted by Rev. W. W. Brown, and Rev. J. W. Brown. Her father,

JEFF H. HAVENS.

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MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Second Round.

Taylorsville, at Summerland, ... Mar. 7, 8
Mt. Olive, at Mize..... Mar. 8, 9
Collins ..... Mar. 14, 15
Seminary ..... Mar. 15, 16
Estabutchie, at Petal..... Mar. 21, 22
Main St. ..... Mar. 22,
Heidelberg, at Sandersville. Mar. 28, 29
Ellisville, at Moselle..... Mar. 30,
Eucutta, at New Hope..... April 5,
Leakesville, at Rounsaville. April 6,
Greene Co. Mission, at New Hope ..... April 7,
Lucedale ..... April 8,
New Augusta, at McLaurin. April 12, 13
Purvis, at Maple..... April 15,
Court St. ..... April 19,
Broad St. ..... April 19,
Silver Creek, at Bethel..... April 25, 26
Prentiss, at Bassfield..... April 27,
McLain, at Cross Roads.... May 2, 3
Magee, at —— ..... May 9, 10
Williamburg, at —— .... May 11,
Sumrall ..... May 17,
Oloh, at —— ..... May 19,

GEO. H. THOMPSON, P. E.

Port Gibson Dist.—Second Round.

Mayersville, at F..... Mar 27, 28
Crawford Street ..... Apr. 2, 3
Silver City, at Midnight.... Apr. 3, 4
Port Gibson ..... Apr. 10, 11
G. Memorial ..... Apr. 11, 12
Oak Ridge, at F. H., Wed... Apr. 14,
Rocky Springs, at W..... Apr. 17, 18
Harriston, at M..... Wed., Apr. 21,
Utica, at L. ..... Apr. 24, 25
Hermanville, at S. ..... May 1, 2
Washington, at W. ..... May 6
Jefferson Street ..... May 7, 9
Pearl Street ..... May 8, 9
Woodville Ct., at F..... May 15, 16
Woodville ..... May 16, 17
Centerville ..... May 19,
Liberty, at —— ..... May 21,
Gloster ..... May 23, 24
Nevo, at —— ..... May 29, 30
Fayette ..... June 5, 6
Anguilla ..... June 9,
Rolling Fork ..... June 19,

T. W. ADAMS, P. C.

Jackson Dist.—Second Round.

Brandon, at Mt. Carmel.... Mar. 21, 22
Flora, at Bentonia ..... Mar. 29, 30
Vaughan, at Dover ..... Mar. 31,
Mendenhall ..... April 3,
Braxton, at Bethany ..... April 4, 5
Edwards, at Clinton ..... April 12, 13
Eden, at Pleasant Hill..... April 17,
Lake City, at Bethany..... April 18, 19
Lintonia, 7:30 p. m..... April 19,
Yazoo City ..... April 20,
Benton, at Zeiglerville .... April 21,
Satartia, at Mt. Olivett.... April 23.
Fannin, at Drakes ..... April 25, 26
Galloway Memorial, 7:30 p.m., April 26,
Rankin Street, 7:30 p.m.... April 29,
Madison, at Ridgeland ..... May 1,
Bolton, at Raymond ..... May 3.
Capitol Street ..... June 7,
Millsaps Memorial, 7:30 p.m., June 7,
Camden, at Forest Grove.. June 12,
Sharon, at —— ..... June 13, 14
Canton, 7:30 p.m. ..... June 14,
District Conference, at Braxton ..... June 16, 19
Terry, at —— ..... June 20, 21
Florence, at —— ..... June 27, 28

PAUL D. HARDIN, P. E.

Newton Dist.—Second Round.

Shiloh, at —— ..... Apr. 5, 6
Chunky, at Kelly's C..... Apr. 9,
Morton & Pelahatchie, at P. Apr. 12, 13
Forest, at Lena ..... Apr. 14, 15
Philadelphia Ct., at—..... Apr. 17, 19
Philadelphia ..... Apr. 20, 21
Carthage, at —— ..... Apr. 23, 24
Walnut Grove, at —..... Apr. 25, 27
Laurel, 14th Ave. ..... May 2, 3
Bay Springs, at Raleigh.... May 7, 8
Trenton, at Burns ..... May 9, 10
Dist. Conf., at Morton..... May 12, 15
Newton & Montrose, at N.. May 17, 18
Rose Hill, at —..... May 23, 25
Lake, at Lawrence ..... May 30, 31
Decatur & Union, at U..... June 3,
Laurel, 1st Church ..... June 7, 8
Laurel, 2d Avenue ....p.m., June 7,
Choctaw Miss., at Phillips, p.m. ..... June 13,
Pearl, at —— ..... June 14,
Suqualena, at Good Hope.. June 17,
Forkville, at F. ..... June 19,
Homewood, at Carr's..... June 20, 21
McDonald, at —— ..... June 24,
Louin, at Holders ..... June 27, 28
Hickory and Meehan, at M.. July 4, 5

An elaborate plan for Missionary Institutes—to be published later—has forced our quarterly meetings for the second quarter out of their usual order.

H. W. FEATHERSTUN, P. E.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Durant Dist.—Second Round.

In Part.

Noxapater, at Mt. Pleasant. Mar. 14, 15
Louisville, Rockey Hill, at Rockey Hill .....Mar. 16,
Pickens, at Goodman.....Mar. 22, 23
Durant ....7 p.m., Mar. 24,
Chester, at Chapel Hill.....Mar. 28, 29
Ackerman, at Weir.....April 5. 6
Kosciusko Sta. .....Fri., April 10,
High Point, at Rural Hill..April 11, 12
Kilmichael, at Stewart, Sat., 11 a. m.....April 18,
Eupora and Maben, at Maben .....April 19, 20
Lexington Sta., Wed., 7 p.m. April 22,
Bellefontaine, at Shady Grove, Sat.....April 25,
Slate Springs, at Spring Hill, Sun. & Mon.....April 26, 27

W. S. SHIPMAN.

Sardis Dist.—Second Round.

Pleasant Hill, at Bakers Chapel.....Mar. 14, 15
Hernando .....Mar. 15, 16
Sardis Cir., at Cold Springs. Mar. 21, 22
Sardis .....Mar. 22, 23
Como .....Mar. 28, 29
Cockrum, at Cockrum.....April 4, 5
Olive Branch, at Centre Hill, April 11, 12
Wall Hill, at Hebron .....April 19, 20
Tyro, at Loxahoma .....April 25, 26
Senatobia .....April 26, 27
Coldwater, at Love .....May 2, 3
Arkabutla, at Mt. Olivet....May 9, 10
Lake Cormorant and Hinds, at Lake Cormorant.....May 10, 11
Longtown, at McGees Chapel, May 16, 17
Crenshaw, at Mastodon .....May 23, 24
Charleston, at ——— .....May 30, 31
Eureka, at ——— .....June 5,
Oakland, at ——— .....June 6, 7
Courtland, at ——— .....June 7, 8

J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Indianola Mission, at Faisonia, a. m. .....Mar. 7
Isola Ct., at Isola. a.m.....Mar. 8
Indianola, at Indianola, p.m...Mar. 8
Ruleville Ct., at Doddsville, a. m. .....Mar. 15
Itta Bena, at Itta Bena, p.m...Mar. 15
Winona Ct., at Bluff Springs, a. m. .....Mar. 21
Winona, at Winona, a. m.....Mar. 22
Greenwood, at Greenwood, p. m. .....Mar. 22
Drew Ct., at Barksdale, a. m...Mar. 28
Dublin, at Mattson, a. m.....Mar. 29
Tutwiler, at Rome, p. m.....Mar. 29
Webb, at Webb, a. m.....April 5
Lambert, at Lambert, p. m...April 5
Minter City, at Minter City, a. m., ...April 12
Schlater, at Schlater, p. m....April 12
District Conference, at Tutwiler .....April 17, 19
Mars Hill, at ———, a. m..April 23,
North Carrollton, at Coila, a. m. .....April 25,
Carrollton, at McCarley....April 26, 27

Bishop James Atkins, will preside over the District Conference. Notice will be given of the hours for holding the business sessions of the quarterly conferences.

BEN. P. JACO, P. E.

Aberdeen Dist.— Second Round.

Houston .....Mar. 8, 9
Aberdeen ....Mar. 15, 16
Calhoun City, at Tabernacle Mar. 21, 22
Okolona .....Mar. 22, 23
Vardaman, at Hurricane....Mar 27,
Montpelier, at Mantee ....Mar. 28, 29
Tupelo .....Apr. 5, 6
Shannon, at Center Grove..Apr. 10,
Verona, at Palmetto .....Apr. 11, 12
Houlka, at W. Chapel .....Apr. 17,
Buena Vista, at Macedonia..Apr. 18, 19
Houston Miss., at Algoma..Apr. 25, 26
Pontotoc .....Apr. 26, 27
Nettleton, at Union .....May 2, 3
Smithville Miss., at Antioch.May 9,
Amory and Nettleton, at A..May 10, 11
Okolona, Miss., at Grady's C.May 15,
Greenwood Springs, at Riggan's Chapel May16, 17
Tremont .....May 21,
Fulton Miss., at Fulton ....May 23, 24
Prairie .....May 30, 31

District Conference at Prairie, May 28-31. Bishop W. B. Murrah has kindly promised to be with us.

JOHN W. BELL, P. E.

Holly Springs Dist.—Second Round.

Holly Springs .....Mar. 1, 26
Red Banks, at R. B.....Mar. 14,
Oxford .....Mar. 15, 16
Water Valley, 1st Church..Mar. 22, 23
Water Valley, N. Main St..Mar. 22, 23
Paris, at Pine Flat .....Mar. 28, 29
Grenada Ct., at Sparta.....Apr. 4,
Grenada .....Apr. 5, 6
Waterford, at Lebanon.....Apr. 11, 12
Potts Camp, at Winborn....Apr. 12, 13
Duck Hill, at Bethesda.....Apr. 18, 19
Coffeeville, at Antioch ....Apr. 20,
Abbeville, at Mt. Zion.....Apr. 25, 26
Cambridge, at Liberty Hill.Apr. 27,
Lamar, at Sylvestria .....May 2, 3
Byhalia, at Fountain Head...May 4
Pine Valley, at Mt. Liberty...May 8
Taylor, at Forest Hill.....May 9, 10
Mt. Pleasant, at Union.....May 23, 24
Ashland, at———.....May 26
Randolph, at Spring Hill....May 29
Toccapola, at Tula.....May 30, 31
District Conference at Potts Camp.....June 17, 19

R. A. TUCKER, P. E.

Holly Springs, Miss., Feb. 28, 1914.

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round.

Selma .....Mar. 1,
Opelousas .....Mar. 8,
Boyce and Lecompte, at Lecompte .....Mar. 11,
Jena .....Mar. 14, 15
Trout, at Good Pine, 7:30 p. m.....Mar. 15,
Colfax, at Montgomery.....Mar. 21, 22
Bunkie, at Cheneyville ....Mar. 24,
Natchitoches .....Mar. 28, 29
Campti, at Clara, 7:30 p.m..Mar. 29,
Standard, at Urania.....April 5,
Columbia, at Grayson, 11:00 a. m.....April 8,
Longville. 7:30 p. m.....April 10,
De Ridder, 11:30 p. m.....April 12,
Bonami and Carson, at Carson, 7:30 p. m.....April 12,
Merryville, at Fields .....April 14, 15
Oakdale, at Elizabeth ....April 19,
Pineville, at Tioga, 7:30 p. m.....April 22,
Macnary .....April 25, 26
Alexandria .....April 26, 27
Pollock, at Eden.....April 29, 30
Glenmora, at Melda .....May 2, 3
Harrisonburg .....May 6,
Mellville, at Woodside .....May 9, 10
Marksville, at Simsport, 7:30 p. m.....May 10,
Provencal, at Victoria, 7:30 p. m.....May 13,

H. W. MAY, P. E.

"It is better to fail in trying to do good than not to try."

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

OFFICERS ELECTED.

The Woman's Missionary Society of Florence, Miss., met at the parsonage the afternoon of February 3rd. The devotional exercises were conducted by the president, Mrs. W. Grey Ellis. After the roll was called and the dues collected and programs planned for the month, the following officers were elected for the year: Mrs. W. Grey Ellis, President; Mrs. J. E. Dear, Treasurer Foreign Department; Mrs. P. H. Hale, Treasurer Local Department; Mrs. J. G. Knight, Treasurer Home Department; Mrs. J. Luther Singletary, Corresponding Secretary; Miss Ruby Ellis, Recording Secretary; and Mrs. J. H. Singletary, Agent Missionary Voice.

Mrs. J. LUTHER SINGLETARY,
Cor. Sect'y.

REPORT OF NORTH MISSISSIPPI CONFERENCE DEACONESS FOR JANUARY, 1914.

Number visits made, 131; talks, 9; cottage prayer meetings held, 2; number conversions, 1; number nights Friendship House kept open, 11; number socials given for young people, 3; number in distress aided, 5; number cards and letters written concerning work, 26; average attendance in Sewing School, 42 1-4; average attendance at Story Hour, 31 3-5.

The following donations were received: Mrs. George Cox, 2 dozen spoons; Mrs. Holman, 1-2 dozen cups and saucers and 1-2 dozen spoons; Mrs. Charlie Taylor, 1-2 dozen spoons; Mrs. George Taylor, 3 spoons, whipped cream; Brookville Auxiliary, 4 dozen books, magazines; number garments donated, 46.

The following amounts were received during the month: Balance from December, $1.05; from Adult Auxiliary, $8; from Mrs. Worsham, 50c; from Galloway Memorial class, $1; from Young Men's Bible Class, $2.50; from sale of apron, 25c; from Sewing School pupils, 10c. Total amount, $8.40.

The following amounts were disbursed: House rent $2; stove wire, 5c; coal, $2; hatchet, 50c; kettle, 50c; small basin, 50c; crash and tape, 75c; janitor's hire, $1; peroxide, 25c; gauze, 10c; sugar, 25c; balance on hand, 50c. Total amount, $8.40.

MARY E. DANIEL.

ANNUAL REPORT OF TREASURER OF HOME DEPARTMENT OF MISSISSIPPI CONFERENCE.

Membership dues—Adults, $2277.06, Young People, $64.30, Junior Division, $131.95; Enrollment fees—Baby Division, $18.46; Memorial Roll—Junior Division, $3.50; Mississippi at "Scarritt"—Junior Division, 75c; Week of Prayer offerings—Adults, $227.06, Young People, $1, Junior Division, $4.52; Mite Box collections—Adults, $9.70, Junior Division, $45.56, Baby Division, $23.71; Conference "Pledge"—Adults, $1080.52, Young People, $71.03, Junior Division $5.39; Special Pledges—Biloxi Wesley House, $107.90, Sailor's Rest, $3, Meridian Wesley House, $3; Relief Fund, $35.22; Scarritt Endowment Fund, $59.25; Specials—Sue Bennett School, $5, Ruth Hargrove, $2.25, Virginia K. Johnson Home and School, $10; Conference Expense Fund, $299.71. Total amount, $4439.84.

Local Work.

Orphans' Home, cash and supplies, $1652.54; value of supplies locally, $1506.47; amount expended for assistance of needy, $744.26; cash expended on parsonages, $3823.42; cash expended on churches, $2474.10; local expenses by auxiliaries, $135.32; "Travelers' Aid," and other things, $1450.18; city mission work reported by auxiliaries, $160.05. Total amount expended in local work, $11946.34.

TRUE MISSION WORK.

Bacon, in his "Advancement of Learning," endeavors to show that knowledge, whether gained empirically or by pure intuition, great or small, is an assistance to the solving of the problems of life. Many, he says, have been of the opinion that too much knowledge isolates one from the practical affairs in that they become, in their own opinion, too great for the common place, and in that they are separated from the common lot through a difference in taste, a difference in subjects of thoughts, and a difference in habits. He goes on to show, however, that these are erroneous ideas. Some of the greatest rulers of earth were learned men. Soloman was the wisest of men, and under him the kingdom of Israel was peaceful and widespread. Rome was prosperous under the rulership of Seneca during the minority of Nero. It was in great glory under the hand of Misitheus, a pedant, during the youthful days of Gordianus. Mr. Bacon further states that knowledge does far more for the practical side of life than philosophy. People have been reasoning and philosophizing since the days of Aristotle. They have torn down systems of thought in morals and religion and other fields they have analyzed and denatured; but actual and potential knowledge is the true builder of progress. And the spread of this knowledge has been the glory of mankind. The discovery of the use of electricity, the building of a steam engine, the inventing of a cotton gin, the invention of printing, and such, have done more for the advancement of the world than all the philosophy. The pure knowledge of these things has modified the world.

The Christian religion is not a philosophy in its working principles. If it did not advance beyond mere theories its death would have occurred two thousand years ago and its grave would have not been marked by a headstone. Further, the world cannot truthfully say to the Christian that the presentations of his heart are merely his "ideas," and that his practices are merely the various forms of an "art" to ease the perturbed soul. The Christian religion is not a mere balm or a soothing syrup.

The fact of the resurrection of the soul is in the realm of knowledge. The soul can be resurrected from sin. This stupendous discovery shook the world and changed its social and moral and religious complexion far more than electricity or printing ever could. For what difference can it make after all as to the methods of living just so people live rightly?

The pure knowledge of Jesus Christ needs, then, to be spread through all the world. Bacon says knowledge is always an assistance and this seems to be an accepted fact among men. They are striving for that knowledge which they think will bring about their ends. But the Christian knows that the knowledge of Jesus Christ will work the greatest reformation that is possible. The world does not know Christ. He should be taught to the heathen nations. The experience of the Christian should be demonstrated to the heathen.

Before the practice of the art of medicine, the relieving of the physical necessities, the teaching of the art of handiwork, the training of the mind in the knowledge of the world, should come the teaching of Jesus Christ. Schools in heathen lands are mighty good things, but they should teach Christ. Physicians are very necessary, but they should also heal the soul. Cleanliness and needle work and domestic science are very fine, but cleanliness of heart and the knowledge of Christ are better. All these things will be added when Christ is first taught and an actual knowledge of him is gained. Preach Christ, preach the gospel, tell the story of the cross, let people know one's actual experience with Christ, show that one knows Christ and is not a mere doctrinarian; demonstrate that one is not a propagator of a theory or an idea or the representative of a sect, but there is a knowledge in the soul of Christ! The true mission work is to tell from experience the actual knowledge of Christ to the world.

The Sunday School.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Dawson says "Everything in a child's surroundings should be interpreted religiously." What a wondrous home life we'd have if just this was done.

One of the agreements in the contracts of the Pittsburgh baseball team for 1914 is a pledge to let liquor alone. This requirement has been made for two years and it is well evidenced that it has made for good playing and general efficiency.

Rev. J. H. Bass has a well organized and growing Sunday school at the Main St. Church, Columbus, and proposes building a new and commodious house of worship when quite convenient. His congregation is receptive and hospitable and is ready to help along Sunday school lines.

It will be of genuine help to the teacher who is keen to utilize every pedagogical advantage if she will read Matthew and Luke, studying our Lord's method of dealing with the individual comment or question, for often that question is a key to the mental and spiritual condition of the questioner. Note especially Luke 12:31-34.

"Discussion" Adult Bible Classes are desirable, but only where discussion leads to doing; in fact, the emphasis should be placed on doing. The striking feature of the men's and women's classes lately springing into such prominence, is their way of making themselves responsible for some special thing that needs to be done, either in the church or town.

A certain class of nine year old girls in a community where mothers do their own work and are often too busy to attend Sunday school themselves, go round for the Cradle Roll babies and Primary little folks and see them safely to and from Sunday school. These girls have a watchword for each month, such as: "Before I'm Asked," "On Time," "Mother First," "The exact Truth, and the Other Girl." Many of these girls are seriously trying to live up to these watchwords. The character building qualities of this simple exercise are self-evident.

First Church, Columbus, has a fine Sunday school now, but its enthusiasm and hospitality quite overshadow its present excellence. Rev. W. L. Duren is leading along all the above lines, perfecting plans for numbers, equipment and service. Mr. A. H. Pegues is a superintendent who loves his work and means for his school to reach its proper place. Hon. Jennings Sturdivant teaches a live men's class. Mrs. Sheffield has a growing married ladies' class and Mr. Kennedy and many more excellent teachers are doing corner-stone work. It was a real joy to speak to a great congregation of these cultured and splendid people.

A teacher of 20 and more fine girls in their teens assumed an attitude not long since that proves at least, how humanly selfish even good Christians and skilled head-teachers may be. The superintendent of this school stood in great need of teachers for his Junior and first year Intermediate Departments. He appealed to this class, and six volunteered, with the joy of contemplated service flashing into their sweet faces. The teacher appeared greatly hurt and said if these six girls left the class, she would resign. How can that teacher, or any teacher, impress service and self-sacrifice on her pupils and not set the real example before them?

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Among the unreported contributions to our Sunday School Board last year was $25 from Dr. Scales, of Shreveport, a special of $20 from the Carrollton Avenue Church, New Orleans, and the Children's Day collection of $49 from the Algiers Sunday school. Other smaller amounts totaling about $90 were reported at Conference through the Auditing Board. Excepting possibly some of the larger contributions that were noted as subscriptions, all other amounts were acknowledged in these columns.

On the 14th of February, Mrs. J. B. Magee, of Kentwood, sent each of her primary pupils a valentine remembrance in the form of a heart of white paper on which was written in her own hand, "I love you." This was covered with a red heart of tissue paper, over which was still another of white tissue paper, all tied together by a red cord. This same aggressive teacher also recently gave the members of her class an afternoon social at her home, each child bringing two sandwiches and two pieces of fruit, the extra provision being for the guest that each child was privileged to invite. Of course, this went a long way in raising the worth of the class in the esteem of its members.

Mrs. J. R. Ables, the wife of an esteemed member of our Conference Sunday School Board, has recently undergone an operation in the Presbyterian Hospital in New Orleans by which it now seems that she is freed from a malady of a number of years' standing. Brother Ables is the teacher of a fine class of Junior boys in his home school at Ponchatoula, the President of our Baton Rouge District Sunday School Conference, and an enthusiastic friend of Sunday school extension and improvement in any way that may offer a field of service. We join with him in giving thanks for the hopeful outlook for the recovery of his faithful and devoted wife, and pray that her health may be entirely restored.

Mrs. S. L. Riggs has built up a new junior class in St. Francisville this year, where Brother Riggs' family is residing, and her class is to have charge of the missionary program of the school in March. Sister Riggs reports the school there to be in a live and growing condition, and that it is the aim of the leaders to bring it up to our standard of efficiency. We congratulate the pastor and the local church at St. Francisville upon having the splendid help of Brother and Sister Riggs. They have left their mark of zeal and fidelity everywhere they have been in the Conference, and we expect nothing less of them at St. Francisville, where they are well-known through their former pastoral relations at that place. We are glad to note that Brother Riggs' health is improving.

SOME WORDS CONCERNING THE WORK.

Dear Doctor: Please allow me to advise and kindly urge the pastors of the Durant District to do their best to raise assessments for missions and to put the Missionary Voice and the New Orleans and Nashville Advocates in every home, through the months of March and April, and also to be planning to observe "Children's Day," in the months of May and June.

My dear brethren, I know we are much disposed to put off the hard pull as long as possible—until we have to pull—and you know then it often means less money than early efforts would have given. Do your best to put our literature in the homes of your people.

And, at the most opportune time, I do hope that you will observe "Children's Day" in every congregation, so that you may be able to report to Bishop Atkins at the next Conference, "Children's Day observed at every Church, Bishop." This would certainly make the good Bishop feel that his earnest efforts with us last winter were not in vain. I know, brethren, it takes work, much work, all-the-time work to accomplish such results; but let us not lose sight of the fact that this is our only business, and that the people are more and more demanding that we attend to it. So, in the fear of God, and by his help, let's give him the best year's work of our lives. There are too many demands upon the pastor now for the sluggard to find this an enjoyable place for him. I suppose the Lord is demanding more of the pastors; I am sure the people are—not for stilted preaching, but faithful service. They want nothing unreasonable, but they want our time—want to see an honest effort made to save souls and to do the work of the Church. Oh, that we may strive to show ourselves workmen that need not to be ashamed!

W. S. SHIPMAN, P. E.

Durant, Miss., Feb. 19, 1914.

A DELIGHTFUL TRIP TO BIENVILLE, LA.

On Thursday, Feb. 4, I started for Bienville to join Brother W. J. Porter and his devoted Christian wife in the celebration of their silver wedding. Their children had insisted upon and persuaded them to celebrate it, and as soon as they determined to do so they wrote me that I must be present if possible, as I united them in wedlock twenty-five years ago; so I went. At Gibbsland I had great pleasure in my association with Brother Bennett, and especially with Sister Blulock who has passed her ninety-sixth year, and retains remarkably her physical and mental powers and is in high spiritual enjoyment—or as she expressed it, is in constant communion with her Lord and Savior—just waiting his call to go up higher. I have known her for nearly thirty years. She has ever been the same reliant, consistent child of God. I spent the night at the house with her niece, who is an exemplary and experimental Christian. I do not remember a time that I spent more pleasantly religiously and socially. May God's blessings ever attend them. The niece, Sister Bird, being a particular friend of Brother Porter's family, also went to the wedding.

We were met at the depot at Bienville by Brother Porter and his accomplished and lovely daughters and cared for until evening came, when at seven o'clock, we, with many friends met at the church and had a short sermon on the subject of marriage. We then repaired to the parsonage where we spent the time very pleasantly in social entertainments, conferring honors upon the bride and groom in the form of presents, and in partaking of refreshments furnished by the young ladies. The occasion was very enjoyable as the many friends present attested.

Brother Porter and his noble wife have spent their lives in the service and have been blessed with three pious and godly children—two daughters and one son—of whom they may well be proud. They have never left any unpleasant influence by their teachings. All call them blessed. May they live long to adorn the profession which they make, and may no cloud dim the setting sun of their course!

They start anew upon their Christian course and I return refreshed and can say, how blessed to be remembered by many friends along the way!

ROBERT RANDLE.

"Waste is the shadow upon generosity, miserliness on thrift."

"Only what we have wrought into character during our life can we take away with us."

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 12, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

A PARAGRAPH FROM DR. MORGAN.

In a ringing address at the recent International Bible Conference in Nashville, Tenn., Dr. G. Campbell Morgan, of London, said: "The Bible in the nation is the word for morality. Deny man's relationship to God and all these things—the sacredness of life, the sanctity of marriage, and the value of the child, will perish. God is love. That is not love which cries over the cancer and dares not cut it out. That is not love which allows the wayward child to run its own way without correction or direction."

Two important truths are contained in this paragraph: the indispensableness of religion, and the fact that love means vastly more than mere caressing. There can be no enduring and forward-moving civilization that is not undergirded and vitalized by the inspiring and uplifting teachings of the Divine Revelation. They only can produce high-minded men and women who spend their strength to create a social order that is clean and worthy. And it is the love of God that leads him to discipline persons and send his judgments upon them. It is an utter misrepresentation of the Heavenly Father to say that he is too good to punish any one. He must chastise his children to save and perfect them, and he must punish the wicked to prevent them from destroying all good with the ruinous contagion of evil. There is strength and firmness, as well as gentleness and tenderness, in the mighty love that sent Jesus to die upon the Cross.

A NOBLE UTTERANCE.

We take from the Nashville Christian Advocate the following words of Bishops Denny and Wilson spoken at the reception given the latter on the occasion of his eightieth birthday at the Trinity Methodist Episcopal Church, South, of Baltimore, Md.:

"Then Bishop Denny presented Bishop Wilson with a purse filled with eighty gold pieces. Bishop Denny said: 'I have traveled around the world with him. We have slept under the same blanket more than once, and I have picked him up from the sands of China, where a pony with not even civilized manners had unseated him. In the episcopacy we turn to him, listen to his counsel, and follow him as you do.'

"Bishop Wilson received an ovation when he arose to speak. He said: 'I want you to know that this is not my doing. I had no hand in it. I did not even know of it until it had gone too far to be stopped. It is not my fault, even, that I have reached four score years. I owe a debt to the Baltimore Conference which I can never repay. It has always held me in affection and esteemed me far beyond my worth. I am in the office I now hold not through my own seeking. I was told by my Church to go, and I went, as I have obeyed all her commands. I have tried to finish my course with the true faith kept. I have been preaching the gospel for nearly sixty-two years and now I had rather be the preacher in the poorest mission in the Baltimore Conference than to occupy the highest secular position. I have been a preacher, nothing else, and I expect to be that until the end.'"

This testimony of our revered and honored Senior Bishop is, indeed, a beautiful and inspiring one. The spirit of modesty with which it is permeated is worthy of all praise. And, best of all, the life and labors of this faithful servant of Christ are in perfect accord with the noble sentiments that he expressed. Bishop Wilson will in the coming years be ranked with the most apostolic men that world-wide Methodism has produced.

NEW ORLEANS ENTITLED TO ONE.

If the fitness of things is to govern, one of the eight regional banks to be established in the United States will be located in New Orleans. Barring St. Louis and Baltimore, there is no other municipality in the South which in commercial importance can remotely approach the Crescent City, and neither of the other two mentioned is so stragetically situated commercially as is this great mart of trade. There is scarcely a doubt that in the near future it is to Central and South America that our country must look for the largest expansion of its commerce, and New Orleans is the natural gateway through which, under normal conditions, this increasing volume of business may be expected to flow. It is only a short distance from here to Cuba and the other islands of the West Indies group, and the Panama Canal which is expected to be opened to navigation next July is only 1300 miles away, while from San Francisco the distance is more than 3000 miles. It is said that persons from the Pacific Coast in visiting the great waterway really find it more satisfactory to come to New Orleans by rail and embark from here, than they do to make the voyage from any of the ports on our western shore. Such an advantage in the way of location is bound to exert a telling influence in the years to come, and if the United States desires to reach out after the trade of the neighboring nations to the South she needs to develop here a strong and solid basis for her operations.

As a coffee, rice, molasses, fruit, and cotton market New Orleans is scarcely second to any city in the Western Hemisphere, and how she stands in comparison with other Southern cities as a banking and manufacturing center is shown by the two following tables:

Banking Resources:

	Capital and Surplus.	Deposits.
New Orleans	$18,797,000	$86,032,110
Atlanta	15,000,000	33,000,000
Houston	13,400,000	42,000,000
Birmingham	7,083,100	27,289,000
Memphis	8,804,600	35,130,000

Value of Manufactured Products:

New Orleans	$78,794,000
Richmond	47,358,000
Atlanta	33,038,000
Memphis	30,242,000
Nashville	29,650,000
Dallas	26,959,000
Birmingham	24,128,000
Durham, N. C.	23,271,000
Houston	23,015,000

New Orleans as a port also stands next to New York as is attested by the figures for the year ending June 30, 1912, given below:

	Exports.	Imports.	Shipping.
N. York	$817,945,803	$975,744,320	$1,793,690,123
Boston	69,692,171	129,293,016	198,985,187
P'd'phia	69,069,730	85,038,185	154,107,915
Balt.	92,210,877	26,438,400	118,649,277
N. Orl'ns	149,160,910	75,089,887	224,250,797
San Fran.	49,249,734	59,235,471	108,485,205

A regional bank domiciled here would be in a position to serve a vast stretch of territory in an inland direction and would have an outward reach such as it could not have situated anywhere else in the Southern States. Hence, if politics are disregarded and the good of the monetary system alone is considered, it is difficult to see how New Orleans can be passed over by the authorities in Washington in establishing these eagerly sought institutions. But whether her claims in this respect are recognized or not, the future of the Crescent City is brighter with promise to-day than ever before in her history. The world currents will soon be sweeping with increasing force and velocity through her streets, and people will doubtless come pouring in from all parts of the globe to swell her population.

MANY MEN, BUT LITTLE MONEY.

Some weeks ago under the caption, "Wanted—A Little Money and A Big Man," I printed an appeal on behalf of a most urgent situation in the Isle of Pines.

About a score of very worthy brethren have volunteered to go and undertake the work. But I have had few responses in the form of contributions to build the house required. Only some of God's poorer children have responded, and they with small amounts only.

Is the money of some men dearer than the lives of others? A field upon which more than twenty brave, true men are ready to lay out the lives of themselves and families ought to command the small amount of money which is needed. The people on the Isle of Pines will support the man and give half the amount required for the building.

Surely we have in all Southern Methodism some man or men who will furnish the other half. The work can be done, if I can get the small sum of $3500. Four thousand would be better, however.

Can not this small sum be had? It is scarcely the price of a first class automobile.

"Alas! Alas! that gold should be so dear and flesh and blood so cheap."

The man will be on the field soon, and I want the money to meet him there.

W. A. CANDLER.

Atlanta, Ga., March 7, 1914.

THE PEN OF LIGHT.

Lord, place within my hand thy pen of light,
To write to some discouraged, suffering one
A word of cheer—strong, glowing words of help;
And brighten all his day like shine of sun.

Lord, close my fingers round thy pen of light,
That I may tell the tempted one, astray,
Whose path is lost in worse than darkest night,
How he may turn, and find the straight home-way.

Lord, may it always shine, thy pen of light,
And inspiration give, and help divine.
Oh, pass it on and on, from hand to hand,
Illumined pen, no word to write but thine.

—Caroline M. Holmes, in S. S. Times.

WHY CHINA'S RELIGION LACKS VITALITY.

China has a long way to go yet.

Nothing caused a greater impetus in China's movement toward free government than the influence of Western civilization, and in that influence no more vital spark existed than that lighted by the Christian missionary.

Now the standpatters of China have gained a momentary victory and purpose to establish the religion of Confucius as the formal religion of the republic.

Confucius was a man who lived about 550 years before Christ. He was an early office holder in China. He was a corn inspector in the markets of his province when he was only 17 years old. He held other jobs and lost them. He lived the varied up and down life of a man dependent upon the friendship of kings, but the characteristic thing about him was his honesty and the deep understanding he had of moral principles.

It seemed so remarkable for a man to be honest in all the sublime sense of the simple statement in those days, that the more Confucius's neighbors thought over it after he died the more they liked it, and after awhile they gathered up the philosophy of his life any sayings and put his teachings into a book, and in a few hundred years they made a religion around it. It is fitted to the Chinese habits of life and Chinese tradition. It worships no God; its only vital spark is its reverence for ancestry. Whatever religion it teaches centers about the family ancestors to whom people offer prayer. It is not a religion that goes out to conquer the world after a divine program and make men everywhere better all the time.

It is merely a gentle, comforting substitute for the individual who feels he would like to have the respectability of a religious life without any of its sacrifices, and like all other religions that make this appeal, it lacks the virility of a real faith.

If China's effort to have a republican form of government succeeds, Confucianism will fail because it will not be strong and vital enough, and for another reason: a republican form of government recognizes as its first principle the liberty of all men to worship God according to the the dictates of their consciences, and will not seek to give State recognition to any particular brand of religion. This will happen in China and then the brand of religion which is the most vital will win.—H. J. Allen, in Wichita Beacon.

THE MISSION TO LEPERS IN INDIA AND THE EAST.

By Rev. Theo. F. Hahn, M. D.

I.

When John the Baptist in the loneliness and oppression of the prison desired to see a proof that Jesus was indeed the Messiah sent by God, Jesus sent back word to him: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Mat. 11:5). Thus it had been prophesied of the Messiah (Isa. 61:1; 35:4-6), and thus it was fulfilled by Jesus. The works, therefore, which Jesus did testified of him as the Son of God (John 10:25).

And do we want proofs of the divine origin and nature of the Christian Church—the visible body of Christ on earth now—the answer is the same: the works which she does, they testify of Him who is her divine author and head. Hospitals, orphanages, homes for the aged, the blind, the incurables, all these, as originally called into being by the Church, and though to-day no longer exclusively in the hands of the Church because, thank God, the Christian spirit has already largely permeated our Christian civilization, still borne by her almost exclusively into heathen lands now, are the "works which bear witness" of Christ.

Paganism knows no works of benevolence and charity. All through the history of pagan antiquity we look in vain for any charitable institutions. From the Spartans who exposed their sickly boys, who did not promise to be of any help to the country, to the wolves in the wilds of the Taygetos Mountains, to the Chinese who drown their "superfluous" girls in a tub of water, and the Africans who mercilessly leave their aged parents to die of hunger, heathendom, whether ancient or modern, knows no pity for the feeble and needy. There may be found in India temples in which sacred monkeys are kept, or asylums in which sacred cows are tenderly cared for till their death, but no provision was ever made by pagan Hindus for the aged, the widows, the orphans, or the thousands of those most unfortunate and destitute people, the lepers. Shunned by their own families, ostracized by the community, without hope of recovery, and taught to believe that they were forever shut out from the joys of heaven because of some unpardonable sin committed in a former existence, of which leprosy is the irrevocable punishment, these poorest of the poor were simply left to die of hunger or to be torn by wild beasts.

It is therefore the peculiar glory of Christianity that, with respect to these outcast sufferers the word of the Master is literally being fulfilled: "The lepers are cleansed."

Foremost among the agencies to carry on work among the lepers is the Mission to Lepers in India and the East. It was founded in 1874 by Rev. Wellesley C. Bailey, who since 1869, had been a missionary of the Presbyterian Church at Ambala, India. Mr. Bailey writes of his first contact with the lepers in the following manner: "It was in December of 1869 that I was first led to work for lepers. I found near Ambala City a small institution for lepers called the Ambala Leper Asylum. At that time there was no regularly-organized work for lepers, though a few individual missionaries were doing what they could to relieve them in a small way, and were, of course, as every true missionary would do, taking every opportunity to tell them of the lepers' Friend. I began visiting the lepers, and every time I went I felt I would like to go again. Their condition was the most pitiable I have ever seen: their poor mutilated bodies, their disfigured faces, their hoarse voices—in a word, their utter helplessness and hopelessness appealed forcibly to me: my sympathies were drawn out to them, and very soon a bond sprang up between us. I looked forward to my visits and they eagerly watched for my coming. Soon I discovered that I had there, at my very door, under my very hand, a splendid sphere of work for the Master."

Returning from India to England in 1874, Mr. Bailey related his experiences and gave the results of his study of leprosy. A movement was at once started to relieve these unfortunates, and this has grown into the Mission to Lepers. Mr. Bailey has been the Superintendent of the Mission and its work from the beginning. His life in India, his actual experience with lepers, and these years of experience as administrator have admirably fitted him to oversee this work. It is a work of striking interest both from the circumstances of its beneficiaries and from the character of the support it receives. It is interdenominational, denominations working together to sustain and administer it; over thirty missionary societies in America, Great Britain, and on the continent of Europe co-operate in this effort. It is international both in its field of support and its field of operation, and is therefore a notable example of the union of Christians to relieve direct distress. The Dowager Marchioness of Dufferin is the Patroness, and the Lord Primate of Ireland the President of the Society, and among its representative committee are such gentlemen as Sir Andrew H. Frazer, lieutenant governor of Bengal, vice president; John Jackson, organizing secretary; Fleming H. Revell, treasurer, and W. M. Danner, secretary, for the United States.

As regards the relation of the Mission to Lepers to America, it is working in hearty co-operation with eleven Foreign Mission Boards of the United States. It does not send out its own missionaries to work exclusively among the lepers, but works through the missionaries of such societies as are already on the field. Whenever an appeal is made by any duly appointed missionary, or missionary society, the cost of the erection of buildings, the maintenance of the lepers and their children, the medical aid supplied, and the pay of the native workers are entirely defrayed by the Mission to Lepers. Thus all the money given is used directly for the support of the lepers themselves, the missionaries in charge receiving their support from their respective societies. In this manner the Mission to Lepers spends about $40,000 annually on work among lepers in charge of American Foreign Mission Boards, the Boards permitting their missionaries to act as honorary superintendents of the asylums. The land is usually either purchased by or presented to the Mission to Lepers, and in such cases it is vested in the name of "The Leper Mission Trust Association," a corporate body duly chartered.

At present the Society's operations are carried on in 80 different centers which are distributed over India, Ceylon, Burma, Sumatra, China, Japan and the Philippine Islands, 50 of these institutions are owned by the Society, while 30 are stations not owned by the Mission, but given aid for the care of lepers. Besides these are 20 homes for untainted children of leprous parents for which the Society is responsible. In the Asylums and Homes nearly 4000 lepers are cared for, receiving food, shelter, medical care, nursing and Christian teaching; and 600 untainted boys and girls have been received from their leprous parents and are being educated under the care of the Mission.

NO NORTH, NO SOUTH—ONE METHODISM.

The late Bishop McCabe was impatient of administrative restrictions. One day while he was Corresponding Secretary of the Missionary Society, having been irritated by some uncommonly exasperating limitation, he turned to the Recording Secretary, Dr. Stephen L. Baldwin, and said:

"Baldwin, take pencil and paper, and let me give you the draft of a new constitution for our Missionary Society. Here it is:

"Article I. This society shall be known as the Missionary Society of the Methodist Episcopal Church.

"Article II. Whatever ought to be done shall be done.

"There, that will do!"

The story may be apocryphal in some detail, but it is true to the spirit of its central figure, and it has a reasonable application to the embarrasments which have attended the effort to bring together the dissevered family of American Methodists.

Elsewhere in this issue we present a digest of the action taken a few weeks ago by the Federal Council of Methodism, together with the address issued by the representatives of the Methodist Episcopal Church to the members of their communion. It will be seen by an examination of this matter that the persons composing the Council are resolved that what ought to be done shall be done to repair the breach by which Episcopal Methodism was rent into two main divisions nearly three quarters of a century ago. (The digest referred to was published in the New Orleans Advocate last week.—Ed. N. O. Advocate.)

We deem it expedient * * * to recount

some of the steps which have been taken to secure what has frequently been called "formal fraternity" between these two great branches of American Methodism, the organic unity of which has been officially regarded as visionary up to this hour.

In 1846, two years after the bisection of the Methodist Episcopal Church, Dr. Lovick Pierce was commissioned as a Fraternal Messenger from the first General Conference of the Methodist Episcopal Church, South, to the General Conference of the Methodist Episcopal Church in 1848. On the alleged ground that the plan of separation had been violated by the Methodist Episcopal Church, South, its fraternal messenger was denied official recognition by the General Conference of the Methodist Episcopal Church, though he was tendered personal courtesies. Dr. Pierce thereupon informed the body that the Methodist Episcopal Church, South, could never renew the offer of fraternal relations between the two great bodies of Wesleyan Methodists in the United States, but that the proposal could be renewed at any time by the Methodist Episcopal Church.

There the negotiations ceased until 1869, when the Bishops of the Methodist Episcopal Church invited the Bishops of the Methodist Episcopal Church, South, to confer on "the propriety, practicability and methods of reunion." The former were admonished by the latter that "the establishment of fraternal relations" should precede such an interview, and the General Conference of the Methodist Episcopal Church in 1872 appointed a delegation consisting of two ministers and one layman to convey fraternal greetings to the General Conference of the Methodist Episcopal Church, South, at its next session in 1874. The latter body reciprocated by selecting a similar delegation to carry fraternal salutations to the General Conference of the Methodist Episcopal Church, in 1876, and also to propose the formation of a Joint Commission "to adjust existing difficulties."

The commissioners appointed under the action of both General Conferences, in response to this proposal, met at Cape May, N. J., August 16, 1876, and continued in session seven days. They issued a declaration and basis of fraternity and laid down rules for determining disputed questions. "Their conclusions were embodied in an address to the Bishops, ministers and members of the two Churches."

The absolute unanimity with which these proceedings were conducted and the fine spirit which animated the commissioners gave assurance of larger results than have actually accrued. Fraternal salutations have been officially exchanged through subsequent quadrenniums, a common hymnal, a common catechism, a joint publishing house in China, and other outward fruits of essential unity have been developed. The sentiment in favor of a closer federation has steadily increased. The latest and perhaps the highest expression of it is the Federal Council of Methodism which met last month in Nashville, Tenn. But organic union still seems distant, though it should, and hence some time will be consummated.

We venture to illustrate the situation by an anecdote which is accredited to a Methodist presiding elder in Georgia. A Negro pastor did not give satisfaction to his flock. A committee waited on him to request his resignation.

"Look here!" demanded the preacher. "Whut's de trouble wid mah preachin'? Don't I argufy?"

"You sho does, eldah," agreed the spokesman.

"Don't I 'sputify concernin' de Scriptures?"

"You suttinly does," admitted the other.

"Den whut's wrong?"

"Well, eldah," stated the head of the committee, "hit's dis way: You argufies and you 'sputifies, but you don't show wherein!"

The representatives of each main division of Episcopal Methodism have been eloquent in their arguments for fraternity and unity, and cogent in their disputations, but the bodies they represent have made it hard for them to show wherein. At this very moment the Methodist Episcopal Church is reinforcing its establishments among the white people of the South, and the Methodist Episcopal Church, South, is pursuing a counter invasion of the Northwest.

Before the Federal Council of Methodism, created by the authority of the Churches in interest, it is now proposed to bring for adjudication all questions of conflicting administration. There will be much business for such a court. May the Lord prosper its efforts in behalf of peace! The continued disunion of Methodism in the United States is an unnecessary embarrassment to the Kingdom of God.—Editorial in New York Christian Advocate.

THE WOMAN QUESTION.

By Miss E. L. Kidd.

Editor Christian Advocate: I am glad that you are giving your attention to what is, without doubt, a most vital question—the stability of our family life.

Statistics show that the South is the only section of our country where the native stock is not dying out, and until recently it was far behind other sections in the percentage of divorces. But the leaven is with us, and working so rapidly, that it behooves our thinking men and women to search out the true causes of the many evils that afflict modern society and to be ready with remedies before we are helpless in the throes of this undesirable evolution.

What has been referred to as the "feminist movement" has many phases, and from the fact that woman is the center of the home, this movement deserves careful study; and from this study an ideal of womanhood must be evolved worthy to take the place of those that have gone forever. Education of course is the only way in which any lasting reform can be effected, but there are many educative forces besides the school. Legislation is of value since it represents the ideals of a community.

Laws should be enacted granting to women the right to work at an equitable wage in whatever field she has the ability to labor. For the gospel of work she must learn, especially in the South. She must have no excuse for being a useless member of society. I heard a young lady say the other day, "I gave up my position as teacher because I could not live on the salary that I received." We are behind many States educationally, and the cost of living has advanced here as it has everywhere.

While I consider work—work for every human being—the greatest safeguard of society, that individual is happiest whose work, consciously or not, is in the nature of a calling to that person. There should be no law nor social convention in the way of what a woman wants to work at. This, I consider a legitimate reason for giving woman the ballot. Women might in social reforms find an opportunity for work useful to the community, and not spend so much time in frivolities. Have you ever heard a comment like this, emanating too from a sensible man? "Oh, that movement is of no account; it is just something started up by the women and the preachers." If the preachers and the women stood for a considerable vote they would be regarded as entitled to more respect, and would receive it.

Besides not being as active and energetic as they should, our southern women are too frequently sickly and nervous, and our girls should have something more than the smattering of the laws of health, now being taught. Herbert Spencer was not far wrong when he said that the most important thing to learn is how to take care of your health, and that the next most important thing, is how to care for our offspring. Nothing is more productive of unhappiness in a home than a sickly, fretful, complaining, and usually nagging woman. Our girls should be taught that it is almost a sin to be sickly. And since freedom for the individual is being demanded by them so strongly, they should be instructed as to what kind of freedom they need. Women should demand a style of dress that does not militate against health, and have the courage to refuse to follow a foolish style.

When the Church was introduced into Europe by way of Room, rather than by way of Germany, it naturally brought with it, not the high ideal of the Teuton for woman, but the semi-patriarchal family life of the Orient, and of Greece and Rome. We hope that the Church of to-day will not shirk its part in working out a sane practical solution of the woman question, remembering that "God is no respecter of persons," and that Luther, the German reformer, married a nun.

Another very vital phase of the woman question is that of her relation to the liquor traffic. I wish some of you people in New Orleans would find out and publish the different causes of the divorces granted last year. Such information would be interesting and illuminating, no doubt. However, intemperance, and other immoralities, are another story, and need another chapter for their treatment.

Ruston, La.

NOTICE TO OUR FRIENDS.

Through the kindness of Dr. Meek you were given a view of our first graduate in the Advocate of week before last. Brother Holmes said to me: Your statement that you have the facilities to do for the other of our children what has been done for this one girl is not strong enough; you should have said, "What you have done for her, you are doing for the others." We feel sure that those who are in close touch with our work will agree with Brother Holmes.

But to carry on this work requires money, and the time has come when we must have more help. The expenses have been heavy this winter. We have met all our obligations, including a large payment on our indebtedness, but our treasury is now empty. We can pay our February accounts in part only. I have not been able to get out to solicit funds since Conference, and we have received but little over $300 during the last two months. We appeal to our people for help.

By Conference resolution Easter Sunday is set apart as "Orphanage Day." We trust that every church and Sunday school in Louisiana will remember the Orphanage and give the Easter collections to our work. Make ready for it, and let nothing get in the way of this important matter. I appeal to our preachers and Sunday school superintendents to begin to talk and plan at once for this Day. We need $5,000 to carry us through the dull summer months and meet our obligations. If we are to secure this money, all must help.

With 85 children to feed, school and provide for, salaries to pay, and our running expenses to meet, it means money, and we must have the united effort of all our people NOW.

Sincerely,
ROBT. W. VAUGHAN.
Superintendent,
Louisiana Methodist Orphanage.

ANNUAL MEETING OF WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council, M. E. Church, South, will hold its fourth annual meeting in First Church, Fort Worth, Texas, April 8-16, 1914.

A Workers' Conference will be held April 8 at 2 o'clock Wednesday afternoon, and the first public session at 8 o'clock Wednesday evening.

Delegates and visitors will correspond with Mrs. W. F. Barnum, 1518 Cooper St., Fort Worth, Texas, Chairman of Committee on Entertainment, who will furnish lists of hotels and boarding houses.

Winter tourist tickets may be secured, good until May 31, with stop-over privileges going and returning.

MISS BELLE H. BENNETT,
President.
MRS. FRANK SILER,
MRS. F. S. PARKER,
Recording Secretaries.

Church News

Bishop John H. Vincent celebrated his eighty-second birthday on February 23. His home is in Chicago.

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Dr. R. S. MacArthur, the distinguished Baptist minister, entered upon his work as pastor of the First Baptist Church of Baltimore on February 12.

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Dr. C. D. Bulla spent Sunday, February 22, in Little Rock, Ark., and preached at the Winfield Memorial Church at 11 o'clock a. m. a sermon that is said to have made a fine impression.

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Dr. C. B. Riddick is publishing in the Pacific Methodist Advocate a series of personal reminiscences concerning Methodism in the West. It scarcely needs to be said that his articles are interesting and informing.

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Baylor University, at Waco, Texas, the leading Baptist college in the Lone Star State, has lately completed the task of raising $400,000 for the further strengthening of its endowment, and will receive a gift of $200,000 from the General Board of Education of New York (Rockefeller).

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On Sunday, February 15, Dr. W. W. Pinson and Dr. E. H. Rawlings, two of our Missionary Secretaries, spent the day in Winston-Salem, N. C., and secured from our two largest churches in that city—Centenary and West End— a pledge of $2000 each for missionary specials.

* * *

The well-known Hebrew philanthropist, Nathan Straus of New York City, is reported to be doing much to improve the condition of the poorer classes in Jerusalem. A thorough investigation is said to have shown that every fifth person there has malarial germs in his blood, and that every third person has an enlarged spleen.

* * *

Zion's Herald of February 26 carried on the first cover page a fine picture of ex-Governor M. R. Patterson and published an extended extract from an address that he delivered to a great audience in the People's Temple in Boston. Mr. Patterson seems to have made a great impression in New England, as indeed he has everywhere that he has gone.

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Dr. Matt S. Hughes, the fraternal messenger from the M. E. Church to our approaching General Conference, is pastor of the First Church of his denomination in Pasadena, Cal. He is also one of the contributing editors of the New York Christian Advocate. The congregation that he serves contributed last year to various benevolences $25,633, and raised for its own use $19,567.

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At the recent session of the Florida Conference in Tallahassee, Bishop Morrison made the following episcopal decision: 1, Does Paragraph 143 of the Discipline forbid the re-marriage of a minister during the life of his divorced wife in the case where the divorce was not granted for the one Scriptural cause? It does. 2, Is such a marriage contrary to the law of our Church? It is.

* * *

The Board of Education of the M. E. Church, South, will hold its annual meeting for the year 1913-'14, in Oklahoma City on May 5. The Committees will meet at 9 o'clock the previous day, May 4. The Committees are as follows: Classification, White and Colored Schools, Ministerial Supply and Training, Religious Training in both State and Church Schools, and Ways and Means.

* * *

The Temperance Board of the Northern Presbyterian Church will send 250 workers, with motion picture films teaching lessons as to the evils of intoxicants, into California, Colorado, Washington, and Oregon with a view to trying to swing these States into the prohibition column when the elections are held next fall. Is the prohibition cause so needy as this where woman has the ballot?

* * *

The China Christian Advocate states that very few of the people of the Chinese Empire have really accepted the Christian Calendar. The officials in Peking and some other places in the Empire celebrated the "Foreign New Year" and more was made of it than ever before, but the masses of the nation celebrated the Chinese New Year as heretofore. We confess that this news was to us a little disappointing, but our Lord will yet reign in the Orient.

* * *

We are in receipt of the first number of the China Christian Advocate, a monthly publication, printed in English, which will be issued from the Methodist Publishing House in Shanghai by representatives of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Dr. A. P. Parker of our Church is the Editor, and Mr. William M. Lacy, a member of the Northern Methodist Church is the Business Manager. It is a neat journal of 16 pages, and the subscription price in the United States is 50 cents per annum, in gold. By means of this periodical, "Those in Asia may salute us" twelve times during the year.

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At a called meeting of the Presbyterian Synod of Mississippi in Jackson last week it was decided to place all the schools owned in whole or in part by it under one management. Rev. M. E. Melvin, of Port Gibson, was named as the General Superintendent of Education, and an Executive Board composed of the following persons was constituted to co-operate with him: Dr. J. B. Hutton, Oscar Newton, Jr., W. C. Wells, Jr., W. S. Lindamood, George D. Booth, and Geo. S. McLean. The Rev. Mr. Melville and Rev. R. L. Waldrop, Superintendent of Home Missions, will establish headquarters in Jackson. It is expected that a campaign to raise $100,000 for the several institutions of the Synod will be launched at an early date.

TIN WEDDING AT THE MARY WERLEIN MISSION.

Something very unique in the way of a wedding anniversary will be celebrated on Saturday evening next at 8 o'clock at the Mary Werlein Mission. Dr. and Mrs. R. C. Root who are among the active Methodist workers of the city will celebrate their tenth anniversary at that time. A very interesting and entertaining program will be carried out in which a number of friends from different sections of the city will take part.

Dr. and Mrs. Root have been for some time very much interested in the work at the Mission and have been rendering most valuable service there in many ways. So they have decided to make use of this occasion in a most worthy and unselfish manner by holding their anniversary at the Mission and requesting that the "tin offering" be contributed to Sister Meekins for her use at the Mission. All of the Methodists and other friends of the city are most cordially invited to attend and bring some kind of a tin offering for the mission. Such an offering will also be gladly received from any interested friend out of the city. Mrs. Root is a daughter of Rev. Robert Randle, one of the older members of the Louisiana Conference.

NEWS NOTES.

The J. B. Andrews' meeting is under way at Starksville, Miss., and the services are being largely attended.

Rev. V. D. Skipper filled his pulpit at Delhi, La., last Sunday, and the Woman's Missionary Society is expected to conduct a meeting at the the church there to-night (Thursday).

Prof. J. N. Powers, the Mississippi State Superintendent of Education, is being prominently mentioned for the Chancellorship of the University of Mississippi, made vacant by the resignation of Mr. A. A. Kincannon.

Our long-time friend, Rev. G. W. Gordon, of Sherman, Miss., gave us a club of 8 subscriptions on March 3. It scarcely needs to be said that his work is moving on well. Brother Gordon is one of the strong preachers of his Conference.

The Southern Reporter (Sardis, Miss.) states that the Hon. J. B. Eckles will be a candidate for Circuit Judge in his judical district. We do not believe in an elective judiciary, but since it has been decided that the judges must be chosen in this way, it is pleasing to observe that such a man as Mr. Eckles is available for this position.

We are indebted to Mrs. A. C. McKinney, of Ruston, La., for the following important item of news: "The Queen of the Methodist parsonage in this city enjoys a distinction not accorded to many of her sisters, they being a homeless set, while she now owns in her own right one big and three little Holmes. W. W., Jr., the last of the number, was acquired on February 27, 1914."

We acknowledge ourself indebted to Dr. W. P. Few, the accomplished President of Trinity College, at Durham, N. C., for a neat folder giving a list of books for young preachers carefully selected by Bishop J. C. Kilgo and Dr. F. N. Parker. For the benefit of the young ministers of Louisiana and Mississippi, we hope to publish this selection of helpful volumes in our next issue. What to read is a most important, and often quite a perplexing, question.

Our hat is off to Rev. C. A. Northington, who gave us a club of 30 subscriptions from his charge, the Corinth (Miss.) Circuit, a few days since. Of his work, this faithful and energetic pastor says: "My people gave me a warm welcome upon my return from Conference. Our new church, at Gains' Chapel, is now ready for use; new seats have been placed in the church at Shady Grove, and our new church at Chapel Hill is nearing completion."

Rev. W. H. Huntley, having been called to Brookhaven, Miss., to attend the obsequies of his daughter, Miss Helen, who died at Amarillo, Texas, the quarterly conference of the Coalville (Miss.) charge was held by the pastor, Rev. C. C. Griffin, on March 3. Brother Griffin reports the work of the circuit as progressing favorably. Resolutions of sympathy for the beloved presiding elder, Dr. Huntley, were adopted. They will be published in the next issue of the Advocate.

The pastors of the different denominations in Hattiesburg, Miss., have effected a ministers' organization that will meet regularly and give them an opportunity to confer, from time to time, concerning the religious needs and work of the community. At a recent meeting they decided to register with the municipal authorities a protest against immodest and improper scenes in the moving picture shows in their city. Their watchfulness in this respect is to be commended, and our preachers elsewhere would, we think, do well to imitate their good example.

From the charming little city of Como, Miss., comes a club of 14 subscribers, two of them being new. They came of course from our diligent pastor there, Rev. J. B. Randolph, who makes the following reference to his charge: "The Junior League and Missionary Society have raised the money to paint the parsonage. We have also organized a Home Department in our Sunday school with 75 members. The attendance upon the school yesterday (Feb. 22) was the largest in its history. We expect to dedicate our new church in the near future. Rev. E. B. Ramsey has promised to hold our meeting in June."

Rev. W. F. Henderson, Jr., of Pelican, La., favored us with a nice club of subscriptions a few days since, and added the following note: "My work is progressing very satisfactorily. I am serving a fine people. Our Sunday school work is going forward; we have had a gratifying attendance and interest of late. We have recently added Oxford to our work. The Standard Oil Company is improving its plant there, and building new tanks to care for the oil from the New De Soto field; and the door of an excellent opportunity is now open to our Church there. We are planning and praying, with a determination to do our best for the Master this year."

We have in hand an interesting communication from Rev. H. M. Ellis, Field Secretary of the Methodist Hospital (Memphis), which reached us too late for this issue, but which will appear next week. Brother Ellis requests us to state that the name of the proposed institution has been changed from the Tri-State Hospital, to the Methodist Hospital, since a part of the territory of the Memphis Conference is in Kentucky, so that in reality four States are interested. This change is doubtless wise, but with all due deference to its managers, it seems to us that a little geography ought to be inserted into the new designation as, for instance, the Memphis Methodist Hospital, to indicate where it is. Simply the Methodist Hospital is, we think, entirely too broad and indefinite.

Secular News and Comment

There is talk of constructing a $6,000,000 bridge across the Mississippi River at New Orleans.

Arrangements have been made for the installation of a wireless telegraph station at the Mississippi Agricultural and Mechanical College.

The United States troops in Hawaii are to be increased from 8000 to 14,000 or 15,000 as soon as the men can be transferred from the States, according to a statement made a few days ago by Major General W. H. Carter.

During the recent extremely cold weather in the Northern States, in some sections the rural free delivery mail carriers played the part of Good Samaritans to the birds by scattering grain along their routes, the Government having given permission for them to perform this service.

Figures compiled by Auditor J. E. Smith of Mississippi show that since January 1, 1908, 66 banks chartered in that State have failed, 14 of the number having suspended during the past two months of the present year. These 66 defunct banks had an aggregated capital of $2,976,180, and deposits to the amount of $8,637,845.

The French Chamber of Deputies voted a few days since an appropriation of $400,000 for an exhibit at the Panama-Pacific Exposition. It is said that Italy also will have a fine exhibit there, but Sir Edward Grey, the British Foreign Secretary, announced in the House of Commons on Feb. 24 that England would not reconsider her decision not to participate officially in the big show.

It is claimed that the income tax in the State of New York alone will amount to more than $30,000,000 per annum, and that of this amount John D. Rockefeller will pay about $6,000,000. The President of the United States is expressly exempted from taxation on the $75,000 salary which he receives as the Nation's Chief Magistrate, but his income from other sources is not spared.

The daring of surgeons seems to know scarcely any limit. At a meeting of the Chicago Medical Association held on March 4, Dr. G. Frank Lidston stated that he had recently in two instances transferred organs from the bodies of individuals who had been dead several hours to those of living persons. One of these experiments was made upon himself by his own hand. As yet these operations are too recent to tell what the final results will be.

Bright's disease, according to report, is now claiming 100,000 victims annually in the United States; and it is affirmed that 60,000 of these could probably be cured if the malady were discovered in its incipiency. It is one of the most insidious of human ailments, and the percentage of its increase since 1900 is quite alarming. In some of the cities many Negroes, who until recently were thought to be comparatively immune from it, have been stricken down by it.

Sir Lionel Carden, the British Minister to Mexico, was in Washington City last week en route to England, and while there conferred with President Wilson. The press dispatches represent him as having stated that he thinks that Huerta has made some headway in establishing his authority in Mexico during his year's incumbency as President. The relations between the United States and Mexico seem to be becoming steadily more acute, and some things indicate that the authorities at Washington, though bent upon preserving peace if possible, now recognize that armed intervention may become necessary. There is little telling what a single day may bring forth.

EPWORTH CHURCH DEDICATION.

As was reported in the New Orleans Christian Advocate last fall, the Epworth Church building has been freed from debt. On Sunday, March 15, at 3 o'clock in the afternoon the building will be dedicated. Dr. I. W. Cooper of Whitworth College will be with us and preach the sermon. The people of the city are cordially invited to attend this service. The church is located at the corner of Banks and Scott Streets and may be reached by taking either the Canal or the Tulane Belt cars and getting off at Scott Street, then walking to Banks.

The movement that has now resulted in the Epworth Church was begun years ago. The people of the Carrollton Avenue Church were especially attentive to this work in the beginning. However, the people of all the Methodist churches of the city have had something to do with the work at different periods of its advancement.

The present condition of the work speaks well for the wisdom of those who first enterprised it and also for the devotion of those who persisted in carrying it forward under many difficulties. Still, what has been done in the past and what is being done now, give but a small indication of the great possibilities and future that are before this church. The nearest Methodist church is almost fifty blocks away. There are great stretches of the city that are looking to this church for Methodist instruction. The Sunday school gives magnificent promise for the future. It is now in a most flourishing condition. The present building is far too small for taking care of the school as this should be done. We now have completed only the Sunday school room and the auditorium is a present and an imperative need. We cannot increase the Sunday school to any great extent until we have the additional room that the completed building will give. We want the Methodist people of this city, and other people too, to come out and see what we are trying to do here and learn something of the Epworth Church. This is the result of united effort on the part of the different Methodist churches of the city. Come and renew your interest in the work.

W. L. DOSS, Jr., Pastor.

New Orleans, La.

A STATEMENT BY DR. SWARTZ.

Dear Dr. Meek: I have just seen Dr. Borum's letter in the Advocate of March 5. I do not wonder that he desires to make excuse and to present his action in the most favorable light. Every one would who found himself in his predicament, for it is really a sad one.

Let the issue, however, not be beclouded: for there is no "half truth" anywhere—at least, not on this side. The whole truth, as I have repeatedly said, is this:

Dr. Borum preached a sermon from his pulpit on Feb. 1 on Baptism. This he had a perfect right to do. He fortified his argument by saying that a book he was going to quote from was used at Millsaps College. This he had no right to do. I did not, to be sure, hear his sermon (I was at my own church). The reference was such, however, as to offend some five or six Methodists who were in his congregation and who reported the matter to me. I wrote him the letter which appeared in the Advocate of Feb. 19, and he telephoned me an apology. That should have ended the matter, but it did not, for the following Sunday he returned to the charge and publicly criticised an article which I had written for the Nashville Christian Advocate some time before.

Of course he did not think of this fact, that I had a forum in which to present my side of the case. I had one, however, and used it. This he calls going "into print with the affair," which seems to have been a gross thing to do! Well, it may have been; but if it was, what were his public utterances which I have mentioned above which were made when I appeared helpless to reply?

I used the occurrence to write a series of articles which I have had in mind to write for some time and which his action rendered particularly opportune at this time.

This is all there is to the matter. I am through. I will not be drawn into an acrimonious dispute. I am no adept in hurling the words, "half-truths," etc., I yield. He may have the arena to himself. I am willing to stand on my three printed articles.

Very truly yours.

M. W. SWARTZ.

Jackson, Miss.

"WHY A LOSS?"

Rev. A. S. Lutz, of New Iberia, has placed the Louisiana Annual Conference under lasting obligation to himself for calling attention to the inexcusable error of the Statistical Secretary in reporting the heavy loss of 1,158 members last year. The Secretaries were astonished at the heavy loss the figures showed, and in an effort to find if we had not made an error one of the assistants, with the Secretary, worked over the difficulty until after 2 o'clock in the morning, checking over the figures, trying to find the error. Unfortunately we made the same error each time, and the transposition of the figures 4,801 to 4,081 was never discovered. This led us into the error of stating our loss to be 1,158 members, when it should have been only 438, as shown by Brother Lutz. According to the corrected figures, our present total membership is 33,760, whereas the minutes show only 33,040. The error is entirely due to the carelessness, or oversight, of the Statistical Secretary, and while it is humiliating, he fully accepts the blame and responsibility for the mistake.

Brother Lutz is again right in showing that the figures show a net gain in the columns of Additions and Removals of 292. Still the figures must show a total loss of 438 for the reason that many of the preachers do not make the report of column for Members Reported Last Year correspond with the figures in the last Minutes. When we take the totals we are compelled to refer to the last issue of the Minutes to get the total reported as Present Total Membership and take the difference between the figures in hand for the year closing. In this case a loss is shown as indicated above.

None can be more grateful to Brother Lutz than the Statistical Secretary, who offers a vote of thanks to him, which we feel sure will be given by unanimous consent.

We beg pardon of the Conference for this error and shall feel it fully justified if the Conference will elect, at the next session, a more careful and painstaking person to this important position.

Sincerely,

ROB'T W. VAUGHAN,
Statistical Secretary.

STATE EPWORTH LEAGUE MEETING,

Louisiana Conference.

Dear Dr. Meek: Please announce in the Advocate that the Louisiana State Epworth League Conference will be held in the First Church, at Shreveport, June 17-21, 1914, and that we will spare no means to make this the best Conference ever held in the State. The program and other arrangements have been placed in my charge, and, I hope, with strong committees to carry out the whole scheme suggested by the central office. The program will be built around the "Third Department," with "Recreation for Culture" as our slogan. A team from the central office will handle the Institutes and Parliaments, and there will be other experts for addresses, etc. We trust that every chapter, Senior and Junior, will begin at once to pray and plan for a large delegation.

The Shreveport Leaguers will extend a most cordial invitation and welcome all who may come.

Yours "All for Christ,"

MRS. SUDIE J. LINGLE.

1215 Oakland St., Shreveport, La.

A SORE BEREAVEMENT.

Dear Dr. Meek: Brother and Sister O. S. Lewis of Brandon, Miss., are greatly bereaved in the death of their infant son, Osmond Clayton, which occurred Wednesday night, March 4. For only twelve days he was spared to brighten and bless the home and hearts of the parents. Yesterday afternoon we laid the little body away in the Brandon Cemetery, the funeral being conducted at the parsonage by Dr. A. F. Watkins and the writer. Sister Lewis has been critically ill, but I am glad to report that her condition is much improved. Let us remember at our Father's throne our brother and sister in their hour of suffering and sorrow. Sincerely, P. D. HARDIN.

Jackson, Miss., March 6, 1914.

CHURCH EXTENSION NOTICE.

North Mississippi Conference.

Dear Dr. Meek: The Executive Committee of the Board of Church Extension of the North Mississippi Annual Conference will meet in the Methodist Church in Winona, Miss., on March 26 at 11 a.m. All those who desire to make application for loans or donations to churches or parsonages will please have their applications in the hands of J. R. Bingham, at Carrollton, Miss., or Rev. V. C. Curtis, at Grenada, Miss. Any application received after the meeting of this Board will have to go over for twelve months. We would ask the presiding elders and pastors to look over all applications carefully and see that they are in due form before sending them to us. W. S. LAGRONE,

President Board of Church Ex.,
North Mississippi Conference.

COMMUNION.

Psalm 91-1.

Alone with God when morning flings
Her streaming banners far and wide,
The waking world its new life sings
By brook and bird on yon hillside—
Oh, soul rejoice, hear now his voice!

Alone with God when noontide glows
And all the earth in splendor stands;
Be still my soul—he only knows,
The need, the task of heart and hands—
All glorious light, surpassing bright!

Alone with God, when evening falls
In mantling folds o'er weary men;
For strength from thee my lone soul calls;
Be thou my Guide, my Help, my Friend—
No day shall fail, beyond the vail!

Alone with God when darkening night,
Draws o'er the world her restful shade;
Nor sound, nor care, nor garish light
Disturbs the soul his hand has made—
Until the end, be near. Amen!

LOUIS A. ANA.

THE GARLAND-GALLOWAY DISCUSSION.

In 1886 an extended article appearing in the Nashville Christian Advocate, Dr. L. C. Garland discussed the Church's administration of affairs in the mission fields, and toward the close of his communication offered the following suggestions, the last of which is quite similar to the proposal recently made by Dr. G. C. Rankin:

Dr. Garland's Suggestions.

"There are three modes by which our organization of foreign missions may be to a greater or less degree conformed to episcopal government.

"The first is to send annually a Bishop to visit each of our missionary fields. The objection to this system is that the stay of the Bishop is too short to accomplish all the good to be expected from a more extended and minute episcopal supervision; and further, that it does not dispense with the inadequate government of a local superintendency.

"A second mode is to assign annually a Bishop to each mission who shall reside in it during the entire year, save only the time of reaching it and returning from it. This would bring the work sufficiently under episcopal oversight and control, but it is not practicable with Bishops having families, to say nothing of the great expenditure of money and time in traveling.

"A third mode, and the only one that seems to meet all the requirements of the case, is to assign a Bishop to each of the fields, who shall reside in it, and assume the whole responsibility of the work; who shall send up annually to the College of Bishops his official decisions for review, and make to the Board of Missions annually quarterly reports relative to the financial condition and wants of the mission. He must himself be present at the General Conference, with the journal of the mission, there to have his religious character and all his official transactions brought under review, as in the case of other Bishops.

Bishop Galloway's View.

In the New Orleans Christian Advocate of Feb. 4, 1886, of which he was then editor, Bishop Galloway made the following comment on the constitutional aspect of the question raised by Dr. Garland:

"Against the plan of a resident Bishop in the foreign field there are constitutional objections. Around our Third Restrictive Rule, which jealously maintains 'the plan of our itinerant general superintendency,' the great battles of Episcopal Methodism have been fought. On that question Bishop Soule made some history that ought to be known and read of all Methodists. The great controversy over an elective presiding eldership, which came near disintegrating the Church, involved the integrity of that constitutional provision. If one man could be appointed without the power or authority of the Bishop, it was rightly argued that the constitutional prerogatives of the episcopacy were violated and a principle admitted, that would necessarily destroy the 'itinerant general superintendency.' That tendency was toward congregationalism. But the measure proposed by Doctor Garland is obnoxious to the third restrictive rule, in that it restrains or limits the itinerant feature of our general superintendency. The tendency is in the direction of a diocesan episcopacy, albeit the Doctor says: 'This objection has no real force.' **If a Bishop is elected by the General Conference with the understanding that he is to reside in China, Brazil, or Mexico, and because of his supposed qualifications for that work, we thereby in spirit and purpose limit his jurisdiction and designate his episcopal district.** In the Methodist Episcopal Church provision has been made for a Missionary Bishop with certain specified functions. But that has occasioned unseemly controversies and has hardly been satisfactory. Dr. Garland's plan does not contemplate such technical restrictions and limitations, but is no less at variance with the spirit of the Third Restrictive Rule. He says: 'His assignment to China or Brazil is no more diocensan in principle than the assignment of a Bishop to the Pacific Conferences, or one to the Atlantic Conferences.' **Granted, provided he is assigned for one year.** But when it is stipulated that he is to reside in China or Brazil and return to the United States once in four years for a few weeks, the principle of an 'itinerant general superintendency' is surrendered. A Bishop may be assigned for two or more successive years to the same Conferences, but the assignment is made annually with the possibility of change to another part of the connection. * * * * The free interchange of the Bishops, and the unrestrained play of the itinerant feature of the General superintendency, have been our strongest bond of connectional sympathy and the secret of our great and gratifying success."

Again referring to this question in the New Orleans Advocate of Feb. 18, 1896, Bishop Galloway further said:

"A resident Bishop as a substitute for the local superintendent we insist is a dangerous, doubtful remedy. There are constitutional objections to it. If not in plain violation of the Third Restrictive Rule, it is a **manifest evasion of it**, and for evasive legislation we have no sympathy, but a well-grounded fear. Nothing so readily destroys the integrity of a government. If the proposed measure is the only or best remedy, let the Constitution of the Church be changed in the prescribed way. The election of a Bishop, for a foreign mission and to reside therein, is beyond question an evasion, if not violation, of the law that defines our 'itinerant general superintendency.' But, it may be said, that was not the Doctor's view. Well, so his language reads. He says: 'The Bishops **elected to preside over a foreign mission** would be elected and ordained in the same manner, and clothed with the same authority, as any other Bishop.' Nothing could be more explicit. A Bishop is to be elected for a special work, and **with the distinct understanding** that he is to reside in the foreign field. Shades of William McKendree and Joshua Soule! Such a doctrine ought to disturb the precious dust of those constitutional fathers on the Vanderbilt campus.

"But if the election of a Bishop for a foreign mission is in **violation** of the Third Restrictive Rule, a **resident** episcopacy is an **evasion** of it. It necessarily restricts the field of the Bishop, and so far contravenes the **spirit** of the constitution. And if this precedent is once allowed, who can tell whereunto it will lead? If a Bishop be elected for China, or assigned to residence there, why not one for Mexico, another for California, another for Texas, etc.? And then what becomes of our 'itinerant general superintendency?' We do not claim or affect profound judicial discernment, but there is too much in this question to be waved aside as sentimental or hypercritical."

MR. HENRY JONES.

A good man and faithful Christian worker was Brother Henry Jones. Born in Weston, Mass., August 9, 1838, he died in his room at the Mary Werlein Mission in New Orleans on Feb. 25, 1914, aged 75 years, 6 months and 16 days. He left three children—two sons and one daughter. His eldest son, Mr. H. Whitford Jones of Garrettsville, Ohio, was with him when he died. The other two children are Mrs. Helen Smith, residing in Garrettsville, Ohio, and Mr. Frank Jones, residing in Covena, California. He lived in England for some years, but about 22 years ago he came to New Orleans. Among his first acquaintances was Mr. James Sherrard, at that time Secretary of the New Orleans Y. M. C. A. Brother Sherrard introduced him to Mr. H. N. Harrison, who was conducting a mission on Tchoupitoulas Street, and who cordially invited him to come out there and help in the good work. Brother Jones accepted the invitation, and at once became an earnest helper, and ever after was thoroughly identified with all the interests of the mission. He removed his membership from old Carondelet Street Church and united with the Mission Band, organized by this writer when presiding elder of the New Orleans District.

Through Mr. Sherrard, Brother Jones was enlisted in prison work in New Orleans, holding services with regularity in jail and prison every Sunday, speaking for hours to prisoners in the services held, and also personally, his efforts resulting in the saving of many a soul. When he became a traveling man with a large territory to cover he did much prison work in every city where he went and great spiritual good resulted therefrom. Mr. Sherrard says he was called "Prison Jones." Brother Jones was always abounding in kind words and deeds when about the Werlein Mission and everywhere else he happened to be. On the trains, where he spent so much time, he would with wonderful tact find out whether the one who happened to be occupying the seat next to him was a Christian or not. In his travels he sold goods and talked for Christ at the same time, and his patrons had perfect confidence in the goods he sold. In the various missions and churches all over the territory covered by him he was a familiar figure and always welcome. He was ever ready to pray, talk for Christ, and also to teach the young folks and children in the Sunday school.

In his letters to friends he always closed with, "Happy on the way." His physician, whom he dearly loved, said he was a benediction to him in his visits. At morning prayer held in his room he started and sang through the hymn—"Leaning on the Everlasting Arms;" and the day before his death he said: "I am happy," "I am just waiting," "Ready to go, ready to stay." Also this: "I would rather go to glory from this mission than from any other place." He daily exhorted his visitors to "serve the Lord." He loved his Bible; and, before taking of nourishment in the morning, he would say: "Let me get my morning feed from the blessed Book first."

A first funeral service was held in the mission, the room being crowded by the men, women and children of the mission; and many came during the day to look on the face, ever so cheerful and kind in life. There was a long, sad procession over to the First Church, the Sunday school children in the lead, carrying a beautiful wreath of flowers, the little ones crying as they went; and, following these, there was a long line of sorrowing men and women. The second service was held at First Church, with a large assemblage present, the Pastor, Dr. Halsey Werlein, assisted by Rev. H. W. Jamieson and the writer, conducting it. The remains were carried to the cemetery, and laid away in mother earth. Then the words, so fitting for the dear departed, were spoken: "I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors." We shall meet him again in our Father's house in heaven.

JOHN T. SAWYER.

The Home Circle

A LITTLE PROVERB.

There's a knowing little proverb,
From the sunny land of Spain,
But in northland, as in southland,
Is its meaning clear and plain.
Lock it up within your heart;
Neither lose nor lend it:—
"Two it takes to make a quarrel;
One can always end it."

—Boys of Our Empire.

HER GOOD LUCK.

Fond Mamma—What have you in your apron?

Little Daughter (breathlessly)—Oh, mamma, such good luck! Clara Gray's cat had six kittens and her mamma would only let her keep one, so she gave me the other five.

SOME THINGS TO HOLD ON TO.

Hold on to your hand when you are about to do an unkind act.

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your heart when evil persons invite you to join their ranks.

Hold on to your virtue—it is above all price to you at all times.

Hold on to your feet when you are on the point of forsaking the path of right.

Hold on to the truth for it will serve you well, and do you good throughout eternity.

Hold on to your temper when you are excited or angry, or others are angry with you.

Hold on to your character, for it is and ever will be your best wealth.—Times-Democrat.

DICK'S STAR.

Dick had been going to school a month. Each day Miss Margaret, the teacher, wrote a new word on the blackboard, and the children copied it.

But one morning, instead of writing a word, as usual, Miss Margaret gave each child a sheet of paper.

"Now, little folks," she said, "I am going to see who can write what we learned yesterday, without having a copy to help."

Several of the children smiled, and went to work.

But Dick sat still, with the sheet of paper on his desk, and with his new yellow pencil held tight in his hand. Travis, Dick's deskmate, was scribbling on his paper.

Dick knew what the word was—"Mother!" But he couldn't remember how to make an M! He knew just how the other letters looked, and after a while he slowly began to make them, "o-t-h-e-r." Over and over he wrote the letters.

"I can put the M in afterward if I think of it," whispered Dick, to himself.

Presently Miss Margaret spoke.

"Two minutes more, boys and girls!" she said. "Do your very best. I am going to put a bright golden star on the best written papers, and you may take them home."

Dick's heart beat fast. How pleased mother would be if her boy carried her a star paper! But, try as he would, he could not think of the way to make an M. You see, he was a very little boy, and had not learned much about writing.

All at once Dick's eyes fell on some words on a blackboard at the other side of the room. Miss Margaret had written them for the reading class. There, at the very beginning, was a big M! Dick remembered now! He had thought it looked like two V's joined together.

The new yellow pencil began to work very fast. All at once Dick stopped.

Hadn't Miss Margaret said the class was to write the word without any help, and wasn't the big M on the blackboard helping?

The little boy sighed and swallowed a lump in his throat. But somehow he couldn't write another curly M. Instead, he stood the yellow pencil on its rubber head, and began slowly to rub out the two M's he had made. Before he had quite finished Miss Margaret stood by his desk.

"Why, Dick, you musn't rub out your M's, little boy! See, you haven't any all the way down the page! Why are you rubbing out the only ones you have made.?

All the children were looking at Dick, and his face grew red.

"I—I couldn't remember how to make M's, Miss Margaret, an' —an' you said we musn't have anything to go by—but I couldn't help seeing that one on the blackboard over there! An' I started to make some, an' then I thought it would be like—like stealing M's; so I was rubbing them out!"

And then, even if he was a six-year-old boy, Dick put his head down behind his desk, and the children knew he was crying, even if he did pretend to be looking for something in his desk!

Miss Margaret did not collect any more papers. Instead she went over to her table, and worked busily for a minute. Then she came back to Dick's desk.

"Children," she said, and Dick raised his head, winking hard to stop the tears from running out of his eyes, "I want you all to see what I have put on Dick's paper."

Then Dick forgot his tears; for there, right where everybody could see it, was a beautiful golden star.

"Listen to what I have written by the star, boys and girls," said Miss Margaret. "'This star is given Dick Hastings, the boy who would not steal an M!'"

Dick has a good many star papers now, and his mother keeps them in a special corner in her desk. But she says the first star is the most precious one of all!—London School Times.

A LIFE ANNUITY BOND.

1. What it is and Does:

A Life Annuity Bond is an Insurance Policy "turned 'round!" In life insurance you pay an uncertain number of small amounts, and one large amount is paid at death.

In a Life Annuity Bond you pay a large amount at once, and receive a number of small amounts annually, semi-annually, quarterly or monthly, until death.

A person who must have an absolutely sure, fixed income until the last day of life, or who desires to make a benevolent distribution of his property without litigation, expense or failure, should buy a Life Annuity Bond. The money is at once carefully and safely loaned on first-class security by the Board of Church Extension, and the holder of the Bond receives regular, fixed and assured payments during life.

A Life Annuity Bond pays a higher rate than the current interest rate, because the claim of a Life Annuity Bond terminates with the death of the annuitant, and a conservative and economical management of the business without commissions or heavy expense and without taxation makes it possible.

The rate paid on a Life Annuity Bond is determined by the age of the annuitant—the older the person the higher the rate. No medical examination is necessary.

Life Annuity Bonds may be purchased for any amount, and upon the life of one or more individuals, or for one or more beneficiaries designated by the purchaser.

Life Annuity Bonds are not experimental. They date back to the days of the Roman Empire. The English Government and other nations have issued such Bonds for more than a century.

Had the Southern Methodist part of the $120,000,000 paid to Life Insurance Companies for Life Annuities since 1890 been invested in the Life Annuity Bonds of the Board of Church Extension of the Methodist Episcopal Church, South, these millions would be to-day and forever building churches and parsonages, and a life income would have been given to the purchasers.

Life Annuity Bonds are safe, for back of them is the Board of Church Extension, a splendidly equipped department of the Church with its invested resources which at the present time are fifty times the amount of bond liability, with investments increasing daily. Back of the Board is the General Conference which authorized it, and the State of Kentucky which incorporated it. Back of them is the Methodist Episcopal Church, South, with its Two Millions of members, and with that habit of financial responsibility and intelligent co-operation which has made its great Boards and Business enterprises the admiration of many, and has given to them the very highest commercial rating.

11. What our Annuitants Think of Them:

"Dr. W. F. McMurry,

Dear Brother: I received the check the 3rd inst. Please accept my sincere thanks for your help in arranging this business so satisfactorily to me. It is indeed restful to know that I need not be anxious about how or what to do. Wish I had known of this plan sooner.

With prayers and best wishes for your health, and that of your family, and success in your great work for the extension of our Father's Kingdom."

"Rev. W. F. McMurry,

Dear Sir: I am glad to have an opportunity to write a word to you on two "counts": one of which is to thank you for "filthy lucre" (it is anything but that to me now, Doctor), and the other for the always acceptable literature which I received some weeks ago. In the midst of all your duties you have time to remember me. A few days ago I also received a pretty, bright copy of the new Hand Book of Church Extension in its usual cheering, comprehensive style. We are little, but not unknown."

"Rev. W. F. McMurry.

Dear Brother: Thanks for your promptness in sending interest due January 1, 1914. I have been declining in health since October 3. May not be here to acknowledge receipts for drafts due July 1. My sister, ———, will write if I cannot. I must say I have had great satisfaction in my dealings with Church Extension as regards Annuities. Pray that I may be faithful to the end of life's journey, so I may have a happy greeting from my Heavenly Father whom I have tried to serve many years."

If you wish further information as to such Bonds, write to the Corresponding Secretary of the Board of Church Extension of the Methodist Episcopal Church, South, Rev. W. F. McMurry, D. D., 1025 Brook Street, Louisville, Ky.

Christian Advocate.

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Editorial

THE RELATION OF THE TWO EPISCOPAL METHODISMS.

We printed last week an interesting statement from the Federal Council of Methodism concerning the relation of the two great Methodist Churches (Northern and Southern) in the United States and its conception of its own powers and work, and in this issue we are reproducing an able editorial bearing on this subject by Dr. George P. Eckman, Editor of the New York Christian Advocate. As we stated a week ago, we regard the question as to what course these two leading denominations shall pursue toward each other in the coming years as one of vast and far-reaching importance; and, in our judgment, there is a more urgent need for considering this matter carefully and prayerfully now than at any preceding time since the division of American Methodism in 1844. Before we undertake to justify this conviction, however, we desire to touch briefly upon the present relation of the two Churches.

For the object that we have in view, it is needless to recite the circumstances attending the separation of Episcopal Methodism into two branches and the bitter contention that soon followed, and which was renewed to some extent in the years immediately succeeding the Civil War. Excitement was high and fanaticism was rife during that stormy period, and over any unkind words that were spoken and any wrong things that were done we can well afford to spread the mantle of Christian charity. Those pages of our history are irrevocably written, and nothing is to be gained by fighting over again the battles of the unchangeable past. We are not better than were our fathers, and it is doubtful if we had been in their places if we would have acquitted ourselves as creditably as did they.

Of the steps which led to the restoration of fraternal relations between the two bodies and by which they have been gradually drawn closer together, Dr. Eckman tells us in his admirable discussion. As he states, they now have "a common hymnal, a common catechism, a joint publishing house in China, and other outward fruits of essential unity." They have the same order of worship; they came to an understanding as to what part of the new territory acquired by the United States in the Spanish-American War each should occupy; they are co-operating to some extent in their work in Mexico, Central America, and Japan, and have just commenced to publish jointly the China Christian Advocate. But as Dr. Eckman says, perhaps the most significant and promising action that has yet been taken was the establishment of the Federal Council of Methodism. This tribunal was recommended by the Joint Commission of Federation in its meeting at Cincinnati, Ohio, on April 13, 1910, and was duly authorized by our General Conference held in Asheville, N. C., in May of that year, and by the General Conference of Methodist Episcopal Church which convened in Minneapolis, Minn., in May, 1912. It is composed of eighteen members—six Bishops, six traveling preachers, and six laymen—as follows: Earl Cranston, John M. Walden, Naphtali Luccock, John F. Goucher, Ezra S. Tipple, A. B. Storms, R. T. Miller, J. A. Patten, and G. W. Brown, of the M. E. Church; and A. W. Wilson, E. E. Hoss, Collins Denny, W. J. Young, F. M. Thomas, C. M. Bishop, M. L. Walton, R. S. Hyer, and W. B. Stubbs, of the M. E. Church, South.

As will be noted, this Council has been fully constituted slightly less than two years. It met in Nashville, Tenn., on January 22, 1914, and after careful deliberation adopted the rules and regulations set forth in the statement which it was our pleasure to publish last week. These guiding principles are in substance as follows: (1) Where either Church is established in a community and is doing the work expected of Methodism, the other should not enter it (both General Conferences have endorsed this position); (2) that the General Conferences have directed the administrative officers of Annual Conferences, Church Boards, Societies, etc., to regard carefully the decisions and recommendations of the Federal Council, which is expected always to follow the spirit, and as far as practicable the very letter, of the various joint agreements reached by the two Churches; (3) that the declarations of the General Conferences make it inconsistent for the Federal Council to approve of the use of Missionary, Church Extension, or other Conference funds upon the part of either denomination to enter a field where the work is being satisfactorily done by the other; and that where both Churches are established in a community before connectional funds are drawn upon to extend the work of either the Federal Council should be consulted; (4) that provision has been made for the appointment of Annual Conference Commissions where the two Churches occupy the same or bordering territory, from the decisions of which appeal may be made to the Federal Council; or if such Annual Conference Commissions are not constituted in such places, and differences that can not be locally adjusted should arise they may be brought direct to the Federal Council.

Such are the powers and purposes of this new court as it has interpreted and stated them. If it is sustained in the exercise of these powers and the application of these principles, it will, in our opinion, accomplish a greatly needed work and its creation will mark a new epoch in the history of American Methodism. But we fear that this tribunal's proposed plan of operation, just and wise as we think it is, and though, either directly or inferentially, it has been given General Conference endorsement, will meet with not a little opposition. Movements are now proceeding in various parts of the country which are in open conflict with the principles that it has enunciated. Perhaps the most conspicuous of these at the present moment is Bishop Leete's scheme to erect an expensive church for white people in Atlanta, Ga., for which structure he has recently bought a site at a cost of $50,000, the Home Mission Board of his denomination having given $10,000 toward this enterprise and having pledged $20,000 more. There is no possible explanation that can be given for undertaking thus to invade the Georgia metropolis except that it is proposed to establish churches everywhere in the South as rapidly as it can be done; for nowhere in our entire territory is our Church more strongly entrenched than it is in Atlanta. Indeed it is doubtful whether in the entire American Union—North or South, East or West—there can be found another city in which Methodism is numerically stronger in proportion to the population, or is more virile and aggressive than it is there. We have within its limits 30 ministers, 20,000 church members, 16,000 Sunday school scholars, a resident Bishop, a fine hospital, and other splendid enterprises. Leaving out of consideration the question of obligation arising out of antecedent agreements between the two denominations, and viewing the matter simply in the light of Christian duty and opportunity, how can such an expenditure of missionary money possibly be justified? Will Bishop Leete and his counselors consent to let this project be passed upon by the Federal Council? Will Bishop Thirkield who is reported to be contemplating some forward movements in New Orleans agree first to submit his plans to this tribunal and to abide by its decisions? And will our people agree to do the same thing along the border and in the Northwest? Such are the issues which are now before us. It is now up to both communions to show whether they are sincere in their affirmations of fraternity, or whether it is all as sounding brass or a tinkling cymbal. Federation is being practiced in some parts of the country between denominations that differ widely in doctrines and polity to an extent sufficient to avoid unseemly competition and the wasting of men and money; and if the Methodist Churches in their treatment of one another cannot even measure up to this general standard, surely it is time that we were ceasing to prate of our common history and teachings and of the spirit of brotherhood.

We have said that there are imperative reasons why the present and future relations of Northern and Southern Methodism should receive special consideration at this time. Of these, we now have at our disposal the space to mention only one. It is that both denominations have grown to be very strong—ours numbering 2,000,000 members and the other 3,500,000—and that each of them seems increasingly disposed to adopt an aggresive policy of expansion into other parts of the United States than those which it now occupies. The Northern Methodists are trying to push their way more and more into the South, and there appears to be a growing sentiment among Southern Methodists in favor of projecting their operations upon a larger scale into the Northwest. In our opinion, this jingo spirit is largely responsible for the continued agitation to change the name of our Church so as to drop the suffix, "South;" and if that movement should ever carry, we predict that it will be followed by a determined effort to levy heavy assessments upon other portions of the connection to furnish the means for an attempt to establish our Church in fields now chiefly occupied by our Sister Methodism. So the present hour seems to be a pivotal one—an hour "big with destiny." If we sit still and allow the tendencies now manifest to pursue an untrammeled course, it is probable that new and numerous points of friction will be developed between the two denominations and that the task of effecting a satisfactory adjustment of their relations in the future will be rendered vastly more difficult. But if, on the other hand, these tendencies are checked before they awaken a spirit of rivalry and hostility, such as they are certain to produce, and the two Churches are brought to exhibit toward each other a spirit of genuine fraternity—a fraternity **evidenced by deeds**, and not merely by **empty words**, there is no telling what may come of it in the course of time and in the workings of Providence.

Let us not be misunderstood. We do not mean to indicate that we are convinced that the union of Northern and Southern Methodism in one great body will ever come, or that it is to be desired. That is too large a question and involves too many considerations to be hastily and superficially passed upon. The union of ecclesiastical organizations does not necessarily make for the extension of the Divine Kingdom on earth. That depends upon what they stand for and the spirit that animates them after they have been blended into one. But unholy rivalry between denominations that concede each other to be essentially sound in the faith and the wasting of the Lord's money in unnecessary, not to say harmful, competition, while vast unoccupied fields are white unto the harvest and millions are perishing for the want of the Gospel, certainly cannot be justified. Those who pursue such a policy may be sure that it will not receive the Master's approval in the day of final reckoning. The talents thus squandered will have to be accounted for.

But we do not take a despairing view of the outlook. The Atlanta incident has stirred up considerable opposition among Northern Methodists. Zion's Herald, the ablest of their weekly journals, has spoken out plainly against it, and some of their leading men have pronounced the venture unwise and unwarranted. President W. H. Crawford, of Allegheny College, affirms it to be a "colossal blunder." Let our General Conference endorse and strongly support the Federal Council in its work, and wherever conflicting interests arise, let our people bear themselves in a brotherly and magnanimous manner, and doubtless gratifying results will follow. And it may be **that eventually** terms of agreement can be reached as to a division of territory from the Atlantic to the Pacific Ocean, with the two denominations co-operating in special missionary work that needs to be done in the home land as, for instance, that among the Negroes and other races, whether in the North or in the South.

We should like to see all the Methodist Churches on the globe so related as to secure the maintenance of their denominational integrity, because we believe that Methodism has a teaching for the millions of mankind that can best be propagated by leaving her free to proclaim it without having "to put on the soft pedal" to avoid giving offense to others. We wish that the spiritual children of the great Wesley everywhere would remember and act in harmony with his last words to his followers in America: **"Lose no opportunity of declaring to all men that Methodists are one people in all the world."** Such they are, or may be, in many important respects—one in a common parentage, in a common early history, in a common theology, in a common glorious experience of conscious sonship, and in a common earnest desire to kindle in every other human soul the fire of love and rapturous hope burning in their own.

AN INTERESTING VOLUME.

Rev. H. P. Lewis, Sr., of Jackson, Miss., has recently brought out an Autobiography which is well worth reading. For more than half a century he has been a member of the Mississippi Conference, and being endowed with the faculty of close observation, he touches upon many things that were of interest in the years that are gone. As a narrator of events, Brother Lewis is gifted, and there is not a dull paragraph in his book from the first page to the last. And it contains not a little valuable historical matter. It gives pictures of the members of his family and recites the story of his labors as an itinerant preacher through many

changing scenes. The volume was printed in the Advocate office, and its mechanical make-up is excellent. We hope that it will be widely circulated and read. The price is 25 cents, or five copies for $1. It can be had either at the Advocate office, or from the author at 826 N. West Street, Jackson, Miss.

PERSONAL AND OTHER NOTES.

The New Orleans Association of Methodist Ministers' Wives will meet with Mrs. W. L. Doss, Jr., at 123 South Pierce Street, on March 20, at 2 o'clock p.m.

We have learned that Dr. G. S. Sexton has made a fine impression upon our First Church congregation at Shreveport. He is preaching to large audiences every Sabbath.

Rev. J. R. Countiss, President of Grenada College, says: "Our work is progressing favorably. Bishop Murrah will preach our Commencement sermon on May 24. The other speakers will be announced later."

Rev. P. H. Fontaine says: "Please announce that my address for this year will be Clinton, La., instead of Jackson, La. We have organized a Sunday school at Buetoville and have services there twice a month."

Brother J. T. Otts, of Homer, La., gave us on the 6th inst. a fine club of subscriptions from that prosperous and growing little city. A choice flock indeed are the Methodists of Homer, and we are glad to have our paper circulate among them.

The following brethreu, to whom acknowledgement has not been made elsewhere, have our thanks for two or more subscriptions sent in within the past few days: Rev. H. G. Roberts, Grenshaw, Miss., 6; Rev. T. M. Bradley, Shelby, Miss., 2.

The infant son of Brother and Sister R. V. Bennett, of Montlcello, Miss., is still desperately ill at the Presbyterian Hospital in this city. Let the readers of the Advocate continue to remember this little one and the auxious watchers by his bedside in their prayers.

Rev. J. A. Bowen, of Birmingham, Ala., will assist Dr. H. G. Henderson, the pastor, in a meeting at Lexington, Miss., beginuing on April 8 and embracing two Sundays. The people of Lexington may count themselves fortunate in having secured the services of this gifted revivalist.

Rev. R. P. Goar, of Toccopola, Miss., reports encouragingly of his work. His first quarterly conference went beyond the high water mark, and the promise is for a year of activity and growth. Brother Goar has our thanks for the good work he is doing in behalf of the Conference organ.

Rev. S. D. Roberts, of Oaknolia, La., in a business note bringing several names for our subscription files thus refers to his work: "We are serving the East Feliciana charge and are pleased with the outlook. We have a fine people, a good board of stewards, and we are expecting a fruitful year."

Dr. R. H. Wynn writes as follows: "We are in the midst of a revival in Centenary College. Quite a number of the boys have been converted, aud we are praying that every one will take a stand for Jesus before the meeting closes. Brothers Coleman, Sexton and several First Church laymen have given us assistance."

Rev. Paul D. Hardin, presiding elder of the Jackson District, writes: "Please state that Rev. R. W. Thurman, of Terry, Miss., has surrendered his credentials as a local deacon and voluntarily withdrawn from the ministry of the Methodist Episcopal Church, South."

A personal note from Rev. V. C. Curtiss, written on March 6, stated that Miss Elizabeth Kilpatrick had been taken ill the week preceding and had not been able to do any work for some days. We are sorry to be apprised of the physical indisposition of this tireless toiler, and we trust that she will soon be able to take up again her loved employ.

Our esteemed young friend, Rev. R. I. Collins, of Cockrum, Miss., continues to bring us under obligations to him for service rendered the Advocate. He believes in placing the church paper in the homes of his people, and has the happy art of getting them to take it. He is serving a worthy flock, and the work of the Lord is prospering in his hands.

Rev. J. L. Nabors favored us with some subscriptions from the Pott's Camp (Miss.) charge a few days since. He states that his work is moving on nicely and that he is hopeful of a successful year. Brother Nabors will be the host of the approaching session of the Holly Springs District Conference, and has our thanks for a cordial invitation to be present.

Our heart goes out in tenderest sympathy to Brother and Sister O. S. Lewis, of Brandon, Miss., who lost their babe on March 4th. A notice of the little one's decease from the pen of Rev. P. D. Hardin appears upon another page. May the Heavenly Father draw these stricken parents close to him in this time of sore bereavement, and comfort them with his sustaining grace.

In sending in his second round of appointments, Rev. J. H. Mitchell, the faithful presiding elder, says: "The Corinth District made the best showing on the first round that it has made in the opening of any Conference year since I have been serving it." Brother Mitchell's District Conference will be held at Ecru, June 18-21. We are grateful to him for a kindly invitation to attend.

Dr. Fitzgerald S. Parker, of Nashville, Tenn., writes: "The name of Dr. John T. Sawyer, long a useful and honored member of the Legal Conference of the Louisiaua Annual Couference, was inadvertently omitted from the printed list in the Annual. Though now holding a superannuate relation, Dr. Sawyer is still interested and active in the affairs of his Church and continues to hold membership in the legal body."

Rev. J. M. Morse, of Jackson, Miss., says: "Capitol Street Church is moving on well. We have had 45 accessions since Conference, and within the past three years over 400 have been added to the Church. Now is the time for the Methodists of Mississippi to rally to Millsaps College. We must have a main building costing not less than $75,000 and a $50,000 dormitory. Let us rise up and show our worthy founder that we appreciate his generous gifts."

Elsewhere in this issue of the Advocate appears a notice of the meeting of the Woman's Council, which is soon to take place in Fort Worth, Texas. Now is the time to send in subscriptions to the Council Daily, the price of which is 25 cents. No Methodist who desires to keep well informed should fail to have this paper come to his hand. The women of Southern Methodism are doing a great work and the proceedings of this gathering will be highly interesting.

Rev. M. B. Sharbrough, of Columbia, Miss., sends us the following note: "We broke ground for our new church Thursday, and the excavation for the foundation is well under way. The old church is being moved to an adjoining lot which it will temporarily occupy, through the kindness of Dr. Ford, to whom it belongs. The old house had not quite accomplished the journey last Saturday, and so we worshiped on wheels on Sunday, the 8th. Our work generally is in good condition.

Dr. Chesley Daniel, an honored citizen of Holly Springs, Miss., and a useful member of our Church at that place, died in the Baptist Hospital in Memphis on March 2. The obsequies were conducted at Holly Springs by Rev. I. D. Borders, of Aberdeen, and Rev. W. N. Duncan, the pastor. In a note to the Editor, Rev. O. W. Bradley, who recently served the congregation of which Dr. Daniel was a member thus refers to him: "I never knew a choicer spirit. What a man he was!"

Rev. G. B. Love, writing from Kossuth, Miss., informs us that he has had a large amount of sickness in his home within the past twelve months and not a few other sore trials, but that the Lord has been with him through all his misfortunes and that the skies now seem to be brightening above him. He speaks in terms of high commendation of both Rev. T. H. Mills, who served the Kossuth Circuit last year, and of Brother D. R. McDougal, the present pastor.

Rev. D. E. Vickers, of Rose Hill, Miss., sends us the following notice: "Any one desiring the assistance of a good singer in a meeting would do well to secure the services of Rev. Otto Porter, of Rose Hill, Miss., who is now at Millsaps College preparing for the work of the itinerancy. He has had experience in work of this kind, and is a valuable helper in other ways besides singing. He would be glad to make engagements that can be filled during the vacation season."

Sister J. W. Chisolm, of Jackson, Miss., writes as follows: "My husband, John W. Chisolm, a member of the senior class of Millsaps College and also a member of the Mississippi Conference, was operated on for appendicitis at the Baptist Hospital in this city on the 4th inst. He stood the ordeal well and his condition seems to be as satisfactory as could be expected. We ask the brethren to remember us in their prayers." We regret to be informed of Brother Chisolm's attack, and we trust that he may have a speedy and complete recovery.

We regret to note that Dr. Joseph J. Price, of Clarksdale, Miss., died at his home in that city on March 3. He had been in failing health for several years and had been confined to his home for many months. Dr. Price had been a citizen of Clarksdale since 1875 and was held in high esteem by all who knew him. He was a loyal and consistent member of the M. E. Church, South, and in the days when Methodism was weak in the Delta was one of its active and ardent supporters. We extend sympathy to the bereaved, and pray that the Heavenly Father may have them in His gracious keeping.

Rev. H. Wade Cudd, of Alberta, La., has lately been presenting the claims of the Conference organ to his people, with most gratifying results. He gave us on the 3rd inst. 6 new subscriptions and 6 renewals, accompanied by a check that made the Publisher smile. Of course, Brother Cudd's charge is making good progress—the stamp of Centenary is upon him and he knows how to make things go. He says: "My work is moving along nicely and I am well pleased. I have organized a Woman's Missionary Society, and its members are becoming much interested in the activities of that splendid organization."

A Baton Rouge dispatch to the New Orleans Item on March 7 reads as follows: "Superintendent A. W. Turner, of the Louisiana Anti-Saloon League, is here establishing headquarters for an assault on the liquor traffic when the State assembly convenes May 18. Mr. Turner will seek to stop the shipping of liquor into dry parishes, by making it legally possible for police juries to penalize such shipments. A law proposing that 35 per cent of the registered voters may have authority to call local elections in dry or wet parishes is being framed by the Superintendent and he will introduce it early in the session." Now let all our temperance people lend Brother Turner a helping hand.

Bishop W. B. Murrah spent last Sunday at Laurel, Miss. The Jackson (Miss.) News of last Friday contained the following reference to the Bishop: "Since his recovery from his recent illness, Bishop Murrah has been spending most of his time in Jackson, and his friends have been gratified to note that he has rapidly regained his strength and is now in splendid physical condition. It is hardly probable that at the meeting of the College of Bishops this year that Jackson's beloved divine will be sent on another trip to the foreign field. Appointments of this character are usually alternated, and Bishop Murrah's friends feel that he is now entitled to stay at home awhile."

Ground for a new church at Gunnison, Miss., was broken with imposing ceremonies on March 6. Among those who took part in the exercises were Rev. J. H. Smith, the pastor, Rev. J. W. Ward, of Rosedale, and Brothers W. C. Boyd, S. M. Seaton, and J. M. Kirk, members of the local congregation. The old church which was recently demolished was first erected at old Concordia, on the Mississippi River, in 1864, and was moved to the town of Gunnison, the corresponding railroad point, in 1892. It is stated that the new structure will be a handsome one, heated by steam, lighted with acetylene gas, and equipped with other modern conveniences. We congratulate Pastor Smith and his worthy flock upon this forward movement.

We publish on another page a statement from Rev. R. W. Vaughan, Statistical Secretary of the Louisiana Conference, concerning the error to which Brother Lutz called attention in the Advocate of last week. As a matter of course Brother Vaughan deeply regrets this mistake, but he should not let it annoy him for a moment. If there is a person on earth who does not make errors we should like to see him. And it is a very common thing for an individual whose competency is beyond question to overlook an error again and again, and for another man to detect it at the very first glance. Such occurrences are so common in printing offices that those of us who work in them regularly are not in the least surprised when they take place.

After a trip to Enterprise, Fla., where he sought rest and recuperation some weeks ago, but where he did not improve, Rev. W. D. Wendel went to Atlanta, Ga., for medical treatment. He is now at home in Pontotoc, Miss., where he seems to be steadily gaining, and the present indications are that his recovery is only a matter of a little time. Brother Wendel speaks in terms of high appreciation of the kindness shown him by his presiding elder, Rev. J. W. Bell, and the other brethren who have assisted him in taking care of his work during his illness; and he furthermore says, "I have a noble people, and I love them with all a pastor's heart and I long to prove myself a worthy and efficient minister of Jesus Christ among them." Let the brethren remember Brother Wendel and his faithful helpmeet, who has been so anxious about him, at the throne of grace.

One of the most remarkable works accomplished by any preacher in the connection within recent years was that done by Dr. G. E. Cameron at First M. E. Church, South, of Shreveport. Within the short space of three years more than 350 members were added to the Church; the old house of worship was torn down and replaced by a magnificent new structure costing $125,000, and under the leadership of Dr. and Mrs. Cameron the Sunday school enrollment was increased from 150 to the largest in Southern Methodism. Dr. Cameron is a wide-awake Sunday school man, while his accomplished wife is said to have no superior as a worker in the Elementary Department of that organization. It is no wonder that the Methodists of Shreveport gave Dr. and Mrs. Cameron up regretfully. We are pleased to know, however, that they are already making their influence graciously felt at Alexandria, their present field of labor.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

BERNICE MARIE KROSP was born February 15, 1901, and died February 4, 1914. After a short period of illness, little Marie passed away to be with God, in Memphis, Tenn., where her parents had taken her for special medical treatment. Her body awaits the resurrection call in the cemetery at Clarksdale. Marie joined the Methodist Church, South, in Alligator in the spring of 1913. Her's was a beautiful Christian life. The Church and Sunday school will miss her. May heaven's blessings abide with the loved one left behind, and may the door of the home be ever opened heaven-ward! Her PASTOR.

Mrs. ELIZA C. BLAIR (nee Orr), was born in Mecklenberg County, N. C., on April 4, 1835. She was converted at the age of twelve years and joined the Presbyterian Church, but soon afterwards joined the M. E. Church, South, and in that Church lived a happy and most useful life to the end. On December 24, 1865, she was happily married to J. L. Blair. To them, five children—three sons and two daughters—were born. Sister Blair, with her husband and children spent many years in Yalobusha County, Miss., where she died on Feb. 22, 1914. She was buried in the family burying place at Bethlehem Church. The funeral service was conducted by Rev. R. F. Cole, assisted by the writer. There were many tokens of appreciation of the life of this good woman. T. H. DORSEY.

Mr. F. M. REMBERT was born in Wilkinson County, near Woodville, Miss., on May 27, 1823, and died in Wesson, Miss., on March 2, 1914, aged 90 years, 9 months and 2 days. When he was quite young his parents lived in Copiah County near Brown's Wells. In 1871 he moved to Hazlehurst, Miss., where he was engaged in the mercantile business, and in 1892 he moved to Summit, Miss. The later years of his life were spent in the home of his daughter, Mrs. J. S. Rea. The Lord blessed his home with 9 children, two of whom preceded him to the spirit land; the others—five sons and two daughters—live to mourn their loss. Brother Rembert joined the M. E. Church, South, when a boy, and was loyal and true to the Church as long as he lived. He always took his Church paper and lately renewed his pastor's subscription instead of his own. His children have lost an affectionate father, the community a useful citizen and his Church a constant friend. We pray God's blessing upon all the loved ones he has left behind. May his grace be sufficient in this time of sorrow. J. H. FOREMAN.

MR. E. P. GAULT.

On February 2, 1914, our Father slipped away and left us, on the voyage "from whence no traveler ever returns." In Memphis, Tenn., on the above named date, Father was accidently killed. Then began the saddest experience of my life. But for the grace of God, I could never get over the trouble, but I have found him a "friend that sticketh closer than a brother." His grace is sufficient for us.

Elijah Payne Gault was born in Limestone County, Alabama, November, 1837. He enlisted in the Civil War some time in 1862, in Company B, 4th Alabama Cavalry; and served his country faithfully till the close of the war. He was born of Irish parents, but was a true Southern gentleman of the old type. He was a patient father and a devoted husband, who loved his home, and stood for honesty and fair play to every one. He was a fine mechanic, made a great deal of money, and could have been well-to-do, but was open-hearted, and gave away his hard-earned money—not only to good causes (which he ought to have done), but was too easy with those who owed him. He never seemed happier than when he was helping some one who was in distress. He was a member of the Presbyterian Church for forty-five years, and always had very high regard for his Church and its principles. It seemed to be the pride of his life, that God called one of his sons (myself) to the ministry. I went to see him just a week before he was killed, and he told me of a certain passage of Scripture he wanted me to preach a sermon from. Father, we miss you so much! It is hard to part with you, but by God's help, we will see you again on yonder shining shore, where partings shall be no more. To my poor broken-hearted mother and brothers and sisters, I say, God can comfort us and give consolation in this sad experience. That our Heavenly Father may bring us out of this sadness with a brighter and richer Christian experience, is my prayer.

J. E. GAULT.
Calhoun City, Miss.

RESOLUTIONS OF APPRECIATION.

On the morning of February 4, 1914, one of our loved ones passed away—Mrs. Henderson, the wife of Dr. C. R. Henderson. She was aged 72 years, and had lived among us all our lives. How we loved her, and how we shall miss her, though we know our loss is her eternal gain. Her charity was known and felt among all classes. She loved the cause of Christ, and was a member of the Baptist Church and was also a member of our Woman's Home Missionary Society for a number of years.

We know God's judgments are sure and true; and he will reward her according to the deeds done in the body. Because we loved her, we miss her and wish to honor her noble character; be it therefore, Resolved:

1. That we will strive to make our lives more fruitful by following her example in charity and loving deeds.

2. That we tender to the bereaved family our sincerest sympathy, and deepest sorrow in their sad loss, and pray that God's grace may sustain them.

3. That these resolutions be placed on the minutes of our Society, and a copy of the same be forwarded to the family of our deceased sister.

Signed by: Mrs. Mable Ewing, Mrs. S. E. Ewing, and Mrs. M. S. Exum, Committee.

Tidings From the Field

Queensborough, Shreveport.

We have received 17 members at the Queensborough Church since Conference, 6 by profession of faith and 11 by certificate. We have organized at Cedar Grove (the factory division of the city) with 50 members. We have some of the material on the ground for a new building, which will have six Sunday school rooms, with an auditorium. Work was begun yesterday. We have an organized Bible class with about 30 on the roll. They have two committees, one of which holds service at the Parish Prison, and the other at the Charity Hospital each Sunday. Gratifying results have already been reported.

F. J. McCOY.

Carrollton, Miss.

Dear Brother Meek: We have had Rev. W. M. Young, of Amory, Miss., in a great meeting recently, as a result of which nine joined our Church—two by letter and six by profession of faith. Our people were greatly pleased, and, what is better, our church was greatly edified by Brother Young's practical gospel preaching. Brother Young is an able expounder of our doctrines, and knows how to reach the heart and conscience of his hearers. His labors in Carrollton will be long remembered. It was a great pleasure to have him in our parsonage home. Our people will look forward with pleasant anticipations to a time when he will come this way again.—Walter Jones, P. C.

McDonald, Miss.

The Bishop last fall again read my name out in connection with the McDonald charge. This will make our 4th year on this charge, and its name has been changed four times. It was first called Stallo; second, Stallo and Indian Mission; third, McDonald and Indian Mission, and fourth, McDonald. But, thank God, the name is not all that has undergone a change. Three years ago we moved into a house here in McDonald for which we paid rent for fourteen months, during which time we built a parsonage. We now have a good home and five acres of land. We have built two churches—one at Stallo and one at Mt. Pisgah—and we need three more. We have built the Mt. Pisgah church since Conference. We laid the corner-stone on December 13, 1913, and finished the building on January 20, 1914. It is worth $1500 and was built by the people; not a man received a penny for his labor. I have never seen a community work together better than the people of Mt. Pisgah. Since they finished the Church, they have organized a Sunday school with 75 members, and I received 8 members into the Church there last Sunday (March 1). We expect our second quarterly conference to go there, at which time we expect to have our house dedicated.

This is some change. But the greatest and best of all changes is in the spiritual condition of the work; we have had some great revivals in the three years that we have been here. A goodly number have been converted and a good many have been sanctified wholly. The last of the three years was the best. Some of our people became so much concerned about their souls' welfare that they never let up seeking until they obtained the blessing, although the meeting had closed; and there are others seeking still, some for regeneration and some for sanctification; and I am expecting to hear of them coming through at any time. Glory to God! "The gospel is the power of God unto salvation to every one that believeth."

It seems to me that I have one of the best works in the Mississippi Conference. It affords one such an opportunity to do good. I have eight regular appointments and would take on just as many more as I can get. Truly, the field is white unto harvest. My presiding elders have been very helpful to me in this great field. Rev. T. J. O'Neil was with us the first two years and rendered us faithful service along all lines. He was with me in a meeting at Stallo the last year of his service on the Newton District, in which we had a great ingathering into the Church. In this meeting several came to us from the Baptist church and two of them asked to be re-baptized. The first experience that I ever had of this kind was with a Choctaw, who came to us from the Missionary Baptist Church. Dr. H. Walter Featherstun was with us last year and he did some faithful work. He was with me in my meeting at Stallo and did some strong preaching on the doctrines of our Church. He preached two sermons that will not soon be forgotten—one on Water Baptism, or Why Methodists Baptize by Pouring and Sprinkling; and the other on Holiness. The latter was greatly honored of the Lord. I was very glad, indeed, when the Bishop read out, "Newton District, H. W. Featherstun, P. E," and especially so when I found that he was to be my presiding elder for another year.

M. R. JONES, P. C.

A FINE MEETING AT DEEMER, MISS.

Dear Advocate: Plans and specifications are being drawn for the new Methodist Church at Deemer, and the structure will be pushed to completion in a short time. Deemer is a saw-mill town of several hundred people, a mile and a half from Philadelphia. Recently a meeting was held there by Rev. W. J. Ferguson, pastor of the Philadelphia Church, assisted by Rev. Dan E. Kelley, Conference evangelist. A Methodist Church was organized and 132 members were enrolled before the close of the meeting. A few of these were by transfer, but the majority of them were received on profession of faith. The religious tone of Deemer was completely changed by the meeting and the good work still goes on. Many of the converts are taking an active part in religious work. Brother Ferguson, who as pastor at Philadelphia, arranged for the meeting at Deemer, is a preacher of more than ordinary fluency and fervor. The spiritual welfare of his flock is his great concern, and his friends rejoice with him over this reaping time, which not only means the garnering of souls into the Kingdom, but the transformation of some who were extremely wicked into zealous workers for the good of others. Brother Kelley, who did the preaching, is peculiarly fitted for evangelistic work. He is at once bold and tender and winsome—an impressive personality, consecrated to constant soul-winning. From developing conditions, we hope to report good tidings from the Church at Philadelphia in the near future.

ROLFE HUNT.

A GOOD WOMAN CALLED HOME.

Dear Dr. Meek: I have just heard through a friend, that Aunt Fannie Owen of Buena Vista, Miss., is dead, and as I was her pastor for the past three years. I can say that a more consecrated Christian spirit I never knew. She has been a life-long Methodist and one of that true Christian type that counts. She was truly devoted to her Church. She was sick a good part of last year and I visited her often; and it was always an inspiration to be with Aunt Fannie. She was so good—another mother in Israel is gone. She leaves one son, Tommie, and two daughters, Mrs. J. H. Parker and Mrs. Reno Westbrook, who is herself a widow, to weep for mother. My wife and I send our heartfelt sympathy to them through the Advocate.

T. J. DURRETT.

PINE GROVE, LA.

Our work here is progressing nicely. The first quarterly conference was fixed for last Saturday and Sunday, but we were rained out Saturday, and held the conference the next day at Pipkin's Chapel. Our beloved presiding elder, Brother Bowman, was with us and preached two very strong sermons (one at Grangeville). That night, when we started to leave the church, we found that some one had been at our buggy. They had not taken aught therefrom, but had rather increased our store. On close examination we found the things were designed for the home and made a nice little pounding, which is the third one here this year. So in this, at least, we have a great deal better interest than we had last year, and I hope that it will increase until we can pound the Editor with a "batch" of subscriptions for our paper.

J. S. RUTLEDGE.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Vimville, at Coker's Chapel	Mar. 28, 29
Meridian, South Side	Mar. 29, 30
Daleville, at Saul's Chapel	Apr. 4, 5
Meridian, Seventh Ave	Apr. 5, 6
Porterville, at Mt. Hebron	Apr. 11, 12
Pachuta, at Orange	Apr. 18,
De Soto, at McGowan's	Apr. 19,
Lauderdale, at Marion	Apr. 22,
Waynesboro, at Hiwannee	Apr. 26, 27
Shubuta	Apr. 26, 27
Meridian, East End	Apr. 28,
Meridian, Central	Apr. 29,
Meridian, Poplar Springs	May 3, 4

J. T. LEGGETT, P. E.

Jackson Dist.—Second Round.

Brandon, at Mt. Carmel	Mar. 21, 22
Flora, at Bentonia	Mar. 29, 30
Vaughan, at Dover	Mar. 31,
Mendenhall	April 3,
Braxton, at Bethany	April 4, 5
Edwards, at Clinton	April 12, 13
Eden, at Pleasant Hill	April 17,
Lake City, at Bethany	April 18, 19
Lintonia, 7:30 p. m	April 19,
Yazoo City	April 20,
Benton, at Zeiglerville	April 21,
Satartia, at Mt. Olivett	April 23,
Fannin, at Drakes	April 25, 26
Galloway Memorial, 7:30 p.m.	April 26,
Rankin Street, 7:30 p.m	April 29,
Madison, at Ridgeland	May 1,
Bolton, at Raymond	May 3,
Capitol Street	June 7,
Millsaps Memorial, 7:30 p.m.	June 7,
Camden, at Forest Grove	June 12,
Sharon, at ——	June 13, 14
Canton, 7:30 p.m.	June 14,
District Conference, at Braxton	June 16, 19
Terry, at ——	June 20, 21
Florence, at ——	June 27, 28

PAUL D. HARDIN, P. E.

Newton Dist.—Second Round.

Forest, at Lena	Apr. 14, 15
Philadelphia Ct., at—	Apr. 17, 19
Philadelphia	Apr. 20, 21
Carthage, at ——	Apr. 23, 24
Walnut Grove, at ——	Apr. 25, 27
Laurel, 14th Ave.	May 2, 3
Bay Springs, at Raleigh	May 7, 8
Trenton, at Burns	May 9, 10
Dist. Conf., at Morton	May 12, 15
Newton & Montrose, at N.	May 17, 18
Rose Hill, at ——	May 23, 25
Lake, at Lawrence	May 30, 31
Decatur & Union, at U	June 3,
Laurel, 1st Church	June 7, 8
Laurel, 2d Avenue p.m.	June 7,
Choctaw Miss., at Phillips, p.m.	June 13,
Pearl, at ——	June 14,
Suqualena, at Good Hope	June 17,
Forkville, at F.	June 19,
Homewood, at Carr's	June 20, 21
McDonald, at ——	June 24,
Louin, at Holders	June 27, 28
Hickory and Meehan, at M.	July 4, 5

An elaborate plan for Missionary Institutes—to be published later—has forced our quarterly meetings for the second quarter out of their usual order.

H. W. FEATHERSTUN, P. E.

Port Gibson Dist.—Second Round.

Mayersville, at F.	Mar. 28, 29
Crawford Street	Apr. 4, 5
Silver City, at Midnight	Apr. 5, 6
Port Gibson	Apr. 11, 12
G. Memorial	Apr. 12, 13
Oak Ridge, at F. H.	Apr. 15,
Rocky Springs, at W.	Apr. 18, 19
Harriston, at M.	Wed., Apr. 22,
Utica, at L.	Apr. 25, 26
Hermanville, at S.	May 2, 3
Washington, at W.	Thurs., May 7,
Jefferson Street	May 8, 10
Pearl Street	May 9, 10
Woodville Ct., at F.	May 16, 17
Woodville	May 17, 18
Centerville	Wed., May 20,
Liberty, at W.	Fri., May 22,
Gloster	May 23, 24
Nebo, at Greendale	May 30, 31
Fayette	June 6, 7
Anguilla	June 10,
Rolling Fork	June 13, 14

T. W. ADAMS, P. E.

"Habits, soft and pliant at first, are like coral stones, which are easily cut when first quarried, but soon become hard as adamant."

"It is better to fail in trying to do good than not to try."

MISSISSIPPI STATE SUNDAY SCHOOL CONVENTION.

Plans are about perfected for the 35th annual Sunday School Convention which will be held in the First Baptist Church at Meridian, March 31, April 1 and 2.

The visiting speakers are Rev. Wm. A. Brown, Missionary Superintendent for the International Sunday School Association of North America; Dr. Lansing Burrows, Recording Secretary Southern Baptist Convention, and Mr. Hugh Cork, General Secretary, Illinois Sunday School Association. Mr. E. O. Excell and Mr. Roper will have charge of the music.

The program provides for a Conference of Pastors, a Conference of Superintendents, a Conference of County Workers, a Conference of Elementary Workers, a Conference of Secondary Division Workers, a Conference of Adult Workers.

Probably seventy-five of the leading workers of the State and denominational leaders will take part in the program.

W. E. LAMPTON, Pres.
J. C. Cavett, Chairman.
Z. D. DAVIS, Treasurer.
W. FRED LONG, Secretary.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Columbus Dist.—Second Round.

Mayhew .....Mar. 7, 8
Shuqualak, at Ridgeway....Mar. 14, 15
Columbus, First Church....Mar. 21, 22
Columbus, Central.....Mar. 22, 23
Cedar Bluff, at Siloam.a.m..Mar. 28, 29
West Point.....p.m..Mar. 29, 30
Mathiston, at Lagrange....April 4 5
Artesia, at Sessums.....April 11, 12
Brooksville .....April 18, 19
Cochrane, at Dancy.....April 26, 27
Crawford, at Crawford.a.m..May 2, 3
Macon.....p.m..May 3, 4
Sturgis, at Mt. Airy..a.m..May 9, 10
Starkville.....p.m..May 10, 11
Mashulaville, at Middleton...May 16, 17
Longview, at Smyrna.....May 23, 24
Columbus Cir., at New Hope.May 30, 31
Macon Cir., at Souls Chap..June 6, 7

The District Conference will be held at Brooksville, commencing Thursday, April 16 (Bishop W. B. Murrah presiding), and closing Sunday, April 19. The opening sermon will be preached Thursday evening by Rev. R. O. Brown. W. W. WOOLARD, P.E.

Corinth Dist.—Second Round.

Iuka Cir., at Harmony.....Mar. 7, 8
Iuka.....Mar. 8, 9
Corinth, First Church.....Mar. 14, 15
Booneville Circuit, at Oak Grove.....Mar. 21, 22
Booneville.....Mar. 22, 23
Corinth Cir., at Burnsville..Mar. 28, 29
Rienze Cir., at Bethel ....April 3,
Kossuth, at Kossuth.....April 4, 5
Corinth, South Side.....April 5, 6
Mooresville, at Allen's Ch..April 10,
Sherman, at Blue Springs.April 11, 12
Kirkville, at Silome.....April 17,
Wheelers, at Lebanon.....April 18, 19
Mantachie, at Ebeneezer,..April 25,
Guntown and Baldwyn, at Baldwyn.....April 26, 27
Myrtle, at Pleasant Grove..May 1,
Hickory Flat, at Bethel ....May 2, 3
New Albany, at Wells Ch..May 9, 10
New Albany .....May 10, 11
Chalybeate, at State Line..May 15,
Dumas, at Dumas.....May 16, 17
Belmont, at Golden.....May 22,
Tishomingo, at Mt. Nebo ..May 23, 24
Ripley Cir., at Blackjack...May 30,
Ripley and Blue Mountain, at Blue Mountain...May 31, June 1,

District Conference at Ecru June 18 to 21. J. H. MITCHELL, P. E.

Aberdeen Dist.— Second Round.

Aberdeen .....Mar. 15, 16
Calhoun City, at Tabernacle Mar 21, 22
Okolona .....Mar. 22, 23
Vardaman, at Hurricane....Mar 27,
Montpelier, at Mantee ....Mar. 28, 29
Tupelo .....Apr. 5, 6
Shannon, at Center Grove..Apr. 10,
Verona, at Palmetto .....Apr. 11, 12
Houlka, at W. Chapel .....Apr. 17,
Buena Vista, at Macedonia..Apr. 18, 19
Houston Miss., at Algoma..Apr. 25, 26
Pontotoc .....Apr. 26, 27
Nettleton, at Union .....May 2, 3
Smithville Miss., at Antioch.May 9,
Amory and Nettleton, at A..May 10, 11
Okoiona, Miss., at Grady's C.May 15,
Greenwood Springs, at Riggan's Chapel May16, 17
Tremont .....May 21,
Fulton Miss., at Fulton ....May 23, 24
Prairie .....May 30, 31

District Conference at Prairie, May 28-31. Bishop W. B. Murrah has kindly promised to be with us.

JOHN W. BELL, P. E.

Holly Springs Dist.—Second Round.

Oxford .....Mar. 15, 16
Water Valley, 1st Church..Mar. 22, 23
Water Valley, N. Main St..Mar. 22, 23
Paris, at Pine Flat .....Mar. 28, 29
Grenada Ct., at Sparta.....Apr. 4,
Grenada .....Apr. 5, 6
Waterford, at Lebanon.....Apr. 11, 12
Potts Camp, at Winborn....Apr. 12, 13
Duck Hill, at Bethesda.....Apr. 18, 19
Coffeeville, at Antioch ....Apr. 20,
Abbeville, at Mt. Zion.....Apr. 25, 26
Cambridge, at Liberty Hill.Apr. 27,
Lamar, at Sylvestria .....May 2, 3
Byhalia, at Fountain Head...May 4
Pine Valley, at Mt. Liberty...May 8
Taylor, at Forest Hill.....May 9, 10
Mt. Pleasant, at Union.....May 23, 24
Ashland, at———.....May 26
Randolph, at Spring Hill....May 29
Toccapola, at Tula.....May 30, 31
District Conference at Potts Camp.....June 17, 19

R. A. TUCKER, P. E.
Holly Springs, Miss., Feb. 28, 1914.

Durant Dist.—Second Round.

In Part.

Noxapater, at Mt. Pleasant.Mar. 14, 15
Louisville, Rockey Hill, at Rockey Hill .....Mar. 16,
Pickens, at Goodman.....Mar. 22, 23
Durant .....7 p.m., Mar. 24,
Chester, at Chapel Hill.....Mar. 28, 29
Ackerman, at Weir.....April 5. 6
Kosciusko Sta. .....Fri., April 10,
High Point, at Rural Hill..April 11, 12
Kilmichael, at Stewart, Sat., 11 a. m.....April 18,
Eupora and Maben, at Maben .....April 19, 20
Lexington Sta., Wed., 7 p.m.April 22,
Belliefontaine, at Shady Grove, Sat.....April 25,
Slate Springs, at Spring Hill, Sun. & Mon.....April 26, 27

W. S. SHIPMAN.

Sardis Dist.—Second Round.

Pleasant Hill, at Bakers Chapel.....Mar. 14, 15
Hernando .....Mar. 15, 16
Sardis Cir., at Cold Springs.Mar. 21, 22
Sardis .....Mar. 22, 23
Como .....Mar. 28, 29
Cockrum, at Cockrum.....April 4, 5
Olive Branch, at Centre Hill, April 11, 12
Wall Hill, at Hebron .....April 19, 20
Tyro, at Loxahoma .....April 25, 26
Senatobia .....April 26, 27
Coldwater, at Love .....May 2, 3
Arkabutla, at Mt. Olivet....May 9, 10
Lake Cormorant and Hinds, at Lake Cormorant.....May 10, 11
Longtown, at McGees Chapel, May 16, 17
Crenshaw, at Mastodon ....May 23, 24
Charleston, at ——— .....May 30, 31
Eureka, at ———.....June 5,
Oakland, at ———.....June 6, 7
Courtland, at ———.....June 7, 8

J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Ruleville Ct., at Doddsville, a. m. .....Mar. 15
Itta Bena, at Itta Bena, p.m...Mar. 15
Winona Ct., at Bluff Springs, a. m. .....Mar. 21
Winona, at Winona, a. m.....Mar. 22
Greenwood, at Greenwood, p. m. .....Mar. 22
Drew Ct., at Barksdale, a. m...Mar. 28
Dublin, at Mattson, a. m.....Mar. 29
Tutwiler, at Rome, p. m.....Mar. 29
Webb, at Webb, a. m.....April 5
Lambert, at Lambert, p. m...April 5
Minter City, at Minter City, a. m., ...April 12
Schlater, at Schlater, p. m....April 12
District Conference, at Tutwiler .....April 17, 19
Mars Hill, at ———, a. m..April 23,
North Carrollton, at Coila, a. m. .....April 25,
Carrollton, at McCarley....April 26, 27

Bishop James Atkins, will preside over the District Conference. Notice will be given of the hours for holding the business sessions of the quarterly conferences. BEN. P. JACO, P. E.

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round.

Jena .....Mar. 14, 15
Trout, at Good Pine, 7:30 p. m.....Mar. 15,
Colfax, at Montgomery.....Mar. 21, 22
Bunkie, at Cheneyville ....Mar. 24,
Natchitoches .....Mar. 28, 29
Campti, at Clara, 7:30 p.m..Mar. 29,
Standard, at Urania.....April 5,
Columbia, at Grayson, 11:00 a. m.....April 8,
Longville, 7:30 p. m.....April 10,
De Ridder, 11:30 p. m.....April 12,
Bonami and Carson, at Carson, 7:30 p. m.....April 12,
Merryville, at Fields .....April 14, 15
Oakdale, at Elizabeth ....April 19,
Pineville, at Tioga, 7:30 p. m.....April 22,
McNary .....April 25, 26
Alexandria .....April 26, 27
Pollock, at Eden.....April 29, 30
Glenmora, at Melda .....May 2, 3
Harrisonburg .....May 6,
Mellville, at Woodside .....May 9, 10
Marksville, at Simsport, 7:30 p. m.....May 10,
Provencal, at Victoria, 7:30 p. m.....May 13,

H. W. MAY, P. E.

Ruston District.—Second Round.

Elmore, at Wesley .....Mar. 21, 22
Plain Dealing, at Walker's..Mar. 28, 29
Ruston .....April 5,
Alberta, at Caster.....April 7,
Simsboro, at Salem.....April 11, 12
Ringgold, at Andrew's ....April 14,
Athens, at Arizona.....April 18, 19
Homer.....April 19, 20
Haynesville, at Whitehall..April 25, 26
Gibbsland, at Oak Grove..April 27,
Dubach, at Harmony.....April 30,
Bienville, at Burk Place....May 2, 3
Bernice, at Summerfield....May 8,
Jonesboro, at Dodson.....May 9, 10
Winnfield.....May 10,
Arcadia .....May 22,
Minden.....May 23, 24
Cotton Valley.....May 24, 25
Sibley.....May 26,
Haughton, at Doyline.....May 27,

District Conference at Haughton July 28-30.

BRISCOE CARTER, P. E.

MARRIED.

At the home of the bride's parents, in Longville, La., on February 28, 1914, by Rev. P. A. Swann, Mr. JAMES M. JOHNSON of Glenmora, La., and Miss JENNIE LEE REGISTER.

At the home of the bride's parents, Mr. and Mrs. Henry Phillips, near Opelousas, La., on February 22, 1914, by Rev. G. A. Morgan, Mr. JAMES FORSYTHE GELVIN and Miss LENA PHILLIPS.

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

A CALL TO PRAYER.

Great and mighty things have been accomplished through prayer. Indeed only through prayer can the great things of the kingdom of God be accomplished. At the Student Volunteer Convention in Kansas City, the fact was brought out that the convention eight years ago in Nashville, stressed the money-power; four years ago in Rochester, the life-power; and this year in Kansas City, the prayer-power—indeed that the money-power, and the life-power are waiting upon the prayer-power. It takes the prayer-power to move all else in the kingdom of God.

Will You Invest?

People invest their money and their lives in things of greatest interest to them. The investment of the prayer-power must be made by his children if his kingdom is to come. We come now to call on the women of Methodism to invest their prayer-power toward a given end—for a specific purpose—

The Council.

The Council will convene in Fort Worth, April 8-16. Great issues involving the extension of the kingdom will be considered there. A great responsibility rests upon these women who represent the woman's work of the Church in this meeting. The issues cannot be met except in the strength of God. Shall we leave these women to bear their burdens alone or shall we enter into their labors through the

Ministry of Prayer?

Let us invest our prayer-power at this time that God's spirit may direct and control the Woman's Missionary Council at Fort Worth, that his will may be done. We here and now call upon every woman in the Church to invest her prayer-power to this end and to make of herself a real

Intercessor

for our women who meet together in the Council in Fort Worth, April 8. Then may we expect a meeting that will fire the Church because of its spirit and power and Christ-like plans.

Will You Pray?

ANNUAL MEETING OF THE LOUISIANA CONFERENCE WOMAN'S MISSIONARY SOCIETY, MARCH 31 AND APRIL 1 AND 2.

One hundred delegates are wanted at Rayville, on March 31 to April 2, for the fourth annual meeting of the Louisiana Conference Woman's Missionary Society. The opening service will be held at 9:30 Tuesday morning, the closing service, Thursday night. One hundred women are wanted to get information and enthusiasm from such speakers as Dr. George S. Sexton, of Shreveport, for the anniversary sermon; Miss Daisy Davies, Field Secretary of the Woman's Council; Mrs. S. S. Harris, China; Mrs. Nellie O'Beirne, Mexico; Miss Martha Nutt, from St. Mark's Hall, New Orleans; Miss Eliza Iles, French Mission Field, Houma; and Miss Cora Godat, our new missionary. You can't afford to let pass such an opportunity for linking your auxiliary to every part of the world's work. Elect delegates immediately; send names to Mrs. J. C. Calhoun, at Rayville, La., for free entertainment. Send one delegate at least from each department and one from each Young People's and Junior organization. If one hundred delegates are in attendance a rate of one and one-third fare will be granted by the railroads. Be sure you secure a certificate when you purchase a ticket. For the first time in seven years it will be our privilege again to send one of our own girls to the foreign field. The blessing of Miss Godat's life work can be shared by each auxiliary increasing the pledge of last year. In this way alone will we be able to care for our own. The splendid increases made in 1913 make our hearts glad, and while we cannot rejoice in pledges fully "redeemed," we do see the way open for larger things. If we would advance the work, dear co-workers, and really extend Christ's kingdom, our offerings must increase. Forward is the watchword. Let us say with Alexander Duff, "Lord, never let me look back nor make a half-hearted work of this. After a thousand thoughts, now, one fixed purpose"—won the Battle of the Sea. It will win the one for Christ in Louisiana Conference—"Forward!"

Rayville Church and women of that Auxiliary are cordial and urgent in their invitation to the women of Louisiana. The auxiliaries in North Louisiana are expected to send all officers, and all others interested are invited. Pray earnestly that the Holy Spirit may direct all plans for this meeting and that the women shall come prepared to receive a blessing.

MRS. ABEL BLISS,
President.
Mrs. W. T. CUNNINGHAM,
Cor. Sec., Home Dept.
Mrs. A. P. HOLT,
Cor. Sec., For. Dept.
Mrs. J. J. HOLMES,
Treasurer.

A VISIT TO MORTON, MISS.

Several weeks since, I, as Secretary of the Newton District, received an invitation from Mrs. Young to go to Trenton for the purpose of organizing several missionary societies in that charge. About the same time I received an invitation to visit the Morton auxiliary. Upon investigation, I found that Morton was the nearest railroad point to Trenton and decided to accept both invitations. All arrangements were made for me to meet the Morton ladies February 13, and notwithstanding the fact that it was Friday, the 13th, and fearfully cold, with a slight rain constantly falling, the attendance at the meeting was about 35 adults and 30 children of the Junior Division. We met at the home of Mrs. Henry Holmes. The meeting was opened with a beautiful duet, faultlessly sung by Mines A. Lewis and W. O. Norden. After asking God's blessing and guidance the great needs of the Foreign fields were stressed, and although the people of Morton are exerting every effort to build a new church and are assisting in the great work of Home Missions, several of the ladies caught a new vision of our Lord's command to "preach the gospel to every nation," and they promised at their next meeting to organize a Foreign Department. The Junior Division deserves special mention. They are very enthusiastic and splendidly trained. God grant the time may soon come when every auxiliary will eliminate the distinction between Home and Foreign Missions and become as the children, all working for missions. The social hour was made doubly pleasant by the singing of the children, and the serving of a lovely salad course with hot chocolate. The next morning Brother Young telephoned that the weather was so cold and the roads so bad to travel sixteen miles, we decided to postpone the trip to Trenton until spring. But the generous hospitality and loving kindness of Brother and Sister J. T. Abney and their four lovely children, at whose home we were entertained, will ever be a pleasant memory, and the enthusiasm of the women of the Morton Auxiliary an inspiration.

Mrs. J. C. CLARK,
Sec. Newton District.

LISTEN!

Have you subscribed? To what? "The Council Daily."

Price 25c. Order from Mrs. A. L. Marshall, 810 Broadway, Nashville, Tenn., at once.

Presidents!

Urge this upon every woman in your auxiliary. In this way only can your society be informed of the new plans and methods at once and thus be prepared to move on with you in the work. Send some one around to get subscribers just like you do for The Voice and to get dues. Work for this—it will not go of itself. You must work it!

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Plans should be made at once where the matter has been overlooked to observe an effective "Decision Day" in each Sunday school. This is our main source of ingathering into the kingdom, and it is of vital importance both to the Church and to the pupils that each member that we have enrolled in our schools be led to an open confession of Christ. In making the plan it is necessary that the teachers confer together and have united prayer and co-operative effort. Those who are to be the trainers of the pupils should also be the ones to lead them to Christ. Following "Decision Day" let those who are to join the Church be gathered together for a few afternoons in a catechism class for instruction in the duties of Church membership by the pastor. And on the occasion of receiving them into the Church, let their teachers and parents be invited to the altar and join with them in taking the communion.

We are sorry to report that Miss Fannie Reames whose faithful and efficient service has meant so much to the church at Kentwood is so indisposed as to be confined to her bed for the greater part of the time. She spent some weeks before Conference in a hospital in New Orleans, and hoped that she had entirely recovered, but of late has not been doing so well. She is one of that type of real "sisters of charity" that we find too rarely numbered in the ranks of the Kingdom. At present she is the teacher of the Beginners' class of her Sunday school, the president of the Woman's Missionary Society, first vice-president of the Epworth League, and the Elementary Superintendent of the East Baton Rouge District Sunday School Conference. Her sister, Miss Mamie Reames, a deaconess in our Wesley House in Biloxi, is at home on a month's furlough, in order that she may be of assistance to the mother in the affairs of the home. Let the friends who know and love Miss Fannie join in prayer for her speedy recovery.

Brother R. B. Fulton is planning to use the fifth Sundays during the year in institute work at various places in his circuit, and we think that he is on the right track. Our commission is to teach as well as to preach, and the institute is one of the needed aids to efficient teaching. In many places our people are so ignorant of our doctrines and usages that in any kind of an argument with representatives of other churches they would be worsted. Not a few do we find who love the Methodist church for its fraternity and good works, and for its doctrines of grace, but believe that we are not Scriptural on baptism, church government, and other minor things that others constantly preach and teach. The Baptists use the fifth Sundays for institutes in which such things are taught their people, and as a consequence many of their members are grounded in their doctrines and tenets. And then the whole field of Bible knowledge, methods of teaching and general church work, and training for various lines of service are open to such a program. Neighboring pastors and workers can be invited and a time of general counsel and fellowship may be had. We are persuaded that some such feature should be connected with every camp meeting, and should follow every protracted meeting. How could the fifth Sundays be better used on circuits?

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

More Sunday schools were organized in our Church in 1913 than in the three previous years.

John Wanamaker says, "Save a man and you save a unit, save a boy and you save a multiplication table."

Holston Conference has a fine record of 75,000 church members and 73,000 in the Sunday school. This great Conference has contributed much to the history and making of Methodism.

Speaking of goals, read this one and ponder what it may mean if you do not accept it and work for it: "Every member of every family in our church a member of some department of our Sunday school."

Method is good; equipment, labor-saving and learning are a great power; but do not depreciate the inestimable value of enthusiasm. "It gives wings to weary feet; puts luster into the eyes, a ring into the voice and gives attractiveness to the whole personality."

"Any road will lead you to the end of the world," said Carlisle. Livingston said: "Anywhere, so it's forward." Begin to go forward in the best and easiest line of Sunday school endeavor, and then the acceleration of motion will lead to a final complete awakening and splendid conquest.

Abbeville's Adult Bible Class of 23 is certainly promising. Many who have never been in Sunday school before are vitally interested and ready to help make over the church and the school; and with 24 in the Teacher-training Class, their future excellence is well assured.

We have 128,000 officers and teachers in our great Methodist army of volunteer Sunday school workers, and with these becoming better trained, with better equipment, and ready for greater efficiency in their work, much greater gains will doubtless be registered in the next few years.

Mr. Jno. R. Pepper, who has been a superintendent 34 years, says that he has never used the same program any two Sundays—and Mr. Pepper knows wondrously well how to win, hold and educate men along such lines. He is superintendent of the First Methodist Sunday school at Memphis, Tenn.

Mrs. R. M. Weaver, Corinth, has a fine class of young ladies. One of the members lost everything by fire last week and on Friday night she was given a "surprise" shower of beautiful and useful articles, and her appreciation was almost beyond expression. Just one more line of possible, every-day social service.

Rev. D. W. Babb writes from Charleston that both the Sunday school attendance and the amount of literature used have been doubled within the last twelve months. Curtains have been stretched to give more and better class-rooms and greater and better work is being done every Sunday in his school.

Rev. W. S. Selman writes that he has organized one new Sunday school on the Lamar Circuit, and is in the act of organizing two more, which will complete his list. This is the very best way to accomplish results; look over the field, see the deficiency, and make it good; and the pastor is the real and best leader along this line of organized development.

All Methodism, and especially Sunday school Methodism, will be delighted to know that Dr. E. B. Chappell, our great Sunday school Editor, will soon issue a new book, which Dr. Bulla will place in the reading course for Adult Classes, and which will be eagerly perused by every Sunday school worker We are proud of Dr. Chappell's literary achievements, and trust that we will get many more good things from his pen.

SIX BIG FEATURES

OF THE NEW ORLEANS

Christian Advocate Piano Club

Here are a few of the attractive features which have made the Club the most popular and successful piano buyer's opportunity that has ever been offered. The plan was originated and perfected by the Advertising Manager of the New Orleans Christian Advocate and Ludden & Bates, one of the oldest, largest and most reliable piano houses in the country. Its central idea is to absolutely insure PERFECT and PERMANENT satisfaction and delight to every subscriber who orders his piano or player-piano through the Club. Read these features, then write for a copy of the handsomely illustrated catalogue and special Club prices.

1. BIG SAVING IN PRICE

The Club offers you the greatest price concession ever made on high-grade Pianos and Player-Pianos. By uniting our orders in a Club of one hundred buyers, each gets the benefit of the big Factory discount. You are responsible only for your own purchase; we assume all responsibility for securing the ninety-nine other Club members.

2. SAFE AND CONVENIENT TERMS

In providing easy terms of payment the Club has carefully avoided all the unpleasant and unfair features of the installment plan and has retained all of its conveniences. You get the full benefit of the spot cash price and pay only a legitimate rate of interest on the deferred payments, instead of having to pay the extortionate price commonly demanded of installment buyers.

3. PROTECTION TO YOUR FAMILY

The chief objection to the old installment plan of payment is that it works a hardship on the family in the event of the death of the bread-winner. We have absolutely avoided this by providing a splendid insurance feature which costs you nothing, yet protects your family against debt or loss of the instrument.

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Most guarantees are of little value for the reason that the guarantor may die, move away or go out of business so that you are unable to find him when you need him. The Club provides a permanent guarantee against all imperfections of workmanship and materials, made by one of the oldest and strongest piano houses in America. If any defect ever develops you know exactly where to find the guarantor, and your interests will be perfectly protected.

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The Club gives you the most perfect plan ever devised by which you can exchange your old Piano for a new Player-Piano, or a Grand Piano. You receive the full and actual value of your old instrument, applied on the net cash Club price of the new. The customary deception is thereby entirely avoided.

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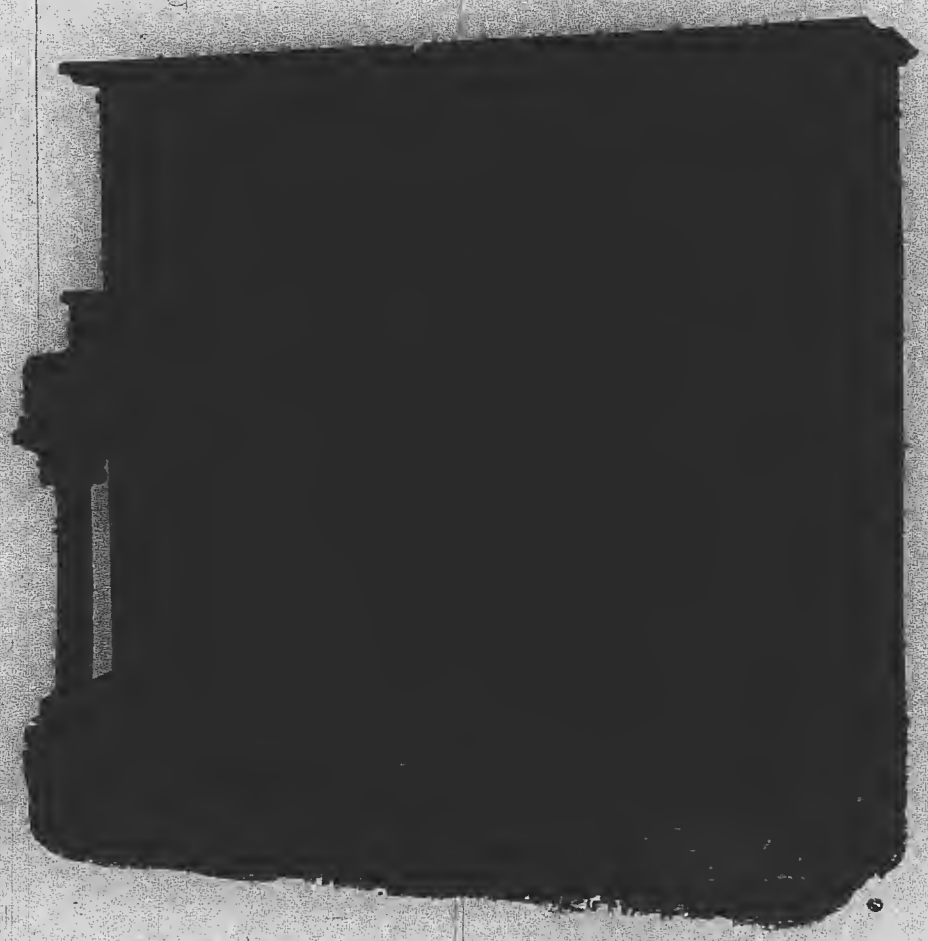

The Club affords you many other attractive features, such as Free Music Lessons, given by one of the best Correspondence Schools in America. Write for your copy of the Club catalogue to-day. It pictures the beautiful styles, describes their construction, gives the net Club prices and tells all about the greatest piano opportunity ever presented. Old Club members express themselves as "delighted."

It is your time next. Address

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Ludden & Bates, NEW ORLEANS CHRISTIAN ADVOCATE PIANO CLUB DEPT., Atlanta, Ga.

NEW ORLEANS CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 19, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

THE SECRET OF POWER AND USEFULNESS

"Without me ye can do nothing." Such were the words of the Master spoken in the great sermon delivered when the shadow of the Cross was upon him. And he re-enforced and emphasized them with his wonderfully illuminating parable of the vine and branches. A most tremendous truth is this—one which cannot be overstressed, and which should ever be kept in mind. We are far too prone to forget it and to imagine that men and women, in their own strength, can lift the world upward toward the light. Says the British Weekly: "Not a few believers grow weak and exhausted by sporadic efforts to assist in countless good causes. They forget in their breathless activity that Christ has not set up his Church on earth primarily to do things, but to bear witness that he has done everything, and that the burden of humanity lies upon the Rock of Ages. Often when we stand bewildered among manifold projects to save and succor the world, we turn with unspeakable rest to Him who is Himself the World's only Savior."

This is a most suggestive utterance. The only fault that we find with it is that it puts things too much in the past tense. Christ has not only done great things, but he is still doing them. It is he alone that can touch a human soul with life-giving power and transform and ennoble it—that can overthrow the deadly evils that are blighting human society and purify and redeem it. He who goes forth to work in any good cause without being in touch with the living Christ is certain to accomplish but little. For this reason, allies who repudiate the Deity of the Son of God, or who have not learned how to abide consciously in him and let his power operate through them, add no real strength to the forces of the kingdom. Better had we learn anew the lesson taught Gideon in the days of old and shake them off as hurtful incumbrances, as we go forward into the battle. It was Mr. Moody—was it not?—who said, "It remains yet to be seen what God could do in the world with one human life that is wholly in his hands." In proportion as we surrender all to Jesus and let him use us, shall we be useful in saving our fellow-beings and extending the glorious reign of our Lord on earth.

The following statement by Dr. John R. Mott bears pertinently on the point that we are seeking to impress and is well worth meditating upon:

"When I made my first journey around the world I went home and wrote a book in which I laid great stress upon the need of an increase in the number of foreign missionaries. When I returned from my second tour I laid stress upon the need of a great army of native workers, sons and daughters of the soil. When I came back from my third extended journey to the East I was led to see that I had taken a very superficial view. What we need is, not so much an increase in the number of missionaries, not so much a vast army of native workers; what we need is the discovery of the hiding place of God's power, and the secret of the releasing of that power. We need more workers through whom God shall have his opportunity. Here and there he is accomplishing through one worker what many workers could not accomplish where the hiding of his power is not discovered. Since then I have found the same thing exemplified all over the home field. God has his ways, and they are not always our ways. One of the most striking passages in the Old Testament is the one representing God's eye searching up and down the world trying to find a man whose heart is right toward him, that he might show his power through that man. The discovery of that secret is the great thing needed all over the world to-day in our Christian enterprises, the discovery of the secret which enables God to find the object of his quest, that he may realize his consuming desire, and show himself strong."

AN INTERESTING LAWSUIT.

An exceedingly interesting lawsuit that may seriously affect the Roman Catholic Church is under way in the State of New York. It arose in connection with the estate of Augustine Wirth, who died in Springfield, Minn., in 1901. He joined the Order of Benedictine Monks in Pennsylvania in 1852, and was later transferred to New Jersey, and for many years lived in a monastery in Newark. Subsequently, he disagreed with some of his associate monks, and went to Minnesota, where he became a secular priest and lived and wrought until his decease. He was an author of some note, and through his writings amassed about $10,000. His relatives in the West employed attorneys to secure possession of the estate, and they went to New York City and demanded of his publishers an accounting for the royalties due on the works of the dead priest. The publishers refused to comply with this request on the ground that these royalties belong to the Order of St. Benedict in New Jersey, by reason of "the poverty vow" that the monk had taken. Legal proceedings followed and the publishers won in the Circuit Court, but the case was appealed to the United States District Court, where it was reversed and decided in favor of the relatives. It has now gone to the United States Supreme Court, where it is pending.

The Federal District Court in passing upon the matter laid special stress upon the following part of the Benedictine "poverty vow":

"The vice of personal ownership must above all things be cut off in the monastery by the very root, so that no one may presume to give or receive anything without the command of the Abbot; since monks are allowed to have neither their bodies nor their will in their own power; * * * and let it not be allowed for any one to have anything which the Abbot does not give or permit him to have."

In commenting upon this requirement of the Order, the Court said: "Such an agreement is no more enforceable in the civil courts, at least, than would be an agreement by one to forfeit to another his life. In this country it is the inherent right of every person to acquire and hold property in his own right, and the State is interested in preserving the liberties as well as the lives of its citizens, and they are guaranteed against the deprivation thereof either by the State or by any person, individual or corporate, without due process of law."

It is, of course, obvious that if the contention of the relatives of Augustine Wirth is sustained and the "poverty vow" of the Roman Catholic Church is held to be unenforceable by law, much of the property of every monastic order in the United States (not simply the Benedictines, for other monks and nuns are required to make a similar pledge) will be placed in jeopardy and lawsuits involving millions of dollars may follow. We note that in a brief reference to this litigation the Northwestern Christian Advocate suggests that it may also affect the Methodists, but we fail to see how it can do so to any appreciable extent. The only thing in our administration as a Church that such a decision might invalidate, that at present comes to our mind, is that provision of the Discipline which declares that no preacher shall have any claim upon a congregation for a deficit on his salary for the preceding year or years; and it seems to us that in such cases there are other principles involved that would probably make nugatory any attempt upon the part of pastors to invoke the assistance of the strong arm of the law to collect what is due them.

MORE LAURELS FOR LEE.

The further we get from the Civil War and the more the mists of prejudice lift, the larger looms the figure of General Robert E. Lee. Lord Wolseley's famous tribute to him has been published, and republished, all over our country and is well known. And new voices from high sources are ever and anon speaking out in terms of lofty appreciation of the South's great chieftain. One of the latest of such expressions is that of an English writer in the London Spectator, which is as follows:

"He is probably the finest soldier since Napoleon—the embodiment of every soldierly gift of mind and character. His superb daring in the early stages was no more brilliant than his stubborn defensive warfare in the terrible wilderness struggle. He took the measure of his adversaries and could treat Pope cavalierly and Grant with respect. Every day his power grew and his last campaign is a flawless example of how a great force may be baffled with slender resources. And with it all he remained the ideal of a Christian soldier, humble, courteous, brave and gentle, so that with Sir John Moore he may stand as a type of the happy warrior,—

'Who doomed to go in company with pain,
And fear, and bloodshed—miserable train,
Turns his necessity to glorious gain.'"

OBSERVATIONS.

A writer in The Youth's Companion says: "It is no honor 'to hold the record' for jumping at conclusions."

* * *

"There is no standing still in the spiritual life. Unless we are progressing steadily toward the goal, there is certainly retrogression. Degeneration is as common a phenomenon in the spiritual world as it is in the natural."

DID YOU?

Did you give him a lift? He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile has helped him to battle it through.

Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road,
Or did you just let him go on with his load?

Do you know what it means to be losing the fight,
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand,
When a man's borne about all a man ought to stand?

Did you ask what it was—why the quivering lip?
Why the half suppressed sob, and the scalding tears drip?
Were you brother of his when the time came of need?
Did you offer to help him, or didn't you heed?

—Tid Bits.

THE "OLD-FASHIONED MOTHER."

Thank God, some of us have an old-fashioned mother. Not a woman of the period, painted and enameled, with all her society manners and fine dresses, whose jeweled hands never felt the clasp of baby fingers, but a dear old-fashioned mother, with a sweet voice, eyes into whose clear depths the love light shone, and brown hair, just threaded with silver, lying smooth upon her faded cheek. Those dear hands, worn with toil, gently guided our steps in childhood, and smoothed our cheek in sickness, ever reaching out to us in yearning tenderness. Blessed is the memory of an old-fashioned mother! It floats to us like the beautiful perfume of some wood blossoms. The music of other voices may be lost, but the enchanting memory of her will echo in our soul forever.—Grenada (Miss.) Sentinel.

A COLOSSAL METHODIST BLUNDER.

By President W. H. Crawford, of Allegheny College, Meadville, Penn.

Having been out of the country for some weeks, I have only just heard of what seems to me a blunder of colossal proportions—the purchasing in Atlanta, Ga., of a "valuable estate" at a cost of $50,000, on which is to be erected "a fine new church" of our denomination for the use of white folks. It seems that the Board of Home Missions and Church Extension has appropriated $10,000 for the purpose, and is pledged to $20,000 more. If all this is true, and it seems to be, it is certainly not to the glory of Methodism. No wonder Dr. Edward Laird Mills, of the Montana Conference, describes it as "An amazing procedure," and "belligerency, pure and simple."

Can any one doubt that a storm of righteous indignation would be aroused among our people if the Methodist Church, South, should attempt such a thing in New York, Chicago or Pittsburgh? We would not stand it. Instant appeal would be made to the Commission on Fraternal Relations, or to the two Boards of Bishops. Our church papers, all of them, would be filled with articles protesting against the action. Ringing editorials would appear, and the whole Church would feel the sting of attempted injustice. I cannot imagine how our proposed scheme can otherwise affect the ministry and laity of the Methodist Episcopal Church, South. Atlanta was my home for four years, and I know something of conditions there.

The city of Atlanta is in the very heart of the South. It is one of the battle fields of the Civil War. My home was within a stone's throw of the street through which General Sherman rode as he began his famous march to the sea. But the war is supposed to be over, and the differences of the war buried under the benediction of our immortal Ulysses, "Let us have peace." Since the war Atlanta has grown to be a city of which the whole nation may be proud. In none of the prosperous and flourishing cities of the South has our sister denomination more fully and perfectly proved herself worthy of the mission entrusted to her by our common illustrious founder. Statistics at hand as I write show that the Church, South, has in Atlanta thirty preachers, 20,000 church members, and 16,000 Sunday school scholars. The church buildings are adequate, organization under episcopal leadership is effective, and the pastors are men of commanding influence, not only in their own denomination, but among the Christian people of the city. Knowing the situation as I do, I cannot see how we shall be able to justify the action taken by our Home Mission Board from any point of view. If there were a congregation of our people in Atlanta who could not be made to feel at home in the Methodist churches of the city, and they desired to build "a fine new church" on a $50,000 estate, the money being in hand, not so much could be said against it, even though the proposition might be regarded as one of doubtful propriety in view of the close fraternal relations existing between the two churches. But when the building venture is in the nature of a missionary enterprise, our Home Mission Board promising, or tacitly promising, $30,000, with the expectation, no doubt, that generous laymen in the North will turn in and help, the proposition is altogether a different one, and smacks of bellum days rather than the new days of peace which some of our prophets are describing as near at hand.

My soul is stirred, and neither my conscience nor my judgment will allow me to rest until I enter protest against this reactionary movement which can only bring harm to ourselves and embitter the spirit of the members of the Church, South. I protest against what is proposed: First, because it is an impeachment of the work which has been done, and is being done, by the Methodist Episcopal Church, South. Second, because it is a violation of the agreements of the Cape May Commission of 1876, and of the Joint Commission on Federation of 1898. Third, because it is altogether out of harmony with the spirit and letter of the program adopted by the Federal Church Council. Fourth, because it is utterly at variance with the spirit of Christian unity and fraternity to which we are pledged by the actions of our General Conference and of our Annual Conferences. Fifth, because no such church as the one described is needed. The work of Methodism is already being done in Atlanta, and better done than we could do it. It is too far away from our base of supplies. Sixth, because great injustice would be done to other fields. Think of $10,000 from our Home Mission Board for "a fine new church in Atlanta," where a Methodism, blood of our blood, is doing royally the work of Methodism, and giving only $6,850 for church extension purposes in the great States of North and South Dakota, and in Montana, and in considerable portions of Idaho. The Oregon and Montana Conferences, with fifteen church building propositions on hand, receive $500. This is only a sample. Brothers, it won't do. To use the language of a fine lot of young men with whom I associate daily, "We won't stand for it." When all the facts are known, Methodism won't stand for it, either. I believe better of the church I love than to think she will do such a thing. It is out of harmony with the spirit of Methodism, and out of harmony with the spirit of Jesus.

Congress not long ago did a bad piece of business in the matter of the Panama Canal tolls. But we are going to right the wrong. The unanswerable arguments and the scathing rebukes of such men as Elihu Root have so aroused the American people that President Wilson is seeing the necessity of asking Congress to undo the bad business and thus set ourselves right in the eyes of the nations. It is not too late to undo what has been done in Atlanta, but there must be speedy action. Protest should be made to the Home Mission Board to hold the $10,000 until the church can be heard from. When the church is heard from on this matter, it will be clear enough for everybody to see that our $30,000 can be used more profitably elsewhere.

I hope no one will misunderstand me. We have a mission in Atlanta, and a great mission, but it is among the colored people. Our Gammon Theological Seminary is there, and our Clark University. We have a large colored membership, and it is increasing. No other city will have more influence in determining the future of the black belt and the future of the colored people in the South. At the last General Conference our colored people asked for more supervision. All we gave in the way of episcopal supervision for all the Conferences south of Mason and Dixon's Line was three men—one in Chattanooga, one in Atlanta, and one in New Orleans. Not all their time, by any means, can be given to the colored people. The work is still sadly in need of more adequate care and direction. It ought to be understood, and, I think, is generally understood, that our real mission to the South is to the black man. Only recently a commission has visited our schools in the South. Much they found to praise, but they also found much to be done. It is our chief business in the South to do the things that most need doing. Personally, I do not see how "a fine new church," on a valuable $50,000 estate, built largely with missionary money, can be placed in the list of the things that most need doing. It is one thing to maintain a modest church home for our white members in Atlanta, as we have one for many years, and at no inconsiderable expense; it is an altogether different thing, and, as I see it, a reactionary thing, to use missionary money for a church building of almost cathedral-like proportions, when we do not have a membership, or any prospects of a membership, to justify it, and where a sister Methodist Church is strong, vigorous and aggressive, and devoted to the task of preaching the witness of the Spirit and spreading Scriptural holiness.—Zion's Herald.

THE MISSION TO LEPERS IN INDIA AND THE EAST.

By Rev. Theo. F. Hahn, M. D.

II.

It is imposible to estimate the total number of lepers in the world. In India alone the number is variously stated from 500,000 to as many as 1,500,000. There are large numbers in China, many in Japan, Korea, Burma, Siam, South Africa, Norway, and a considerable number in the United States. Compared with the total number needing help, the number reached by the Mission is only a small fraction; but the work is being largely expanded as funds are provided. Moreover the Mission presents a most practical and effective object lesson to the local authorities, stimulating them to more efficient measures in dealing with the problem as a national necessity and protection. Thus, in India, government officials have long recognized the value of this Society as an adjunct to the government in its efforts to deal with the problem—how best to care for this class of its afflicted subjects, and stamp out from the country the disease which has wrought such havoc in the past. Grants of land and money have been made to the Mission by several of the provincial governments of India, and in the management of asylums, hitherto much neglected, the Society's co-operation has been cordially welcomed by municipal bodies and local boards. There is great need for a national sanitarium for the care of lepers in the United States, and the writer is exceedingly glad to notice that there is now a bill before Congress for the establishment of a national leprosarium.

But as yet the extent of the beneficent work of the Mission to Lepers depends on Christian benevolence. It is supported wholly by voluntary gifts. The task is a great one; the need is appalling; the demand is imperative. The cry is that of the most helpless and abject class of human beings on earth. It appeals to the religious, philanthropic, humanitarian, and scientific motives, and

even almost to the selfish impulses of protection. The Mission needs about $400 a day to sustain its established work, while there are unknown numbers whose mute appeal is continually rising for the help which Christian love alone can give.

"I, laid beside thy gate, am Lazarus;
See me or see me not, I still am there,
Hungry and thirsty, sore and sick and bare."

As we said, there is a considerable number of lepers in the United States. They are right here among us in Louisiana. The State has a small Home for Lepers in Carville, La. But the domestic management being entirely in the hands of the Roman Catholic Sisters, no Protestant religious work had ever been done there. The Protestant Ministers' Association of New Orleans has recently started preaching services for the Protestant inmates of the Home. The writer who went there was really touched by the eagerness, the almost famished soul-hunger with which those Protestant patients received the blessed Word, as believed by them and dear to them, and of which they had been deprived so long. One good old Lutheran lady, 92 years of age, had actually embraced Roman Catholicism, despairing of the hope of ever seeing a Protestant minister, or hearing a Bible sermon again.

The Mission to Lepers, through its American Secretary, Mr. W. M. Danner, has kindly offered to assist the Protestant Ministers' Association in this work. The impression seems to have gone out among our Roman Catholic brethren that Protestants hesitate to do work for and among lepers. Perhaps they do not know of the noble work the Mission to Lepers is doing, and the many experienced, efficient and sympathetic men and women that have been and are connected with this work. But even in the smaller circle of our own State it is the opinion of the writer that we must dispel any impression that may have gone abroad, as to the unreadiness of Protestants to engage in this work by a sympathetic and willing co-operation in behalf of the lepers.

It is Christ's command: "Cleanse the lepers." The command stands quite by itself alone and is differentiated from the others: "Preach the gospel," and "heal the sick" (Mat. 10:7, 8). And, indeed, the work for lepers is quite unique in its character. Not only is it of necessity separated from other work on account of the nature of the disease, but the moral significance of the disease puts the leper in a class by himself alone. This is especially true in Oriental religions. The Hindu, for instance, as above indicated, considers the leper as being under the special judgment of the gods for some unpardonable sin committed in a former existence, and therefore cut off forever from any hope of heaven. He is a religious outcast. Contact with him is feared not so much because of the danger of physical contagion (the writer has seen lepers move freely about the streets and markets of India, and even ride on the trains), but because of the moral or religious contamination. For this reason the leper is ostracized and shunned. No Hindu of any caste would "touch" him. This explains the reason why the gospel of the Son of God who "touched" the leper and cleansed him, who said that he would in no wise "cast out" whoever came unto him, is so eagerly and even hungrily received by those who have been taught that they have been cast off by God forever.

A similar opinion was held by the ancient Hebrews. Leprosy even under the Mosaic law was a picture of sin, and for the moral training of the as yet undeveloped moral Hebrew conscience, no doubt, rightly so. The leper lived "without the camp," not only in the bodily sense, but spiritually he was shut out from the congregation of Israel. The diagnosis came under the jurisdiction of the priest, not that of the physician. We therefore also read that, while Jesus "healed" the sick, he always "cleansed" the leper. No doubt he healed him as well, but above all he removed the moral stigma of religious uncleanness, wherefore he also sent the thus "cleansed" leper to the priest to be reinstated in the Jewish Church.

It is therefore the primary object of the Christian Church to "cleanse" the leper, i. e., to bring to him the gospel of moral and spiritual cleansing and acceptance with God through Jesus Christ, and we might say, in Christian lands, even of human brotherhood. For though we as Christians do not regard the leper as a religious or moral outcast, yet we are in danger of regarding and treating him as a social outcast. Not, of course, that he is to mingle freely with society; he himself very well understands that he is to live segregated for the good of the community. But yet we are to "touch" him, again not necessarily in any bodily sense; he very well understands that too; but in the sense that we put ourselves in loving, sympathetic contact with him in his seclusion, thereby making him feel that he, too, belongs to the great family of human brothers, who, by the redeeming grace of God in Christ, are to become the children of the Father in heaven.

New Orleans, La.

IN FAVOR OF LAITY RIGHTS.

Dear Doctor Meek: I enclose a remittance to renew my subscription to the Advocate. I could not well get along without it after having perused its pages for over a half century. I have no recollection of the time when it began to visit the home of my childhood, and when, thirty-eight years ago I became the bride of a certain Louisiana Methodist bachelor, I found it in his home; two and a half years ago it followed me to Missouri; you see we've gotten to be good friends. My humble opinion is, that you are giving us an excellent paper. In these days of card signing Christians and worldliness in the Church, it does the heart of an old-time Methodist good to note that the general tendency of all the articles in your paper uphold the Bible doctrines of repentance, faith, conversion, and the way of the cross to the goal of eternal happiness. Yes, Mr. Editor, the principles of your doctrine are as sound as a dollar with one exception—you are so bitterly opposed to woman's rights. I must say of you as Samantha Allen did of Josiah: "A better man there never was with just one serus failin," Josiah's failin was—he prayed for prohibition and voted for license. You pray for God's kingdom to come and then use your influence to prevent the women from doing the work that they might do and are longing to do to hasten its coming. But I'm glad to note that you've revoked your edict of last year that "no more article or clippings on the subject of 'laity rights for women' were eligible for publication in your paper." Am I right in this? I am impressed this way by the clipping from the Nashville Advocate entitled, "The silent Women of Methodism," by Evelyn Baker Dodd, published in your issue of February 5. It is very strange to me that Mrs. Dodd could find three men of Bible fame who were hurt by the influence of women, but not a single one could she think of that was ever known to help or encourage a man. I wonder if she ever read the fourth and fifth Chapters of Judges. What would poor cowardly Barak have accomplished had it not been for Judge Deborah, the prophetess, the wife of Lapidoth, and Jael, the wife of Heber. Deborah evidently had something more than "laity rights." When King Josiah became so alarmed at the reading of the book of the law which Hilkiah the high priest found; and "commanded Hilkiah, Ahikam, Achbor, Shapan and Asahiah, saying, go ye, enquire of the Lord for me and the people"—wasn't it surpassingly strange that they should hasten to Huldah, the prophetess, the wife of Shallum? Just think of it, five men going to one woman to "enquire of the Lord for them;" and Huldah did not say (as I imagine Mrs. Dodd would have), "Brethren you're mistaken in the woman. I do not belong to the noisy few, but am one of the silent women of Methodism. You'll have to go to a man for your information. It's not in God's plan for a woman to do anything but stay at home, obey her husband and attend to the babies. I wouldn't for the world hurt Mr. Shallum's feelings as I should by doing as you request." On the other hand, she did not hesitate to utter that scathing prophecy found in the 22nd Chapter of 2nd Kings. Do you think Deborah and Huldah were out of their place? What about Miriam, the prophetess (Ex. 15:20), who led the way while all the women followed her in a parade of rejoicing after the children of Israel had passed over the Red Sea? Time would fail me to tell of Anna, the prophetess, who preached Jesus while he was yet in his swaddling clothes; of Philip's four daughters who did prophesy; of Mary who was first to tell the doubting disciples (men) that their Lord had arisen from the dead; of Priscilla who helped her husband—Aquila—to "expound unto Apollos the way of God more perfectly;" and of "those women that labored with Paul in the gospel."

I notice that Dr. S. A. Steel says "maternal rights are the concern of Southern womanhood." If "laity rights" are not maternal rights," I don't know the reason why. If he only knew it, he's badly mistaken when he says "it is only a noisy few among Southern Methodist women who want "laity rights." They may be a noisy majority, but not a noisy few. The very idea of his placing such a woman as Miss Bennett in the class of the noisy few! He thinks "the Kentucky Conference honored itself" when it voted down laity rights. I'm so glad that dear old gallant Louisiana went so largely for it. Will you please tell Brother Steel that "laity rights for women" will have to be buried more than "ten thousand fathoms deep" "not to bob up again." I'm sixty-five years old and I would not be a bit surprised if I live to see it incorporated in the Code of dear old Southern Methodism. I am not "one of the silent women of Methodism," but one of the noisy majority.

MRS. T. J. PORTER.

St. Louis, Mo.

OUR LITTLE PEOPLE.

There are millions of little people in the world to-day, upon whom the work and business of future days will depend. And their minds, hearts, and bodies must be properly, and rightly cultivated, to make their lives beneficial to God and man. In order to have the enjoyment of a bounteous harvest, we must give the necessary nourishment and cultivation to the plants. So, good food must be given to the child, if we expect good fruit. The Good Book says: "Train up a child in the way he should go, and when he is old he will not depart from it." The present conditions indicate much negligence in the discharge of this all-important duty. But let us make a change for the better, and go on with this indispensable work.

Our public schools should be imbued with the spirit of Christianity and be able to join the strong arm of God's Church, in giving support to the parents in the performance of this grand and noble work. Let us help each other in guiding our children to the right side of life. Surely, we should be awake to the welfare of the souls of our children. Tell them about Jesus and the wonderful life he lived here upon earth, and help them to love him and his teachings, that they may be able to ward off the temptations of life, and live for God. The doorway of opportunity is open, and to be successful in this great field of labor, we must enter it with clean hearts.

Bailey, Miss. G. W. BARR.

Church News

Dr. Jowett, pastor of the Fifth Avenue Presbyterian Church of New York City, was due to leave New York for a trip to the Holy Land Tuesday of this week.

* * *

Bishop Waterhouse's slate of engagements from March 6 to April 4 embraced seven district conferences. He has shown himself to be every inch a Bishop during his first quadrennium in the episcopacy.

* * *

President Collier, of the British Wesleyan Conference, and Gipsy Smith, have lately been jointly visiting a number of Wesleyan churches, and have everywhere been greeted with large and enthusiastic audiences.

* * *

The Central M. E. Church, South, of Hot Springs Ark., which was destroyed by fire some months ago, will be rebuilt soon at a cost of $100,000. The site of the new structure will be on Central Avenue, about a block from where the old house of worship stood.

* * *

Having been accused of being influenced in his support of a measure in Congress by the Roman Catholic Church, United States Senator James P. Clarke, of Arkansas, declared on the hustings a few days since that his religious affiliations are with the Methodists.

* * *

Dr. S. A. Steel, pastor of the Washington Street M. E. Church, South, of Columbia, S. C., reports a great revival among his people, in which 200 persons surrendered to Christ. He was assisted in the services by Rev. Raymond Browning, a North Carolina local preacher.

* * *

Dr. Hugh Black, who is now on this side of the Atlantic, delivered a lecture at Princeton, Illinois, a short time ago entitled, "America Through Scottish Spectacles," in which he declared that American writers are superior to those of Great Britain in the matter of preserving the purity of the English language.

* * *

The Northern Presbyterians are striving to increase their pension fund for retired ministers to $10,000,000, and $200,000 was added to it in one week recently. Of this increment, $100,000 was given by Mr. W. H. Dunwoody, a millionaire miller of Minneapolis, and $50,000 came from an anonymous contributor.

* * *

Cardinal Gibbons, who for some days has been in New Orleans on his usual annual visit, stated last week that he will go to Rome in May to report the work of his diocese. The College of Cardinals, when full, numbers 70, but at present there are less than 60 members. Of these, three are in the United States, their places of residence being Baltimore, Boston, and New York.

* * *

The Raleigh Christian Advocate says: "He (Mr. Carnegie) has set aside $2,000,000 in five per cent bonds to further the cause of peace, and committed the administration of it to the Churches." He has committed nothing to the Churches. He has constituted to manage his new Foundation a conglomerate, independent, self-perpetuating Board that no Church has the power to influence to the slightest extent.

* * *

According to Spectator in Zion's Herald, the church paper problem is still acute in the Methodist Episcopal Church. In the quadrennium preceding the last General Conference approximately $200,000 had been lost on the periodicals of that denomination, only two or three of them having paid expenses; and as an experiment the prices of all of them under General Conference control except the New York Christian Advocate was reduced to $1 per annum, and plans were devised to try to swell largely their circulation. Their subscriptions, under the leadership of the Bishops, have been greatly increased, but their advertising patronage has not come up to expectation, and it is said that most of their Advocates are yet losing considerable money. Spectator declares that the $1 paper scheme will go at the meeting of the next General Conference.

REVIVAL AT MILLSAPS COLLEGE.

Our annual revival meeting, conducted under the auspices of the College Y. M. C. A., came to a close on March 2. Services were held in the chapel of the preparatory school, twice a day, and were well attended throughout. Dr. W. G. Henry, pastor of Galloway Memorial Church of this city, was in charge, and his preaching was of a high order, heart-searching and convincing—the plain, powerful gospel of Jesus. There were a number of conversions, and a good proportion of the student body committed themselves to more definite Christian service. An appeal to the young men to give serious consideration to a call to the ministry, the mission field, or other form of special religious work, was not without results. One of our best college students decided definitely for the ministry, and others are considering a like step. It was refreshing to see noble young men and boys, under no excitement whatever, give deliberate and clear testimony to a religious experience, and then approach their classmates and friends in an effort to lead them to Christ. Much of the good result of the meeting was no doubt a product of prayer. For one week previous, many of the students gathered after supper in various rooms for prayer, and it was the privilege of the writer to attend a number of these meetings when every boy in the room prayed earnestly for the success of the meeting in the salvation of his friends.

Such a meeting in the midst of a scholastic year argues much in favor of Christian education by the denominational school. Brother Henry has endeared himself to the Millsaps community, and his deep interest in the students is greatly appreciated. It is needless to say that the two very appropriate sermons preached by Dr. Watkins during the meeting were enjoyed. Surely Millsaps College can be recommended, not only for its high scholastic standard, but also for the emphasis placed on the religious life, and its definite Christian influences.

J. M. SULLIVAN.

Jackson, Miss., March 13, 1914.

A CHOICE LAYMAN CALLED HOME.

Chesley Daniel, M. D., was born in Marshall County, Mississippi, February 3, 1849, and passed into heaven from his home in Holly Springs, Miss., on March 2, 1914. After his graduation from the State University at Oxford, he received a thorough medical education at Louisville, Kentucky, and at Tulane, New Orleans, from which latter institution he received his degree. He was married December 2, 1880, to Miss Fannie B. Fort, of which union four children, James Fort, Maria Voorhees, Frances and Lucy Hill, were born. Uniting early in life with the Methodist Church, he was not only a consistent and faithful member, but a steward and the Recording Steward for thirty-five years.

These are the simple facts of his life. It were as well to leave them to speak their own story, for no words seem quite adequate to express the singular beauty and nobility of his character. It was my privilege to know him intimately, and no other man whom I have ever known so much reminded me of the matchless Man after whom our brother so earnestly songht to fashion his life, the Great Physician. When the great plague of yellow fever decimated Holly Springs in 1878, he remained through it all, his heroic efforts to relieve distress being interrupted only when he was himself stricken with the dread disease. His skill was always at the command of the poorest, with never an inquiry regarding a guaranty of payment; his service was as unto his Lord. His beautiful family life, irradiated with tenderness, consideration and love, makes the loss which his home has sustained a heavy one; the loyalty and earnestness of his Christian faith and the zeal of his labors, constitutes the church a severely afflicted loser; and the unusual unselfishness and conspicuous ability which united in his professional career impoverishes the community which mourns him. But we are not left to conjecture or to hope regarding the present home of his soul; he lived in Christ, he died in Christ, he is with Christ!

I. D. BORDERS.

ALEXANDRIA DISTRICT STATISTICS

Dear Dr. Meek: It so happens that the transposition of the figures which led the Statistical Secretary to make the erroneous report of loss of membership at the last session of the Louisiana Conference, occurred in the total for the Alexandria District. While this error was maintained throughout the recapitulations and was shown in the grand totals, it was especially unfortunate for the Alexandria District. The total for the Alexandria District should be 4,801 instead of 4,081, as shown in the minutes. This shows a net gain for the Alexandria District of 382, whereas the error in the Minutes indicates a loss of 337. In fairness to the charges of the Alexandria District I will thank you to give this correction as prominent a place in the Advocate as you can afford.

ROBT. W. VAUGHAN,
Statistical Secretary.

A PULL ALL TOGETHER.

Fifty-four mission Boards in the United States and Canada have agreed upon the present month, March, 1914, as the time for a UNITED EVERY MEMBER CANVASS of their several churches for the securing of missionary funds. For several reasons it is important that our churches should take part in this great "Pull All Together" of the Protestant Churches of the American continent.

In the first place, our Discipline requires that an every member canvass of each church shall be made to secure our missionary assessments. The united wisdom of all our General Boards has provided for us a "Financial Method for Methodists," which includes the every member canvass and the duplex envelope as the ideal method of gathering up the pledges made during the canvass in regular payments. So that whether the movement is recognized by other Boards or not, it is the authorized method of the M. E. Church, South, to provide for our missionary obligations.

Again, this method of the every member canvass has been demonstrated over and over again, in city and country, in large churches and small, in wealthy and poorer congregations, to be eminently effective in largely increasing missionary zeal and contributions. In the Louisiana Conference several of our leading churches have tried it for several years, with very satisfactory results and marked increase. This fact, taken in connection with the fact that our Conference last year paid just a trifle over half of the assessments for Home and Foreign Missions, and similarly on other Conference claims, seems sufficient reason for trying a new plan that has met with success wherever it has been tried.

Aside from these excellent reasons for adopting this plan, it would certainly be a great inspiration to our churches to realize that they were taking part in a great continent-wide movement, which, if thoroughly carried out, means a long step forward in the establishment of the Kingdom of God—no less a step than laying definitely and directly upon the conscience of each member of the church in America, the missionary obligation laid upon us by our Lord. If we do not take part in such a united movement, we shall certainly lose the benefit of a great inspiration.

Of course it is understood that those churches which have already made the every member canvass for the year, are not included in this exhortation. It is encouraging to learn that several of our leading churches, and a number of smaller ones have already adopted the plan this year, in addition to those which were already using it.

The responsibility of leadership in such a movement rests necessarily with the pastors. In response to the call of our own Board of Missions, which has heartily entered into this movement, and that of the combined missionary forces of America, will not each pastor in the Louisiana Conference AT ONCE (because March is passing) enlist his Missionary Committee, Board of Stewards, and all other willing workers, in a determined effort to reach each member of the Church now with the definite presentation of the missionary obligation?

Any one wishing more specific instructions may obtain them by writing to the Laymen's Missionary Movement, 810 Broadway, Nashville, Tenn.

W. WINANS DRAKE,
Conf. Missionary Secretary.

Secular News and Comment

The Mississippi State Board of Pharmacy will meet in Jackson on April 5.

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It has been announced that Russia will send warships to participate in the great naval review to be held at Hampton Roads in 1915, in celebration of the completion of the Panama Canal.

* * *

Mrs. Anna Stoe was convicted of violating the law against white slavery in the United States District Court at Atlanta, Ga., on March 11. It is claimed that this is the first time that a woman has been found guilty of this crime.

* * *

It is stated that De Soto Parish (La.) is now producing more oil daily than Caddo Parish. The per diem yield of the former on the 11th inst. was reported to be 27,130 barrels, which gives it a lead over its rival parish of approximately 2000 barrels.

* * *

The Street Railway Company of New Orleans recently declared its purpose to operate doorless cars, claiming that they are more sanitary and healthful; but there was such a protest upon the part of the people of the city that the proposed change has been abandoned.

* * *

Two cases of the Bubonic plague have been discovered in Havana within the past few days. This means that this dread malady is liable at almost any time to make its appearance on our Atlantic Coast. Our health authorities cannot be too vigilant in seeking to prevent this.

* * *

The Virginia Legislature defeated last week by a large majority a bill submitting to the people a constitutional amendment granting women the right of suffrage. A similar measure passed the Massachusetts State Senate, and is now pending before the Lower House of that commonwealth.

* * *

Forty-six persons—9 owners of automobiles and 37 Negro chauffeurs—were before the New Orleans Examining Board on Wednesday, March 11, and were given licenses to operate machines. None applying for this permission were refused outright, but several were instructed to study the rules more and to appear again before the Board.

* * *

Emperor William of Germany will pass through Venice on his way to the island of Corfu on March 24, and King Victor Emmanuel of Italy is expected to meet him there. If the Kaiser is accompanied by Empress Augusta Victoria, Queen Helena will accompany the King to Venice to greet her. The two monarchs are expected to confer concerning the Balkan situation.

* * *

The Catholics of Chicago adopted last week resolutions protesting against the appointment of ex-Mayor Nathan, of Rome, as Italian Envoy to the Panama-Pacific Exposition, and asked their fellow-churchmen throughout the United States to take similar action. Mr. Nathan, it will be remembered did not show much deference to the Vatican when he was the official head of Italy's Capital City.

* * *

The Newton County (Miss.) Agricultural High School has been located at Decatur, which agreed to donate to it a brick school building, a dormitory, and twenty-five acres of land. This class of institutions is exerting a tremendous influence for good throughout the South. We like that form of education which is democratic in spirit and which opens the door of opportunity to the masses of our young people. It would, no doubt, be startling if we could see how our schools are "classified" by the ascended Christ. We dare say that those that are doing most to uplift the benighted and most needy of the race would stand first in his column. Every school ought to be pronouncedly missionary in spirit.

* * *

Mr. J. M. Gwinn, Superintendent of the New Orleans Public Schools, was elected President of the National Society for the Promotion of Education at the recent annual meeting of that organization in Richmond, Va. In a statement appearing in The Item since his return Prof. Gwinn declared that a majority of the school superintendents in attendance upon this conference seemed to favor leaving the teaching of sex hygiene to the parents of the children. In our judgment, this is a trend in the right direction, and it is to be hoped that our Sunday school workers will soon come to take the same view of the matter. If teaching of this kind is to be done, let it be in classes of mothers and classes of fathers organized for this purpose. Give them the needed information and let them impart it to their sons and daughters.

PRESIDING ELDERS' MEETING.

The presiding elders of the Louisiana Conference met in the First Church, Baton Rouge, Thursday, March 5, all being present except J. I. Hoffpauir. J. M. Henry was elected Chairman and Wm. H. Coleman, Secretary.

The subjects discussed were Christian Education, Temperance, Missions, and Evangelism. P. M. Brown, Conference Secretary of Education, A. W. Turner, Anti-Saloon League Superintendent, W. W. Drake, Conference Missionary Secretary, and W. S. Holmes, Conference Lay Leader, were all present and presented certain vital features of their work. The elders unanimously endorsed the work of these faithful leaders in these various important interests of the Kingdom of God, and the following resolutions were passed:

On Christian Education.

Whereas our great State with its rich endowments and marvelous possibilities cannot come to its highest development, nor our people to their richest inheritance of prosperity, happiness and usefulness until there is among us a stronger public sentiment for righteousness and justice, and for a clean manhood in every avenue of life; and whereas our institutions of learning are among the most potent factors in fixing the ideals, molding the characters, and determining the type of citizenship of our men of to-morrow; and whereas the Bible, the basis of our civilization and source of our highest standards of life, is debarred from our public schools, therefore, be it resolved:

1. That we rejoice in and heartily commend the efficient work being done in Centenary and Mansfield Colleges under the able leadership of Dr. Wynn and President Bobbitt.

2. That we hereby appeal to all our people and friends to respond liberally to the appeals of Rev. P. M. Brown in his efforts to raise an endowment for Centenary College that is so urgently needed to save this great and historic old institution to still greater days of usefulness in this time of our sorest need of its work.

On Temperance.

Be it resolved that we, the presiding elders of the Louisiana Conference, endorse the work of Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League; that we hereby request our pastors and Sunday school superintendents to observe Anti-Saloon Day in May; and that we endorse the plan to hold a temperance rally in Shreveport on Tuesday evening before the opening of our Annual Conference.

Missions and Evangelism.

The plans of Brothers Drake and Holmes for the distribution of missionary literature, the every-member canvass, and a great Laymen's Rally on Friday afternoon at the Annual Conference were heartily endorsed.

The afternoon session was devoted to the question of evangelism, and it was the unanimous opinion and conviction that our greatest need is a spiritual awakening; that this, more than anything else would bring success to all our enterprises and prosperity and joy to all our people. To this end, the elders all pledged themselves to seek greater spiritual power in their own lives, to pray for one another and for their respective pastors and people, and to urge throughout their respective districts that much prayer be made and earnest efforts put forth for a genuine revival that will deepen the consecration and enrich the experience of every Church member, and break the awful hypnotic spell of sin that is deluding our people, lowering our standards of manhood and womanhood, destroying homes, degrading characters, defying God's holy law, and sinking souls into eternal ruin. As we looked out over our great State with its glory dragged into the dust by the blighting scourge of sin, our hearts yearned for the salvation of the people; and as we got still before the throne He, who is our leader, seemed to reveal it to us that it is his pleasure to send this great awakening this year, if we of the ministry are unselfishly devoted to his glorious service and so consecrated as to be filled with the power of his Spirit.

The characteristic hospitality of the good people of Baton Rouge was demonstrated in the kindness shown us during this one day's visit to the Capital City. WM. H. COLEMAN, Sec'y.

AN IMPORTANT REQUEST.

To The Preachers of the Louisiana Conference.

Will you kindly take the trouble to send me promptly the names of all the boys in your charge of Methodist persuasion who will complete the high school course this session. At the same time send me the names of any boys in your charge, Methodist or otherwise, who for any reason might be induced to attend Centenary in the near future. If you are too busy to give personal attention to this matter, please ask some one else to do so. I consider it a very important request.

R. H. WYNN,
President Centenary College.

ANNUAL MEETING OF BOARD OF MISSIONS.

The Board of Missions will hold its Annual Meeting in Nashville, beginning April 22, a little earlier than usual owing to the meeting of the General Conference. This will be the last meeting of the quadrennium, and will consequently be one of unusual importance. A full attendance is expected. W. W. PINSON.

Nashville, Tenn.

CHURCH DEDICATION.

The Methodist Church in Shelby, Miss., will be dedicated April 12. Bishop James Atkins will preach the dedicatory sermon. The board of stewards and pastor cordially invite all former pastors to be present. Others who desire to come will be most heartily welcomed. We extend to you, Mr. Editor, a special invitation to attend.

T. M. BRADLEY, Pastor.
WM. CONNELL,
J. W. THOMAS,
DR. T. J. MAYERS,
Stewards.

CHANGE IN DATE OF MEETING.

The date of the annual meeting of the Woman's Missionary Society of the Louisiana Conference, which is to convene at Rayville, has been changed from March 23-25 to March 31 and April 1 and 2. The Rayville Society is making extensive plans, and it is earnestly hoped that every Auxiliary in the State will send a delegate. All delegates will please notify Mrs. J. C. Calhoun, Rayville, La., at the earliest posible date.

Ruston, La. MRS. A. C. McKINNEY.

ILLUSTRATED POEMS,

By Mildred Tate Wells.

For sale by Miss Maggie Tate, Blue Mountain, Miss., and Mrs. M. T. Wells, New Albany, Route 6, Miss. Price, 55 cents, postpaid.

INFORMATION WANTED.

I was born in New Orleans, La., and was a twin. My father's name was Adams. My parents died when I was four years old, and my sister, whose name was Mandy Adams, and I were left. We were sent to Keachie, La., and there we were separated. I was raised by a Mr. Fullilove, and I do not know who took my sister; but it was some one near New Orleans. I heard she married a Mr. Jones, and had a blind son who is preaching. If anybody knows of her whereabouts, please let me hear from you at once, and oblige

MRS. ELLA F. DAVIS, Center, Texas.

BAPTIDZO AND THE GREEK PREPOSITIONS IN THE NEW TESTAMENT.

(Dr. Swartz expected this communication to appear at the same time that his personal statement did, which was printed last week. This is one of the three articles that he referred to therein—a winding-up, not a renewal, of his discussion).

Dear Brother Meek: In my two former articles which appeared in the Advocate under date of Feb. 19 and 26 I showed by copious citations from Greek literature that the word "baptidzo" is used everywhere in classic Greek in a sense other than "to dip." I desire in this article to bring into review some of the cases in the New Testament where "bapto" occurs, to discuss the construction of the clauses and the prepositional phrases pendent from that verb, and to show that, as indicated in the last paragraph of my article of Feb. 26, that not a single ecclesiastical dogma can properly be drawn, much less maintained, from the facts as exhibited in the original Greek of our New Testament text.

I am not now, however, any more than I was in the past, animated by a desire to make converts among those of another faith. I simply desire to present facts as they are so that all who read may know the truth. This whole question of the mode of baptism is at best of so little spiritual significance that time and energy would both be illy spent in seeking to change any one's attitude of mind with respect to it. Baptism and its mode become important only because of the insistent emphasis put upon it and the prominence given it by our brethren of other names. Because of this emphasis, however, it becomes every now and then opportune and right for those nurtured in a different belief to have shown to them the textual evidence upon which their faith rests so that they may be fortified in that faith and not be led into strange creeds by the importunate —I had almost said unfortunate—zeal of those otherwise minded.

I have had it in mind for the past two or three months to duscuss in the columns of the Advocate the New Testament use of "baptidzo." In view of my recent articles on the use of that word in classic Greek it is particularly apropos that I should do so at this time. For I have been urged by both friend and foe (I use this word only in a rhetorical sense) to appeal the case from classic to Hellenistic literature. The Baptist Record also in its recent issue of Feb. 26 while utterly, though unintentionally perhaps, misrepresenting me, exhorts me to come over to the forum of the Bible with the issue, fraternally assuring me that if I will come "with open mind" it will receive me "with open arms and heart." Thus urged on all sides, I come, but I come with an exhortation on my part that my foes (again rhetorical) bring with them not only open mind but also an open eye, so that in commenting upon my article they may not, as the Record does, put into my mouth words which were never there or attribute to me thoughts which were never mine. For a wide open eye could never have found in my former articles the least trace of a suggestion that our case "is hopeless" when studied from the sacred text. Quite the reverse is true as we shall see.

Before proceeding let us state the present proposition clearly. It is this: The New Testament text offers little, if any, philological grounds for the doctrine of baptism by immersion; such evidence as there is, is rather in favor of some other mode; what that mode was is philologically indeterminate.

We must fix well in our minds at the outset a few fundamental grammatical principles which we shall have need of in the discussion. By lettering them we shall make reference to them easier. They are as follows:

(a) "En" with the dative (or the dative without "en") is used in Greek as one of the leading ways to express the means by which a thing is done. For example, "By means of thy seed shall all the nations of the earth be blessed" is written (Acts 3:25) "en to spermati sou eulogethesontai."

(b) "Eis" with the accusative case expresses change of place, that is, motion from one place to (into) another. For example, "He goes into the water" is expressed (Acts 8:36) by "eis to hydor."

(c) "Apo" with the genitive case expresses separation from near (not out of) a place or thing. For example, "He goes away from (near) the water," is written (Math 3:16) "apo tou hydatos."

(d) "Ek" with the genitive case expresses separation from (out of) a place or thing. For example, "He goes out of the water" is expressed (Mark 1:10) "ek tou hydatos."

Any one the least conversant with Greek will acknowledge without question the truth of "(b)," "(c)," and "(d)." With respect to the statement in "(a)" that "en" with the dative is used everywhere in Greek as one of the leading ways to express the means by which a thing is done, superficial Greek scholars may take exception. It is incumbent upon us therefore, since proof of this fact is of the utmost importance in our discussion, to pause here for a moment and to demonstrate beyond doubt, by citation of Greek examples from both the classic and the Bible authors, that "(a)" states a universal truth when it says that "en" with the dative case is used to express the means whereby a thing is done or sought to be done. And I emphasize the need of getting this point clear because it is from this that the misapprehension of the mode of baptism has largely found its way into the thoughts of honest and of serious men. And it is surprising too how many so called Greek scholars of the present day are adumbrant in mind with respect to this point. They seem to think—and they certainly teach—that "en" with the dative case expresses place only. So that when they read "ebaptisthe en hydati"—he was baptized in water—they say that he was immersed into the water. They forget first, that such a relation must be expressed by "eis" with the accusative case (see "(b)" above), and secondly, that "en" with the dative case expresses with a verb of action, means whereby and not place where.

In Homer, book 22, line 61, Priam says, when exhorting Hector not to fight Achilles, that Kronides will destroy him on the threshold of old age with a terrible fate (en argalee alse).

The scholiast of Aristophanes Nubae (line 418) says of the tongue that it is the tool of the orator and that he conquers the enemy with it (en aute).

In Plato (Menexenus, 8) we read, "our ancestors were nourished by means of a good government (en kale politeia).

And so on in the classic Greek authors ad libitum.

What is true of the classic writers is likewise true of Hellenistic Greek. "En" with the dative usually expresses means. "For with what judgment (en ho krimati) ye judge, ye shall be judged. (Matthew 7:1). "Do not throw your pearls before swine lest they trample them with their feet" (en tois posin) (Mat. 7:6). "He shall speak words to you by means of which (en hois) ye shall be saved "(Acts 11:14). "Promising by means of Jesus (en to Iesou) resurrection from the dead" (Acts 4:2). "There is no name given under heaven whereby (en ho) we must be saved, etc." (Acts 4:12). "Do not swear by heaven (en to ourano) * * nor by the earth," etc., (en te ge) (Math. 5:35). "But they, measuring themselves by themselves" (en heautois), etc., (2 Cor. 10:12). "I fear lest in some way just as the serpent deceived Eve by his craftiness" (en te panourgia), etc. (2 Cor. 11:3).

Now these examples taken at random from classic and Hellenistic literature abundantly prove the truth of "(a)" that "en" with the dative is used everywhere in Greek as one of the leading ways of expressing the means whereby a thing is done or sought to be done. If, however, any one is not yet wholly convinced of the truth of "(a)," I take this opportunity of saying to him that I will be glad to send him a list of the numerous examples covering this point which I have collected in my reading and which I have at this present moment before me, if he will but let me know that he wants them.

Having now conclusively proven (or at least having indicated my willingness and ability to prove) to everyone with an open mind and also an open eye (this latter is of course very essential), that "en" with the dative is everywhere used in Greek to express the means by which a thing is done, let's turn to some of the places in the New Testament where "baptidzo" is used and see what we find there.

In Math. 3:11 we read that John the Baptist says (mark you he is speaking of his own baptism and he ought to be fully qualified to speak on this subject), when indicating the difference between his baptism and that of Christ's: "I baptize you en hydati," that is, by means of water, "but he will baptize you en pneumati hagio kai puri," that is, by means of the Holy Ghost and fire.

In John 1:26, where the people ask the Baptist (mark you it is the latter again who is to speak) why he baptizes at all if he is not the Christ, he replies: "I baptize en hydati," by means of water. And again in verse 26, he says: "I come baptizing en hydati," by means of water.

In Luke 3:15 he uses under the same circumstances the parallel construction of the simple dative without "en," "I baptize hydati (by means of water); but a stronger than I is coming—he will baptize you en pneumati hagio kai puri"—with the Holy Ghost and with fire. In the last clause he returns to his more usual "en" with the dative.

In Acts 1:5 Jesus says in speaking of John's baptism: "John baptized you hydati (by means of water), but you shall be baptized en pneumati hagio (by means of the Holy Ghost)."

Peter likewise (Acts 11:16), in making his defense before the brethreu for his baptism of Cornelius, says of John's baptism: "John baptized hydati, by means of water."

In all these passages and in countless others this is the construction with "baptidzo," "en," with the dative (or the simple dative) expressing the means, that is with water, by which baptism was performed. There is not, there can not be, any reference whatsoever to the place where or the element into which baptism was effected. If such a relation were desired to be expressed (as for example, dipping or immersing into water), the Greek would have used, according to "(b)" above "eis" with the accusative case. This construction is, however, rarely used. The vast preponderance of examples show "en" with the dative or the simple dative.

"Eis" with the accusative, however, does occur. In Mark 1:9 we read that Jesus was baptized "eis Iordanen"—into the Jordan. We likewise read in Mark 1:10 that as Jesus was coming "ek tou hydatos"—up out of the water—he saw the heavens open. According to "(d)" above this means that he was in the water and that he came up out of it. Verses 9 and 10 of Mark 1 furnish, therefore, a perfect proof of all the Baptists claim. But let them not rejoice too soon. For Math. 3:16, describing exactly the same occurrence, says: 'And Jesus went forthwith ("euthus" —"immediately" and not, as some of our friends often claim, "in a straight way") "apo tou hydatos." This means, according to "(c)" above, away from (near), not out of the water. According to Mark therefore Jesus was dipped into

Continued on page 7.

NOTICE.

Our subscribers and patrons are requested to make all money orders and drafts payable to the New Orleans Christian Advocate when remitting to us. If a personal check is sent, add 10 cents to cover cost of collection. We are willing to pay the exchange on checks of $5 or over, but if we are expected to give 10 cents on every small check sent us, it means a great shrinkage in our income.

The Home Circle

MY GRANDPA.

My grandpa says that he was once
A little boy like me.
I s'pose he was, and yet it does
Seem queer to think that he
Could ever get my jacket on,
Or shoes, or like to play
With games and toys and race with Duke,
As I do every day.

He's come to visit us, you see,
Nurse says I must be good
And mind my manners, as a child
With such a grandpa should,
For grandpa's very straight and tall
And very dignified;
He knows most all there is to know
And other things beside.

So, though my grandpa knows so much,
I thought that maybe boys
Were things he hadn't studied—
They make such an awful noise.
But at our dinner, when I begged
Another piece of pie,
I thought I saw a twinkle
In the corner of his eye.

So yesterday, when they went out,
And left us two alone,
I was not very much surprised
To find how nice he'd grown.
You should have seen us romp and run;
My! now I almost see
That p'r'aps he was, long, long ago
A little boy like me.

—The Round Table.

GIVING LIBERTY OF CONSCIENCE.

A little son of a Baptist minister was one morning in church when he saw for the first time the rite of baptism by immersion. He was greatly interested in it, and the next morning proceeded to baptize his three cats—in the bath tub.

The kitten bore it very well, and so did the young cat, but the old family cat rebelled. It struggled with him, clawed and tore him, aud got away.

With considerable effort he caught it again and proceeded with the ceremony. But she acted worse than ever, clawed at him, spit, and scratched his face and hands. Finally he threw her on the floor in disgust, and said: "Well, be a Methodist if you want to!"—Lippincott's.

THE GINGER-CAKE MAN.

"Mollie," called her mamma from the kitchen door.

"Yes'm," answered Mollie from behind the wood-pile, where she was building bark huts for her dolls.

"Come here, dear."

This time Mollie did not answer her mother; but she said, setting her largest doll, Miss Cynthia Bly, down so hard on a bark bench that she fell over backwards, "I expect, if folk's mothers were little girls, they wouldn't like to be 'coming here' all the time." But Cynthia, who must have been shocked into silence by this very naughty speech, made no reply; and Mollie picked her up and seated her more gently, so that this time she was able to keep her balance.

Presently the call sounded again.

"Mollie, I want you."

"In a minute, mamma," said Mollie, fretfully.

Mollie built up the side walls of another hut, put on the roof, placed her tinest doll, little Peg, inside, and then, rising slowly, walked toward the house dragging one foot after the other.

Mamma was not in the kitchen, so Mollie went on to the sitting-room, and there she found her sewing by the window.

She did not look up as Mollie entered, or take any notice of her whatever as she came and stood beside her chair.

"What do you want, mamma?" she asked finally, in rather a low voice.

"Nothing, Mollie," she answered, without looking at her.

"But you called me, mamma, and said that you wanted me."

"And so I did, ten or fifteen minutes ago; but I do not want you now."

Now, though Mollie had not cared what her mother wanted her for when she called her, she immediately became very curious, and so she said:

"Would you mind telling me what you wanted me for, mamma?"

"No," answered her mother, looking up at her this time. "I wanted to give you a ginger-cake man that I baked for you."

"Oh!" cried Mollie, her eyes shining, for dearly she loved ginger-cake men. It was such fun to play with them and then eat them up.

"May I have him, please, mamma?"

"No, Mollie," answered her mother, "I called you twice; and then I gave him to little Jack, who came with some parcels from the store."

"O mamma!" and, with a wail of anguish, Mollie flung herself on the floor, with her head in her mother's lap. "O mamma! mamma, why didn't you tell me? I do so love a ginger-cake man!"

"Yes," said mamma, sadly, "I know you do, and that is the reason I made him for you. I did not tell you what I wanted you for because it is right to obey instantly, and not for the sake of the ginger-cake man."

Her mother lifted Mollie into her lap, and smoothed the golden curls tenderly.

"Cynthia," said Mollie an hour later, when she had gone back to her play behind the wood-pile—and even then there was the sound of tears in her voice—"O Cynthia! if I had minded mamma when she called, there might have been just the loveliest ginger-cake man leaning up against your bark bench that you ever saw!"—Tennessee Methodist.

BAPTIDZO IN THE NEW TESTAMENT.

Continued from page 6.

the water and came up out of it; while according to Matthew he was not in the water at all but only near it when he was baptized.

It is perfectly useless, I infer, to continue quoting examples. The phenomena noted above occur everywhere in the Greek text of the New Testament. The vast majority of cases where "baptidzo occurs show a dative of means whereby baptism was performed. The relative position of the subject to be baptized and the means of baptism, that is, the water, does not enter into the Greek text at all. Now and then, however, an example can be found (the proportion is about one to every forty cases) when the Greek text wholly sustains those who claim immersion. But a proof based upon one example in favor of it to forty against it is hardly any proof at all.

In conclusion, may we not merely repeat, and let it go at that, the proposition which we set before us in the beginning to discuss? We said then, and we again declare, that the New Testament offers little, if any, philological grounds for the doctrine of baptism by immersion; such evidence as there is is rather in favor of some other mode; what that mode was, is philologically indeterminate.

And if we turn from the textual to the probable evidence we find the same thing. The circumstances under which some were baptized, as for example, the Eunuch, make immersion possible; those under which others were baptized, as for example, Saul, make some other mode almost a necessity. How, therefore, can we dogmatize in the face of such conflicting probability?

M. W. SWARTZ.

Millsaps College, Jackson, Miss., March 5, 1914.

SUNDAY SCHOOL FIELD WORKERS' CONFERENCE, HOT SPRINGS, ARK.

By Miss Elizabeth Kilpatrick.

The Field Workers' Conference at Hot Springs, Ark., Feb. 15 to 19, marked another milestone in Sunday school progress. Dr. E. B. Chapell, our great Sunday school leader and editor, presided over the deliberations, and by his eloquent addresses and skilled leadership directed the meeting along progressive and forward-looking lines. Dr. Chapell's new book on this great subject will be eagerly welcomed by the hosts of his Sunday school constituency. The Conference was unusually favored by the presence and counsel of Bishop James Atkins, who for so many years filled so successfully the chair of Sunday School Editor.

Bishop Atkins called the Sunday school "the vanguard of the Lord of Hosts," and emphasized the keynote of the Conference—trained leaders, efficiency in work, a broader vision and well-made and thoughtful plans for church-wide Sunday school progress and organization. Dr. Charles D. Bulla, our fine A. B. Class leader, made interesting speeches and was at his best assisting in all lines of the great work. Dr. Beatty lent his years of experience and deep interest to the all-important subject. Mr. E. E. French made some illuminating statements about the Sunday school leaflets and publications. It is always a great pleasure and profit to meet this body of men who are the power behind the throne in Nashville. The Conference caught an all-too-passing glimpse of Dr. Monk, who came in for a morning half-hour.

All phases of the work were discussed. Twenty-eight Conferences were represented; Rev. J. W. Workman, of Little Rock, made an ideal secretary.

To make a pen picture of all these Sunday school leaders of our great and growing Church would be a work of pleasure, but space forbids. Their one effort was that the work should go on, that rural and city problems should receive specific attention, and that the goal for every year should broaden and deepen.

One afternoon was spent in suggestive General Conference legislation, with this result: The Committee on Sunday school legislation, appointed two years ago, submitted a carefully prepared report, outlining proposed General Conference legislation. With clear vision and striking unanimity, the official leaders in the Sunday school work of our several Annual Conferences registered their convictions relative to Sunday school enlargement. Among the more important provisions of the report are: (1) a large and representative General Sunday School Board; (2) an adequate corps of Field Secretaries; and (3) a fund sufficient for the support of this greater work.

Some of the statistics presented were full of interest and enlightenment. With a full number of Field Secretaries under the General Sunday School Board, the Northern Methodist Church has had a gain of 400,000 Sunday school pupils within the year. The South Carolina Conference of our Church, under a broad and liberal, as well as a co-operating, plan gained 15,000; Florida, 20,000, and North Carolina between 20,000 and 30,000. This fully indicates the great possibilities ahead in the Sunday school work.

The Hot Springs pastors were most kind and attentive. If the Sunday school band could only give out to the world the mental and soul-healing that these great health-giving hot and cold springs convey, then could we begin to see the end of the long journey we have been making toward church-wide and nation-wide Christian citizenship and service.

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Editorial

LET THE GOOD WORK GO ON.

Senator B. R. Tillman, of South Carolina, induced the United States Senate to pass a few days since a resolution forbidding smoking during its sessions. This action is much to be commended. So august a body ought not to think of tolerating such a practice.

We have also been pleased to notice that Dr. W. B. Palmore, the distinguished Editor of the St. Louis Christian Advocate, is earnestly advocating the enactment of a law at the approaching session of our General Conference against receiving preachers into the traveling connection who are addicted to the use of tobacco. Such a measure was introduced in our law-making assembly at Asheville, N. C., four years ago and lacked only three or four votes of being adopted. It was our pleasure to vote in favor of this proposal then, and if Providence permits us to go to Oklahoma City and it is brought forward, we shall again give it our hearty support.

The boys and girls are being taught in our public schools that tobacco is a pernicious poison, and that the use of it is harmful—a position that cannot be successfully controverted—and surely the Church in its ideals ought not to fall below the standard of secular educators. We have many pastoral charges to-day in which a minister who uses the weed is not wanted, and we feel that the time has fully come to take the suggested forward step. And we are not sure if such a law is passed, that it ought not to be made retroactive. If our older pastors preach to persons addicted to the use of intoxicants that they can quit by the assistance of the Holy Spirit, how can they logically set up the pitiful plea that they themselves cannot triumph over the appetite for tobacco? The truth is, they could do it if they would. To be sure, there are many good men who smoke or chew, or do both, but they would be better off and would set the youth of the country a more wholesome example if they did not do so.

We are aware that it is unpopular to give expression to such sentiments, but we have never been disposed to suppress our convictions because if stated they might bring us into disfavor in any circle. Evasiveness may have its rewards, but we do not desire them. We prefer to stand out in the open and take the consequences, whatever they may be.

THE ONE WHO MOST DESERVES A MONUMENT.

Senator John Sharp Williams, of Mississippi, introduced in the upper branch of Congress last week a bill appropriating $150,000 to erect on the Isthmus of Panama a monument to Ferdinand de Lesseps, the original projector of the great waterway now being brought to completion. We have no objection to this measure—indeed, we think the carrying out of his purpose would be a fitting tribute to the noted Frenchman—one that would likely touch a responsive chord among the peoples of the Old World, and particularly among those of the Republic of France. But, in our opinion, the man who more than any other deserves to have a shaft erected to his memory on the bank of the Panama Canal is the late Senator John T. Morgan, of Alabama. It is true that he preferred the Nicaragua site, but it was his masterful and tireless advocacy of the project of linking the two oceans that aroused the American people to the importance of undertaking the task and made possible its achievement anywhere. No opposition could deter him and successive defeats could not depress him. Others faltered and gave up in despair, but he toiled nobly on until death paralyzed his massive brain and stilled his eloquent tongue. The leader fell at his post, but not until he had fired the heart of the Nation with his scheme and created a sentiment in its behalf that nothing could withstand.

The selection of the place where the canal was to be constructed was a mere incident of the vast movement—a work for the engineers. It was the conception as a whole that thrilled the mind and enlisted the energies of the great Southerner, and the consummation of the enterprise, though not in exact accord with his plans, is the fulfillment of what for so many years was regarded as his wild dream. So there ought to be set up on some conspicuous spot, where the passing ships of the world could not but see it, a towering column, crowned with a statue of the brilliant statesman who with far-reaching vision saw what others could not see and who finally led his countrymen, slow as they were to follow, along the shining way of progress. But alas! we fear that this will not be done. The real benefactors of the race are not infrequently overlooked. He who gives the finishing touches to a large and worthy undertaking is often acclaimed and crowned a hero, while the man who laid the foundation for it and performed the more difficult work of making it possible is passed by and forgotten. We rarely hear Daniel Webster spoken of in connection with the War between the States (God spared him from seeing the sad spectacle of his country "rent with civil feuds and drenched in fraternal blood"), but it was his matchless speeches in Congress that generated in the North the sentiment that maintained the American Union. One glorious thing about the service of Christ is that he knows what every person does, and that each shall be given his due reward.

HAS NO REFERENCE TO METHODISTS.

The Presbyterian of the South says: "One of 'Billy' Sunday's best and shrewdest remarks lately uttered is that 'The Church's machinery is getting so heavy that you can hear it creak.' The trouble is that the inventors are having their own way all the time. It is not tolerable for any one to oppose the modern devices. One daring to do such a thing is pounced upon and derided as an obstructionist, an opponent of progress, an enemy of the Kingdom!"

Of course, our esteemed contemporary is speaking of the Presbyterian Church only. Manifestly, from the various suggestions that we see in our church papers, we Methodists need a great deal more machinery and government. When we shall have two or three special secretaries in every presiding elder's district and a deaconess in every pastoral charge, a glorious day will have dawned upon us. The pastors will then have little to do except to go hunting and fishing. The only thing we see that may mar their happiness is that their salaries may have to be largely sliced to support their assistants. But who is not willing to make some sacrifice that he may be a gentleman of leisure?

A GREAT SHOWING.

Three of the ten medals (its usual annual number) awarded this year by the National Institute of Social Science came to New Orleans physicians, as follows: Dr. A. L. Metz, for achievements in the field of chemistry and social science; Dr. Charles W. Duvall, for notable achievements in the field of bacteriology and medical research, and Dr. C. C. Bass, for distinguished services in the way of medical discoveries. It is said that this is the first time that any medal of this Society has been awarded to a person living south of the Potomac River. Hurrah for Tulane University, New Orleans, and the South!

THE DEDICATION OF EPWORTH.

The Epworth M. E. Church, South, of this city, was dedicated in the presence of a large congregation last Sunday afternoon at three o'clock. The sermon, which was an able and appropriate discourse, was preached by Dr. I. W. Cooper, President of Whitworth College. The music was one of the most pleasing features of the occasion. The form of dedication contained in our Rituai was impressively read by Dr. J. M. Henry, presiding elder of the New Orleans District. As there was no debt on the part of the church that was completed and ready to be consecrated to sacred uses (the Sunday school room), it was decided to take a free will offering for the main portion of the contemplated structure, which is to be erected as soon as practicable, and the cards distributed for this purpose brought in pledges amounting to $865.50. Besides the pastor, presiding elder, and Dr. Cooper, the following ministers were present at the service: Dr. S. H. Werlein, Dr. J. T. Sawyer, Rev. C. A. Battie, Rev. R. H. Harper, Rev. J. G. Snelling, Rev. A. J. Gearheard, and Rev. W. E. Thomas. We should be pleased to give something of the history of Epworth Church if the space were at our disposal. It started as Tulane Mission twenty years ago and has grown steadily ever since, until to-day it is a well organized Church, with a promising outlook. We congratulate Brother Doss and his worthy flock upon what they are doing to build up Methodism in their part of the city. They have certainly wrought well.

BISHOP KILGO COMING.

Rev. Paul M. Brown, Secretary of Education of the Louisiana Conference, was in New Orleans last week and paid the Advocate office an appreciated visit. He stated that the campaign for funds to strengthen our educational institutions in the State is being carefully planned and that it will be pressed with vigor. Bishop John C. Kilgo has promised to assist in this work from March 29 to April 4, and Brother Brown will probably use him entirely in the city of New Orleans, at which time a stirring canvass in behalf of this great cause is to be made here. We are delighted to know that Bishop Kilgo is coming. It was under his wise and aggressive leadership that Trinity College was built up in North Carolina, and we feel sure that he will be able to help appreciably our needy educational work in Louisiana.

Brother Brown requested us to announce that the following District Educational Secretaries have been appointed to assist in carrying forward this important movement: Alexandria, W. D. Kleinschmidt; Baton Rouge, J. A. McCarmack; Lafayette, A. S. Lutz; Monroe, George Fox; Ruston, H. W. Cudd; New Orleans, H. W. Jamieson; Shreveport, T. H. Morris.

PERSONAL AND OTHER NOTES.

Mrs. J. D. Barbee, of Greenville, Miss., has been visiting relatives in Memphis, Tenn., for some days.

In a personal note to the Editor, Rev. I. D. Borders states that Rev. J. C. Park, our beloved pastor at Tupelo, Miss., who has been quite ill, is reported to be considerably improved. This is, indeed, gratifying news.

Rev. J. J. Brooks, who is one of our veteran preachers in the great Mississippi Delta, speaks hopefully of his work at Boyle, Miss. It gives us a somewhat homesick feeling when we get a letter from up that way.

Rev. Louis Hoffpauir writes: "My post office hitherto was Gold Dust, La., but is now Ville Platte, La. Our work is very promising. We have had 6 additions since Conference, and I have baptized 4 infants and officiated at three weddings."

Rev. E. B. Sharp, of Webb, Miss., says: "Everything is moving on nicely in this charge, and we are expecting a year of progress. Brother O. B. Culpepper, of Memphis, has promised to be with us at Webb in a tent meeting, beginning on September 8."

Of his charge at Donaldsonville, La., Rev. T. D. Lipscomb says: "The work is going forward very satisfactorily. We are hopeful of a fruitful year." With Brother and Sister Lipscomb to lead the way, it is not surprising that Methodism is making progress in this interesting field.

We make grateful acknowledgment to Rev. W. N. Duncan, our gifted young pastor at Holly Springs, Miss., for a second club of subscribers—eight in number—from his historic charge. Methodism has long had a worthy and cultured flock in Marshall County's Capital City.

Rev. H. J. Moore, of Wiggins, Miss., gave us several subscriptions from his charge on the 11th inst., adding in the letter that brought them the following statement: "Our work here is progressing reasonably well." Thanks for your kindness, brother; and may the Lord prosper increasingly the labor of your hands.

By a close vote the State Senate defeated the amendment to the Mississippi Constitution which proposed to strike out the provision forbidding the bequeathing of property to any religious institution. It is evident that if the Churches ever secure such a change in the organic law of Mississippi they must take their cause before the people.

Dr. W. H. Huntley, the able and brotherly presiding elder of the Seashore District of the Mississippi Conference, was in New Orleans last Monday and favored our office with a call. He spoke encouragingly of the work in his diocese. It was our pleasure to have Dr. Huntley and Dr. I. W. Cooper, who remained in the city until Monday afternoon, to lunch with us down town.

Dr. F. R. Hill, Sr., has recently assisted Rev. C. C. Weir in a good meeting, lasting ten days, at Morgan City, La. Dr. Hill is now visiting his brother, Mr. Wm. Hill, at Alexandria. He expects to go to Mobile the last of this month, where he has an engagement to assist Dr. McGehee, the pas-

tor of St. Francis Street Church, in a series of revival services which will start the 1st of April.

We regret to learn that our church at Zachary, La., was destroyed by fire on March 8.

Rev. L. A. Humphries, recently serving at Winnfield, La., has been transferred to the Northwest Texas Conference and stationed at Matador.

Dubach, La., has an attractive new parsonage, of the bungalow type, with modern conveniences. Rev. J. G. Sloan is the progressive pastor of this growing charge.

Rev. W. J. Porter has organized a new church at Bryceland, La., with 26 members, and has in process of erection there a house of worship which is nearing completion.

The Gideon's on Sunday, March 8, carried 2100 Bibles to the leading hotels in New Orleans to be distributed to their various rooms, one to be placed in each. This was a great work.

Brother J. D. Ireland, of Selma, Miss., renews his subscription to the Advocate and expresses his appreciation of it. He has been taking it since 1879. Blessings on this long-time friend of our historic paper!

A correspondent states that Rev. W. E. Akin, who is serving the Elmore (La.) Circuit, has made a fine beginniug with his work, and that his people are delighted with him. A good year is predicted for this charge.

Rev. F. B. Ormond sounds an optimistic note from his charge—the La Branch Street Church, of McComb, Miss. He thinks that the indications point to a year of advancement. We are indebted to Brother Ormond for a club of 6 subscriptions, forwarded on March 9.

We have in hand an announcement of the Commencement exercises of the Meridiau (Miss.) Colleges which will take place on May 22-26. Rev. J. V. Budd, of Georgia, will preach the Commencement sermon and also deliver the Baccalaureate Address.

Rev. A. J. Henry, of Tishomingo, Miss., is bestirring himself in his field. Among other things that he is trying to do, is to place the church paper in the homes of his people. We are grateful to him for his efforts in this direction, and we pray that he may have much success in his work for the Master.

Brother R. N. Jeffries, who is much appreciated in this section as a siuger and choir director in revival services, is now making up his slate of engagements for the spring and summer, and any one who desires his assistance would do well to write him at once. His address is 1713 Marshall Street, Shreveport, La.

Rev. L. A. McKeown, of Byhalia, Miss., writes that the Lord continues to bless him with health and that he is enjoying the work in his new pastorate. We are pleased to know that this faithful itinerant is again physically in shape to prosecute his loved employ. No truer soldier ever followed the standard of the Cross.

Rev. J. H. Thompson reports a glorious revival meeting at Bude, Miss., in which there were 100 conversions and about 90 accessions to the Churches, 45 of them coming into ours. The preaching was chiefly done by Rev. D. E. Kelly. Brother Thompson's account of this meeting will appear in the next issue of the Advocate.

Dr. J. M. Sullivan, to whom we are indebted for an account of the excellent revival meeting recently held at Millsaps College, which appears in this issue of the Advocate, in a personal note, says: "We are getting along remarkably well in spite of the inconveniences coming as a result of the destruction of our Main Building by fire."

In our "Personal Column" last week it was stated that Rev. C. C. Griffin presided over the Coalville (Miss.) quarterly conference, when resolutions of sympathy for Dr. W. H. Huntley in the loss of his daughter, Miss Helen, were adopted. This was an error. It was the pastor, Rev. C. C. Gibson, who held the conference in Dr. Huntley's absence.

Our esteemed brother, Rev. W. A. Bowlin, who serves the Booneville (Miss.) Circuit, states that the congregations on his work are increasing and that the general outlook is encouraging. Brother Bowlin has sent in already 19 new subscriptions to the Advocate and 2 renewals. It is needless to say that we appreciate this fine service rendered the Conference organ.

In a letter from Lorman, Miss., bringing us 8 names for our subscription files, with a check to correspond, Rev. J. F. Campbell adds the following note: "The work is progressing nicely in this, the Harriston, charge. We have a fine people whom it is a delight to serve. We are praying for the advancement of the kingdom and are expecting a great year."

Miss Mollie Higginbotham, who is one of the Advocate's unfailing friends, gave us her usual annual club of subscribers from Mer Rouge, La., a few days since, consisting of 13 renewals and 4 new subscriptions. We highly appreciate this good service, and we pray God's richest blessings upon this faithful servant of the Master, who is noted for her good works.

We acknowledge the reception of a copy of the Directory of the M. E. Church, South, at Sayre, Oklahoma, of which Rev. W. L. Anderson, an ex-Mississippian, is the pastor. It is well gotten up in every respect, and indicates that this congregation is a flourishing one, with a minister who is abreast of the times leading it. We rejoice in the success of our friend in his western field.

Rev. R. H. Bamburg, our hustling pastor at Calhoun, La., who believes in taking care of all the interests of the Church, is remembering the Advocate in his rounds and pressing its claims. He gave us a club of 6 subscriptions on March 10, for which we heartily thank him. Of course, Brother Bamburg is meeting with success in the general work of the pastorate. He has the habit of succeeding.

Rev. R. I. Collins, whose zeal to extend our Lord's kingdom knows no abatement, under date of March 10, says: "Our work is going forward. We had a regular revival service last Sunday. God was with us in spiritual power. At the close I exhorted for the Advocate, and secured three new subscriptions, which I enclose to you." We appreciate this kindly service upon the part of our young friend.

An interesting revival is in progress at the Louisiana Avenue Church of New Orleans, of which Rev. J. L. Sutton is the pastor. The service last Sunday night, when Dr. I. W. Cooper preached, was a specially impressive one, and there were several penitents at the altar. Dr. J. M. Henry occupied the pulpit last Monday evening, and it was announced in the city papers that Rev. R. H. Harper would do most of the preaching thereafter.

Gibbsland, La., where Rev. J. O. Bennett is pastor, is happy in the possession of a neat new parsonage. Arcadia also has lately acquired a new home for the preacher—a tasteful and thoroughly modern bungalow. The pastor at the latter place is Rev. Hayes Howell, a transfer from Georgia, who is spending his first year in Louisiana. Echoes from up that way are to the effect that he has made a most excellent impression in his new field.

Mrs. Mildred Tate Wells, of New Albany, has recently had brought out by S. C. Toof & Co., of Memphis, Tenn., an illustrated volume of her poems. We feel sure that this announcement will be noted with interest by those who have had the pleasure, from time to time, of reading her verses in the Advocate. We have not yet seen this publication, but we hope to have the privilege of examining it at an early date, when we may have something further to say concerning it.

Under date of March 16, Rev. W. M. Sullivan of Shubuta, Miss., writes: "My father died on March 14 in the full triumph of a Christian faith. He was eighty years of age, and had been a steward in the Church for more than forty years." We deeply sympathize with Brother Sullivan and the other bereaved ones in this hour of sorrow. We hope that some one will furnish us a more extended account of the life and labors of the deceased at an early date.

At the annual meeting of the Religious Education Association of the United States, held in New Haven, Conn., March 4-8, Rev. Robert Selby was chosen Director of this organization for the State of Mississippi. This Association numbers among its directors many of the most eminent educators and clergymen of the country, and Brother Selby's election to a directorship in it is quite an honor and a fitting recognition of his deep interest in the cause of education.

After spending a few days resting and recuperating on the Mississippi Gulf Coast, Mr. W. P. Kretschmar, of Greenville, Miss., visited New Orleans this week, and while here paid our office an appreciated call. We scarcely need to say that we were delighted to grasp his hand and look into his face again. Brother Kretschmar is President of the Commercial Savings Bank of Greenville and is one of the most solid and promising young business men in the Magnolia State.

Rev. W. T. Woodward, of Sicily Island, La., writes as follows: "We have been very kindly received by our people. Our first quarterly conference included Sunday, March 8. The stewards made the same assessment as last year. This work suffered very much during the past two years as a result of overflows. We received an excellent 'pounding' this morning (the 14th) by the good people of Vidalia. Mrs. Sallie Ratcliff and Mrs. John Boatner, Sr., collected the various articles.

Our esteemed friend, Brother F. A. Howell, of Durant, Miss., has lately been interesting himself in the circulation of the Advocate in his community, with gratifying results. He recently sent us a club of 17 subscriptions, accompanied by a check to correspond and a few kindly words. Of his pastor, Rev. E. Nash Broyles, Brother Howell says: "He is doing a fine work here. We have had 26 additions to the Church since Conference, and the attendance upon Sunday school and the preaching services is excellent."

Under date of the 15th inst., Rev. W. W. Holmes, of Ruston, La., writes: "At the morning service on the first Sunday in this month, I received 24 persons into the Church, 18 of them on profession of faith. Fifteen were baptized at the altar. It was truly a great service, especially so since it came in the regular work of the church, no special revival meeting having preceded it. We have received 50 into the Church since Conference, most of them on profession of faith. Bishop Murrah will spend Sunday, April 5, in Ruston."

The National Child Labor Committee is holding its annual meeting in New Orleans at the time of this writing, and has brought quite a number of celebrities to the Crescent City, among whom are Miss Jane Addams, Dr. Felix Adler, Dr. Owen R. Lovejoy, United States Senator Robert L. Owen, of Oklahoma, and Judge J. A. McCulloch, of Greenville, S. C. An euthusiastic open air meeting was held in Lafayette Park last Sunday afternoon, at which a number of stirring addresses were made. The business sessions of the Committee are being held at the Athenaeum.

We are indebted to the following brethren, to whom acknowledgment has not been made elsewhere for two or more subscriptions sent in since the last issue of the Advocate: Rev. J. L. Greenway, Silver Creek, Miss., 4; Rev. W. W. Perry, Haynesville, La., 5; Rev. T. L. Porter, Eureka, Miss., 6; Rev. J. R. Bright, Moorhead, Miss., 10; Rev. Robert Randle, Eros, La., 6; Rev. D. M. Gean (Okolona Ct.), 5; Rev. G. A. Morgan, Opelousas, La., 6; Rev. J. M. Lewis, Carriere, Miss., 5; Rev. E. C. Grice, Bastrop, La., 4; Rev. W. M. Young, Amory, Miss., 9; Rev. J. W. Thompson, Meadville, Miss., 3.

In a personal note to the Editor, received this week, Dr. John W. Boswell stated that he is in fine health and enjoying life. As most of our readers know, Dr. Boswell is now connected with the editorial department of our Sunday school work in Nashville, Tenn. The Church is fortunate in having so true and able a man at this important post at this time, when some of the denominations are finding it difficult to keep the prevalent skepticism out of their Sunday school literature. So long as we have Drs. Chappell, Beatty, and Boswell in charge of affairs, Southern Methodism will be safe in this respect.

Rev. S. W. Miller, of Frisco, Texas, in renewing his subscription states that he must have the paper, since it brings weekly news of those whom he loved and with whom he wrought in former days. Brother Miller says that his grasp upon the things of earth is weakening, but that he feels that his anchorage on the other shore is constantly strengthening. Among the friends whom he specially mentions is Dr. T. C. Wier, of Starkville, Miss., whom he says he has known for 44 years. Of the seven men (including himself) who joined the Memphis Conference in 1869, six are still living and two are yet in the active work.

Rev. W. A. Bowlin, of Booneville, Miss., sends us the following note: "After a brief illness in her home in Prentiss County, Miss., Mrs. G. W. Rogers, the mother of Rev. W. F. Rogers, of our Conference and Rev. J. H. Rogers, of Oklahoma, passed to her heavenly reward at 1 o'clock a. m. on March 14. She was in her eightieth year. A more extended account will be sent yon later." We regret to be informed of the death of this mother in Israel, and our heart goes out in tender sympathy to the bereaved. May the Heavenly Father have them, each and all, in his gracious keeping, and may they be comforted by the Holy Spirit!

Rev. B. F. Lewis, our alert and active pastor at Crystal Springs, Miss., observed last week as "Institute Week" for his church. Services were held every evening at 7:30 o'clock, and the causes of the American Bible Society, Home Missions, Conference Claimants, Church Extension, Education, and Foreign Missions were discussed by the following speakers, respectively: Rev. W. H. Lewis, Rev. R. Selby, Rev. T. B. Clifford, Dr. W. H. LaPrade, Dr. A. F. Watkins, and Bishop W. B. Murrah, the last named occupying the 11 o'clock hour on Sunday. We do not remember ever having heard of an Institute of this kind before, but it seems to us that such a series of discussions would prove most informing and helpful to any congregation.

The many friends of Rev. H. R. Singleton in this section will be pleased to see the following brief message from him: "The work of our Church (Scruggs Memorial, St. Louis) is progressing favorably. I have received 75 members since last Thanksgiving Day, and expect to receive 100 more on Easter Sunday. Most of those who have joined up to the present have done so by profession of faith. The Protestant Churches of St. Louis have entered upon a campaign to win 10,000 souls for Christ and the Church during Lent, by personal evangelism. Our own 24 churches have fixed upon 1000 new members as our proportion, but we will probably come nearer 2000. We have secured 250 in the first two weeks, during the most severe weather."

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On the evening of January 8, the death angel came into the home of Mr. and Mrs. Henry Rich and bore away on "snowy wings" the sinless spirit of little MARIE, their only daughter, who was six years and a few months old. Her little life, though so short when measured by years, meant much to those who knew and loved her. She was an unusually bright child, possessing a sweet and affectionate disposition. We shall miss the little pattering feet, and the sweet childish voice, as she so often sang baby brother to sleep. But heaven seems nearer and a new link has been forged to bind our hearts to Him who said, "Suffer little children to come unto me for of such is the kingdom of heaven." She bore her suffering so patiently that she was indeed an example to those who watched her. May those who loved her remember that that which Jesus does is done well, and that they are only separated from their loved one for a short while. A FRIEND.

Miss LUCY A. OSBORN was born at Mosley's Bluff, Union Parish, La., on September 8, 1877; and departed this life February 13, 1914. She was a daughter of N. B. and A. C. Osborn; and she had been an active member of the M. E. Church, South, for more than twenty years. Sister Lucy contracted tuberculosis, which after months of illness carried her to the grave. During all her sickness and pain, she was not heard to murmur nor complain. On the evening of her death, she passed quietly away. O Death, where is thy sting? She leaves her mother, one brother, two sisters, and a host of friends to mourn their loss. Her mother lives in Pollock, La., and her sisters are: Mrs. Effie Ferguson, Alexandria, La., and Mrs. Hattie McCrary, Pollock, La. Her brother, Mr. Enoch Osborn lives in Oklahoma. The Church has lost a faithful worker, and the town a Christlike life. The funeral service was conducted by Rev. E. G. Wood in the home, and by the Woodman Circle at the grave. May her life help us to press forward to the mark of our high calling in Christ Jesus.

E. G. WOOD.

The death angel visited the home of Dr. and Mrs. W. H. Banks, at McDonald, Miss., and took from their tender embrace their infant son, MAURY MASON. Little Maury was 10 months old the day he departed for the celestial city, and was one of the most lovely little boys that I ever saw. His mother said repeatedly, "He was too good to stay in this world." His death was mysterious; there were three doctors present besides his father, but nothing could be done to stay the hand of death. The same loving Jesus that called the little child to him, taking him in his own hands and setting him in their midst, (Matt. 18:2,) called little Maury to be with him. Little Maury leaves a father and mother, one sister and two brothers to mourn their loss. Weep not, dear ones, as those who have no hope; for little Maury is not dead; he has just left his earthly house for the one not made with hands, eternal in the heavens. So be faithful to Jesus and you will soon overtake him in that good home, where it will be one cloudless morning. Farewell, little Maury; we will meet you over there.

M. R. JONES.

Brother C. E. SPENCER, a native Mississippian, and a young man in his twenties, who had made his mark in the busy world, although so young, died February 25, 1914, at his home near McCarley, Miss., of measles and pneumonia. He was a member of the official board of our Church at McCarley and always regarded the rules of the Church as sacred, and showed his interest in the work by freely contributing to the support of the Church. There was a congeniality of identified interests between him and his pastor which greatly endeared him to that friend who deeply feels his loss.

The Carrollton Conservative says of him: "It is indeed hard to realize why it is so when death invades the ranks of humanity, and cuts down in the ardor and enthusiasm of bright young manhood, those who are cherished for the glorious achievements of the present and the buoyant hopes of the future, and this idea finds expression in the death of our young and sincere friend, who had already made a success in life, and whose future was bright with promise. But He "giveth his beloved sleep," which is indeed the greatest of all human consolations. WALTER JONES.

The subject of this sketch, Mr. F. M. REMBERT, was born in Wilkinson County, near Woodville, Miss., May 27, 1823, and died in Wesson, Miss., on the morning of March 2, 1914, aged 90 years, 9 months, and 2 days. While quite young his parents moved to Copiah County and settled near Brown's Wells. In 1871 he moved to Hazlehurst, Miss., where he was engaged in the mercantile business and in 1892 he moved to Summit, Miss. He spent the last 11 years of his life in the home of his daughter Mrs. J. S. Rea at Wesson, Miss. Nearly all of his life was spent in Copiah County. The Lord blessed this home with 9 children, two of whom preceded him to the spirit land. Seven of his children are still living to mourn their loss, 5 sons and 2 daughters. Brother Rembert joined the Methodist Church, South, when a boy. He loved his Church and was loyal and true to her support as long as he lived; he never forgot her financial interests. He took his Church paper as long as he could read it and when he was asked if he wanted his subscription renewed his reply was no but I will renew my pastor's subscription for one year, and so he did. In the death of Brother Rembert his children lost an affectionate father, and the community a useful citizen, and the Church a friend. We pray God's blessings upon all the loved ones he has left behind. May his grace be sufficient in this time of sorrow. J. H. FOREMAN, P. C.

IN MEMORIAM.

Death, cruel death, has again invaded our community and snatched away, not one of the aged and infirm, but a boy. With prospects bright, all budding fair, just rising into bloom, Death came in an untimely hour and snatched him to the tomb. ROBERT, the youngest son of Mrs. Estelle Rich, was born on August 13, 1898, and died on November 29, 1913. His mission to this world was a brief one, soon finished, but not until he had made for himself a place in the affections of those nearest to him that cannot be filled. His was not a mission of long continued usefulness, nor a long and fierce struggle. He was a manly youth and made for himself many friends. It is only a few short months since the writer had the pleasure of looking into that handsome face as he came to the front in a meeting shaking the hand of his pastor, saying, "I am ready to do what the Lord wants me to do."

"A precious one from us has gone,
A voice we loved is still;
A place is vacant in our home
That never can be filled;
God in his wisdom has recalled the
bloom his love had given,
And though his body slumbers here
The soul is safe in heaven."

A FRIEND.

Tidings From the Field

Rose Hill, Miss.

Many of our good people gave us a very hearty welcome on our return to this charge, for this, the third year. They showed their appreciation in one way by giving us a "pounding" better than any received in the past. We have many good people to work among. Our first quarterly conference was held recently and reports were very gratifying. What was reported on the pastor's salary was in advance of the first quarterly conference of last year. There were more than a hundred persons present. Dr. H. W. Featherstun, our presiding elder, was on hand, and preached a very deep and helpful sermon. He is giving a good account of himself, getting over his large field, the Newton District, as if he had scarcely reached the age of thirty. He is pushing every interest of the church and proving himself very helpful to the pastors. We are planning for great things this year and trying to work to this end. Pray for us.—D. E. Vickers, P. C.

Waterproof and St. Joseph, La.

We have begun our year's work with marked promise of a fruitful season. We are in a community that has been devastated by overflows for the past two years. But with the levees built stronger than ever before, and little or no water in sight so far, there is a distinct feeling of optimism throughout the country. This feeling is augmented by a most favorable season, as this country is wholly dependent upon the cotton industry for its material prosperity, and the season has been ideal for planting preparations. We have three appointments on the work, and at every service we are met by large congregations. It is, however, the work at Waterproof that we especially desire to mention. Our Sunday congregations are unusually large here, besides we have the best attended prayer meeting I have ever seen. We are at present using the Acts of the Apostles, chapter by chapter, for our prayer meeting studies, and making it really a study circle, which seems to have aroused no little interest among our church people and quite a good many non-church members. We have a teacher-training class that is doing splendid work on the advanced course. We have a "teen age" boys' social club, which we have organized into a boys' organized Sunday school class. The pastor claims them for his own. They are live ones. We have a splendid Sunday school at St. Joseph, presided over by one of the most consecrated Christian gentlemen it has ever been our pleasure to know—Brother B. F. Bonney. Brother Bonney is 82 years "young" and a stanch Methodist, a vigorous and enthusiastic Sunday school man, and is loved by a host of children and young people. Things look good up here in the swamps.

—Geo. Fox.

Webb, Miss.

Dear Dr. Meek: Were it not for the thought that some of our pastors may read this I would say that we have the best charge in the North Mississippi Conference, and certainly we have one of the most pleasant to serve. We are well into our third year and the outlook is very encouraging. There have been some valuable improvements made on the parsonage within the last two years. We have recently enlarged the kitchen and dining room, making them really comfortable. The ladies of the Missionary Society are raising money to make some valuable improvements on the other rooms. When this work is done, we will have a comfortable, neatly arranged parsonage. They are not only fixing a house for us to live in, but they also see that we have something to live on. A few days ago we were called to the church, and when my good companion and I walked in we were met by about fifteen ladies smiling and singing "Showers of Blessings." Our hearts were made glad, indeed, not so much for the material value of the groceries presented, which amounted to nearly $50, but for the friendship of the company who presented them. In this company were representatives of all the churches and some who do not belong to any church. After a brief song service, we all went over to the parsonage for a short stay and then came the happy time—when the children were carrying the packages and parcels from the church to the pantry and unwrapping them. The gifts ranged all the way from candy to a nice home-cured ham. Then on the back porch we found a new barrel of flour which some of the brethren had sent. Owing to some difficulties, such as a little bad weather, some spinal menengitis and other things, our prayer meeting is not as wide-awake as it should be. The Sunday schools at Sumner and Webb are doing nice work. They have just added the Cradle Roll Department at Webb, with a membership of about fifteen. I have never had the pleasure of being the pastor of a more enthusiastic school than the one at Sumner. The work there is very promising.—E. B. Sharp, P. C.

Meridian, Miss.

Dear Dr. Meek: We were cordially welcomed for the second year by the kind people of Fifth Street Church. They have shown their appreciation in many ways. We have some as choice people here as it has ever been my privilege to serve. They are awake to every interest of the Church, and are giving us their co-operation in our efforts to build up the Master's kingdom. Our church, in all departments, is progressing nicely. Our Sunday school is doing a most excellent work. It is well organized, with an efficient corps of officers and teachers. The attendance is much larger than at this time last year. Our Woman's Missionary Society is moving forward, and is enthusiastic for a greater year's work. Our Epworth League, which was organized a few months ago, is doing a splendid work among the young people. The Board of Stewards have charge of all the church finances, thus relieving the pastor of the burden of raising the Conference collections. They have inaugurated a good financial system, which is being successfully worked. We have large congregations, and much interest is manifested in the services. We have been having some uplifting services. We are pleased with the revival spirit of our church. We have received forty members since Conference, 28 by certificate and 12 on profession of faith. Our special revival services will begin on April 19. We have secured the services of Rev. W. B. Hogg and Rev. O. C. Seevers for our meeting. We are expecting a great meeting. We have not forgotten the Advocate. We are now planning an active campaign for it.—H. A. Gatlin.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Vimville, at Coker's Chapel. Mar. 28, 29
Meridian, South Side .....Mar. 29, 30
Daleville, at Saul's Chapel..Apr. 4, 5
Meridian, Seventh Ave.....Apr. 5, 6
Porterville, at Mt. Hebron ..Apr. 11, 12
Pachuta, at Orange .....Apr. 18,
De Soto, at McGowan's ....Apr. 19,
Lauderdale, at Marion .....Apr. 22,
Waynesboro, at Hiwannee..Apr. 26, 27
Shubuta .....Apr. 26, 27
Meridian, East End .....Apr. 28,
Meridian, Central .....Apr. 29,
Meridian, Poplar Springs...May 3, 4

J. T. LEGGETT, P. E.

Jackson Dist.—Second Round.

Brandon, at Mt. Carmel....Mar. 21, 22
Flora, at Bentonia .....Mar. 29, 30
Vaughan, at Dover .....Mar. 31,
Mendenhall .....April 3,
Braxton, at Bethany .....April 4, 5
Edwards, at Clinton .....April 12, 13
Eden, at Pleasant Hill.....April 17,
Lake City, at Bethany.....April 18, 19
Lintonia, 7:30 p. m.....April 19,
Yazoo City .....April 20,
Benton, at Zeiglerville ....April 21,
Satartia, at Mt. Olivett....April 23,
Fannin, at Drakes .....April 25, 26
Galloway Memorial, 7:30 p.m., April 26,
Rankin Street, 7:30 p.m....April 29,
Madison, at Ridgeland .....May 1,
Bolton, at Raymond .....May 3,
Capitol Street .....June 7,
Millsaps Memorial, 7:30 p.m., June 7,
Camden, at Forest Grove..June 12,
Sharon, at —— .....June 13, 14
Canton, 7:30 p.m. .....June 14,
District Conference, at Braxton .....June 16, 19
Terry, at —— .....June 20, 21
Florence, at —— .....June 27, 28

PAUL D. HARDIN, P. E.

Hattiesburg Dist.—Second Round.

Estabutchie at Petal.....Mar. 21, 22
Main St. .....Mar. 22,
Heidelberg, at Sandersville. Mar. 28, 29
Ellisville, at Moselle.....Mar. 30,
Eucutta, at New Hope.....April 5,
Leakesville, at Rounsaville. April 6,
Greene Co. Mission, at New Hope .....April 7,
Lucedale .....April 8,
New Augusta, at McLaurin. April 12, 13
Purvis, at Maple.....April 15,
Court St. .....April 19,
Broad St. .....April 19,
Silver Creek, at Bethel....April 25, 26
Prentiss, at Bassfield.....April 27,
McLain, at Cross Roads....May 2, 3
Magee, at —— .....May 9, 10
Williamburg, at —— .....May 11,
Sumrall .....May 17,
Oloh, at —— .....May 19,

GEO. H. THOMPSON, P. E.

Newton Dist.—Second Round.

Philadelphia .....Apr. 20, 21
Carthage, at —— .....Apr. 23, 24
Walnut Grove, at ——.....Apr. 25, 27
Laurel, 14th Ave. .....May 2, 3
Bay Springs, at Raleigh....May 7, 8
Trenton, at Burns .....May 9, 10
Dist. Conf., at Morton.....May 12, 15
Newton & Montrose, at N..May 17, 18
Rose Hill, at ——.....May 23, 25
Lake, at Lawrence .....May 30, 31
Decatur & Union, at U.....June 3,
Laurel, 1st Church .....June 7, 8
Laurel, 2d Avenue ....p.m., June 7,
Choctaw Miss., at Phillips, p.m. .....June 13,
Pearl, at —— .....June 14,
Suqualena, at Good Hope..June 17,
Forkville, at F. .....June 19,
Homewood, at Carr's.....June 20, 21
McDonald, at —— .....June 24,
Louin, at Holders .....June 27, 28
Hickory and Meehan, at M..July 4, 5

H. W. FEATHERSTUN, P. E.

Port Gibson Dist.—Second Round.

Mayersville, at F. .....Mar. 28, 29
Crawford Street .....Apr. 4, 5
Silver City, at Midnight....Apr. 5, 6
Port Gibson .....Apr. 11, 12
G. Memorial .....Apr. 12, 13
Oak Ridge, at F. H.....Apr. 15,
Rocky Springs, at W.....Apr. 18, 19
Harriston, at M. .....Wed. Apr. 22,
Utica, at L. .....Apr. 25, 26
Hermanville, at S. .....May 2, 3
Washington, at W. ..Thurs. May 7,
Jefferson Street .....May 8, 10
Pearl Street .....May 9, 10
Woodville Ct., at F.....May 16, 17
Woodville .....May 17, 18
Centerville ..... Wed., May 20,
Liberty, at W.....Fri., May 22,
Gloster .....May 23, 24
Nebo, at Greendale .....May 30, 31
Fayette .....June 6, 7
Anguilla .....June 10,
Rolling Fork .....June 13, 14

T. W. ADAMS, P. E.

Seashore Dist.—Second Round.
(In Part.)

Longbeach .....Mar. 28, 29
Biloxi Main Street .....Apr. 4, 5
Miss. City, at Handsboro...Apr. 11, 12
Pascagoula and Ocean Spgs., at O. Sps.....Wed. p.m., Apr. 15.
Brooklyn and Bond, at Bond. Apr. 18, 19
McHenry and Lyman, at L., Wednesday, p.m. .....Apr. 22,
Saucier and Howison, at H..Apr. 25, 26
Bay St. Louis.....Wed. p.m. Apr. 29,

W. H. HUNTLEY, P. E.

Brookhaven Dist.—Second Round.

Fernwood, at Kokoma .....Mar. 29, 30
Magnolia .....Apr. 4, 5
McComb, Centenary .....Apr. 5, 6
South McComb, at Osyka...Apr. 11, 12
Gallman, at Mt. Pleasant...Apr. 18, 19
Crystal Springs .....Apr. 19, 20
Bogue Chitto and N., at N..Apr. 25, 26
Monticello, at Sontag .....May 2, 3
Brookhaven .....May 3, 4
Meadville, at Meadville ....May 9, 10
Wesson, at N. Wesson.....May 13,
Buford, at Hickman.....May 16, 17
Topisaw, at Topisaw.....May 23, 24
Barlow, at Lebanon.....May 30, 31
Bayou Pierre, at Pleasant Ridge .....June 6, 7
Hazlehurst .....June 7, 8
Summit and E. McComb, at Summit.....June 10,
Adams, at Johnson Station. June 11,
Tylertown, at China Grove. June 13, 14
Pleasant Grove, at —— ....June 17,
Scotland, at —— .....June 20, 21

ROB'T SELBY, P. E.

"Kind hearts are the gardens,
Kind thoughts are the roots
Kind words are the flowers,
Kind deeds are the fruits."

NORTH MISSISSIPPI.

Greenville Dist.—Second Round.

Greenville .....Mar. 15, 16
Arcola, at Winterville.....Mar. 21, 22
Cleveland .....Mar. 22, 23
Leland and Hollandale, at H. Mar 29, 30
Benoit and Beulah, at Shipman's Chapel ....April 4, 5
Shaw and Merigold, at Merigold .....April 5, 6
Shelby .....April 11, 12
Clarksdale .....April 12, 13
Gunnison, at Deeson.....April 18, 19
Lula and Dubbs, at Rich...April 19, 20
Glen Allan, at Leota .....April 26, 27
Coahoma and Lyon, at Lyon..May 2, 3
Tunica and Robinsonville, at Tunica .....May 3, 4
Rosedale and Hillhouse, at Hillhouse .....May 10, 11
Friar's Point, at Sherard...May 17, 18
Jonestown and Belen, at Belen .....May 24, 25
Boyle, at Litton.....May 30, 31

The District Conference will be held at Jonestown, April 14-16, with Bishop James Atkins presiding.

H. S. SPRAGINS.

Sardis Dist.—Second Round.

Sardis Cir., at Cold Springs. Mar. 21, 22
Sardis .....Mar. 22, 23
Como .....Mar. 28, 29
Cockrum, at Cockrum.....April 4, 5
Olive Branch, at Centre Hill, April 11, 12
Wall Hill, at Hebron .....April 19, 20
Tyro, at Loxahoma .....April 25, 26
Senatobia .....April 26, 27
Coldwater, at Love .....May 2, 3
Arkabutla, at Mt. Olivet....May 9, 10
Lake Cormorant and Hinds, at Lake Cormorant.....May 10, 11
Longtown, at McGees Chapel, May 16, 17
Crenshaw, at Mastodon ....May 23, 24
Charleston, at —— .....May 30, 31
Eureka, at —— .....June 5,
Oakland, at —— .....June 6, 7
Courtland, at —— .....June 7, 8

J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Winona Ct., at Bluff Springs, a. m. .....Mar. 21
Winona, at Winona, a. m.....Mar. 22
Greenwood, at Greenwood, p. m. .....Mar. 22
Drew Ct., at Barksdale, a. m...Mar. 28
Dublin, at Mattson, a. m.....Mar. 29
Tutwiler, at Rome, p. m.....Mar. 29
Webb, at Webb, a. m.....April 5
Lambert, at Lambert, p. m...April 5
Minter City, at Minter City, a. m., ...April 12
Schlater, at Schlater, p. m....April 12
District Conference, at Tutwiler .....April 17, 19
Mars Hill, at ——, a. m..April 23,
North Carrollton, at Coila, a. m. .....April 25,
Carrollton, at McCarley....April 26, 27

Bishop James Atkins, will preside over the District Conference. Notice will be given of the hours for holding the business sessions of the quarterly conferences. BEN. P. JACO, P. E.

THE LOVE THAT NEVER DIES.

By Rev. F. A. Lane.

There is a love that never dies,
'Tis born of God above the skies;
It rids my heart of vilest sin,
And makes my soul rejoice within;
It makes me love my Savior, Lord,
And always trust his holy Word;
It lifts my soul above the skies,
Where holy pleasure never dies.

Makes me love my enemies, too,
As well as friends sincere and true;
It makes me walk where Jesus trod,
With faith in my dear Lord and God;
It gives me strength from him on high,
So that my soul will never die.
Oh, that we all possessed that love,
So all could live with God above!

RESOLUTION OF SYMPATHY.

(The following resolution was passed at the first quarterly conference of Coalville (Miss.) Charge, Seashore District.)

Whereas, Brother W. H. Huntley, our beloved presiding elder, is kept away from us to-day on account of the death of his daughter, Miss Helen Huntley, be it

Resolved, That we express to him and his family our deepest sympathy, and pray that they may be enabled by the help of God to bear their trouble and be resigned to His will.

Resolved further, That a copy of this resolution be mailed to Brother Huntley; that a copy be sent to the New Orleans Christian Advocate for publication, and that a copy be spread on the minutes of this Conference.

C. C. GIBSON, President.
B. Z. WELCH, Secretary.

MEMORIAL RESOLUTIONS.

Whereas, on January 12, 1914, the death angel claimed the spirit of our beloved friend and co-worker, Mrs. Bettie Nelson, causing deep grief among her friends, be it therefore

Resolved by the Woman's Missionary Society of Fifth Street Church, Meridian, Mississippi:

First, That we extend to the bereaved family our sincere sympathy, and pray God's blessings upon them in this bereavement.

Second, That in the death of Mrs. Nelson our Society has lost one of its most faithful members. Her influence was always felt for good. She was always ready to do what she could for the advancement of the Master's Kingdom. Her last church work was that of getting the parsonage in readiness for her new pastor.

Third, That a copy of these resolutions be spread upon the minutes of our Society; that a copy be sent to the family of our departed friend, and a copy sent to the New Orleans Christian Advocate for publication.

MRS. H. A. GATLIN,
R. O. DOBSON,
Committee.

SPECIAL SCHOOL FOR FEEBLE-MINDED CHILDREN.

Parents and guardians of children of arrested mental development will be interested in the work of the Stewart Home and School, a private institution for the care and training of children of backward mental development. The School accepts children any age above five years and provides mental and physical training under teachers who have been specially trained for this particular class of work. Each child is under the daily supervision of a medical specialist who has devoted his entire professional life to the study of the physical and mental defects of these unfortunate children.

Home influences are thrown around each child and every means known to science is employed to develop them in mind and body to a point where they will be a pleasure both to their parents and to themselves.

The annual catalogue shows the splendid facilities afforded by the School and contains much information that will prove interesting and instructive to parents. Interested parties should address the Superintendent, Dr. John P. Stewart, Box19, Farmdale, Ky.—Adv.

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round.

Colfax, at Montgomery.....Mar. 21, 22
Bunkie, at Cheneyville ....Mar. 24,
Natchitoches .....Mar. 28, 29
Campti, at Clara, 7:30 p.m..Mar. 29,
Standard, at Urania.....April 5,
Columbia, at Grayson,
11:00 a. m.....April 8,
Longville, 7:30 p. m.....April 10,
De Ridder, 11:30 p. m.....April 12,
Bonami and Carson, at Carson, 7:30 p. m.....April 12,
Merryville, at Fields .....April 14, 15
Oakdale, at Elizabeth ....April 19,
Pineville, at Tioga,
7:30 p. m.....April 22,
McNary .....April 25, 26
Alexandria .....April 26, 27
Pollock, at Eden.....April 29, 30
Glenmora, at Melda .....May 2, 3
Harrisonburg .....May 6,
Mellville, at Woodside .....May 9, 10
Marksville, at Simsport,
7:30 p. m.....May 10,
Provencal, at Victoria,
7:30 p. m.....May 13,

H. W. MAY, P. E.

Ruston District.—Second Round.

Elmore, at Wesley .....Mar. 21, 22
Plain Dealing, at Walker's..Mar. 28, 29
Ruston .....April 5,
Alberta, at Caster.....April 7,
Simsboro, at Salem.....April 11, 12
Ringgold, at Andrew's ....April 14,
Athens, at Arizona.....April 18, 19
Homer.....April 19, 20
Haynesville, at Whitehall..April 25, 26
Gibbsland, at Oak Grove..April 27,
Dubach, at Harmony.....April 30,
Bienville, at Burk Place....May 2, 3
Bernice, at Summerfield....May 8,
Jonesboro, at Dodson.....May 9, 10
Winnfield.....May 10,
Arcadia .....May 22,
Minden.....May 23, 24
Cotton Valley.....May 24, 25
Sibley.....May 26,
Haughton, at Doyline.....May 27,
District Conference at Haughton July 28-30.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Mer Rouge .....Mar. 29, 30
Rayville .....Apr. 2,
Farmerville, at Marion ....Apr. 5,
Bonita, at Jones .....Apr. 12,
Calhoun, at Douglas .....Apr. 18, 19
West Monroe .....Apr. 20,
Tallulah .....Apr. 26,
Waterproof, at St. Joseph...May 3,
Eros, at Village .....May 9,
Brooklyn .....May 10,
Lake Providence .....May 24,
Monroe .....May 24,
Bastrop, at Collinston.....May 28,
Oak Grove, at Pioneer.....May 28,
Sicily Island, at Ferriday...May 30,
Mangham, at Little Creek ..May 31,
Gilbert, at Wisner.....June 14,
Winnsboro .....June 15,

WM. SCHUHLE, P. E.

Shreveport Dist.—Second Round.

Ida, at Ida .....Feb. 28, Mar. 1,
Preach at Greenwood and Queensborough.....Mar. 8,
Many, at Many .....Mar. 22, 23
Pastors' Meeting at First Church, Shreveport ....Mar. 26,
Greenwood, at Keatchie....Mar. 28, 29
Leesville .....Apr. 1,
Pleasant Hill, at Robeline..Apr. 3, 4
Pelican, at Mitchell .....Apr. 5, 6
Logansport, at Bethel .....Apr. 11, 12
Anacoco, at Prospect .....Apr. 18,
Preach at Zwolle .....Apr. 19,
Hold Zwolle Conf. at Noble.Apr. 20,
Coushatta, at C. .....Apr. 24,
Wesley, at Davis Springs...Apr. 25,
Bayou Lachute, at Atkins..Apr. 26,
Mansfield .....May 2, 3
Grand Cane, at Keithville..May 3, 4
General Conference, Oklahoma City .....May 5, 26
1st Ch., Shreveport.....a.m. May 31,
J. S. Noel, Jr., Memorial, p.m. May 31,
Mansfield Commencem't. May 31-June 3
Joint Conference for all Shreveport Churches at First Ch., 8 p.m.....June 3,
Mooringsport, at Oil City...June 4,
South Mansfield, at Benson.June 6,
Vivian, at ——.....June 13, 14

Centenary Commencement Sermon will be preached June 7 by Bishop Mouzon; District Conf. in Queensborough Church, June 10-12 (beginning with opening sermon by T. H. Morris at 8 p.m., June 10, and closing with the evening service on the 12th).

State Epworth League Conference, Shreveport, June 17-23. Seashore Divinity School, Seashore Camp Ground, June 23-July 3.

WM. H. COLEMAN, P. E.

MARRIED.

At the home of the bride, in St. Joseph, La., on Tuesday, March 10, Miss CARRY MAY HOPKINS and Mr. GEO. McWILLIE WILLIAMSON, of Natchitoches, La., Rev. George Fox, of the Methodist Church, officiating.

Woman's Missionary Work

Edited by ..... Mrs. B. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

IMPORTANT NOTICE!

The Council meets in Fort Worth, Texas, April 8-16. The change of date for this meeting affects those of the Louisiana and Mississippi Annual Meetings. The Louisiana Conference Missionary Society will meet in Rayville, on March 31, April 1-2. There will be an executive meeting Monday night March 30, and a conference with district secretaries on Friday, April 3. Remember this change. Place, Rayville. Date, March 31, April 1-2.

MISSISSIPPI ANNUAL MEETING

The Mississippi Conference Missionary Society will convene in Laurel on April 24, instead of 17. Let all of our women bear in mind this important change, for whether you attend the annual meeting or not you should know when it is in session for your delegates and officers need your prayers that they may be wisely guided in planning the work and solving the problems for the coming year.

TO THE AUXILIARIES OF THE LOUISIANA CONFERENCE.

When Caleb stilled the people before Moses he said, "Let us go up at once and possess the land for we are able to overcome it." May our hearts be still to-day, we are on the border line, seeing a new life and hearing a new voice saying: "Here am I, Lord, send me." Cora Godat stands at the threshold of a new land into which we may enter through her and with her. She is a new "life land" before us. Possession carries with it the idea of appropriation or reaching out, going forward, enlarging the place of our tent. Let us look out upon this "life land." Shall we possess it? Your auxiliary pledged in 1913 a certain amount for the support of the two missionaries who are giving us a share in the riches of Christ's kingdom in Brazil and Mexico. This opportunity of further entrance comes again to you to-day in this my most earnest appeal. Will you increase your pledge? We need, to support Miss Godat in her chosen field of work, $1000. $350 must be added to the Conference pledge of last year, making the total amount to be raised this year $2750. Please let me hear from you immediately, stating the amount that your auxiliary pledges.

Yours for service,
Mrs. A. P. HOLT,
Cor. Sec., For. Dept.

MISSISSIPPI CONFERENCE NOTES.

There is a society in the Hattiesburg District that is very earnest in its work for the Master. Last year these ten members—that is the membership of the society—paid $297.95 to mission work, and this year they have pledged to support a boy or girl in school in China, and one man and his wife, she is one of the ten, are going to support a native worker in the same field. Every one of these ten members tithe and every one takes the "Voice." There is another Society in the same District that is doing good work too, but, as yet, it has only one department. When it takes up the other department perhaps it will do as good work as the other one mentioned; we hope so any way. The finest Young People's Society in the District is in a church where the pastor preaches only in the afternoon twice a month, and in this same church is a strong Children's Society. May this good work continue until there is a flourishing society for young people and children in every church in the Conference. In the Hattiesburg District there are twenty-one united societies, four that have only the Home Department and one that has only the Foreign Department. There are twenty-one Children's Societies and four Young People's Societies in the District. Four societies were organized last year after the Annual meeting and one has been organized this year. Our Conference First Vice-President says, "All our First Vice-Presidents ought to have Helps and Entertainments for Children, price 25 cts." These should be ordered from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.

Mrs. J. L. NEILL.

SUBSCRIBE! SUBSCRIBE! SUBSCRIBE!

To What? The Council Daily, of course. Price 25 cts. Order from Mrs. A. L. Marshall, 810 Broadway, Nashville, Tenn., AT ONCE. This paper as its name implies is issued daily during the session of the Council, which meets in Fort Worth, Texas, April 8-16. Who wants to be behind the times? Not one of you, I guarantee. Then are you willing to be a "back number" when it comes to keeping up with your woman's work? Subscribe for the Daily and keep abreast with the new methods and plans which will be adopted from day to day during this meeting. There will be no halt in your work, you can move right along with your officers. Try it and see if it isn't money well invested.

NOTES FROM THE EXECUTIVE COMMITTEE MEETING NORTH MISSISSIPPI CONFERENCE.

The Executive meeting was held in Holly Springs, February 5 and 6. Every member of the body was present except Mrs. Jones, Treasurer, Foreign Department, who was detained at home. Plans for the general advancement of the work were made. The time of the annual meeting was fixed for June 11-15. This date was set to meet the wishes of Aberdeen, the place of meeting. A "Workers' Conference" is to be held in Aberdeen June 11, in the afternoon. This will be conducted by a capable leader and will prove of much good to those who attend. This is where the delegates will get the most benefit of the session, since this is where they will exchange plans and ideas of their own, as well as get the benefit of the opinions and advice of the Conference officers. All delegates are urged to go to Aberdeen to stay through the entire time, beginning Thursday, June 11, and continuing till Monday, June 15.

The Treasurer's report showed that the foreign department had raised $2800 on the pledge, nearer than ever before to the $3000 pledged for the Conference. The home department raised $1327 on Conference pledge, $125 more than was pledged. These figures are encouraging, and show that our work is growing in interest. At last, at long, long last, the Helen Finlay scholarship is completed, with a surplus of $22.50. This surplus was voted to be used to refurnish the "Mary K. Stone" room in Scarritt Bible and Training school.—A Miss. Bulletin.

DEATH OF MRS. WELCH.

Mrs. Dr. Welch, mother of Miss Maud Welch, our missionary to the Indians, died in January, after a long illness. The sympathy of all the women of the missionary societies is extended to Miss Welch in her bereavement. Mrs. Welch was buried in the Indian cemetery at Mount Scott. The Indians were present and showed their love and appreciation of her beautiful life.

ANOTHER TREAT FOR THOSE ATTENDING THE COUNCIL.

Miss Lockie Rankin, our pioneer missionary to China, will be present. She was the first missionary sent to a foreign field by the Woman's Missionary Society of our Church, having been sent to China in 1878. She sailed from Shanghai on the Chiyo Maru, March 10, and will reach Fort Worth in time for the Council meeting. A royal welcome will be extended to this missionary who has labored so long and so faithfully for China and for her Master. Of her it can be fittingly said:

"On the great love of God I lean,
Love of the Infinite Unseen,
With naught of heaven or earth between.
This God is mine, and I am his;
His love is all I need of bliss."

MRS. L. C. BARNES AT FORT WORTH.

One of the attractive services of the Council meeting will be the evening when Mrs. L. C. Barnes gives an address on "The New America." Mrs. Barnes is the author of the study course book by that name and has had large experience in dealing with immigrants. She is the author of the text-book, "Early Stories and Songs for New Students of English," which is used by many of our deaconesses in teaching English to immigrants. She is also Chairman of the Committee on Home Mission Interests among Immigrants of the Council of Women for Home Missions.

ATTENTION MISSISSIPPI AUXILIARIES!

Our Council Publicity Superintendent wants to have an exhibit of the Publicity Department from each Conference represented in the Council at the Council meeting the first of next month. Among the things she wants from our Conference is, "One copy of every secular paper in your Conference that has at any time during the year been used by the auxiliary Publicity Superintendent—the copy sent of course to have her contribution in it." She adds, "Please send whole papers and not clippings." Another thing she wants is, "One copy of every map or chart or poster that has been created in your Conference for publicity work. If none has been created in your Conference ask the auxiliaries to make one for this exhibit. Please have these made on cloth or paper large enough to be tacked up."

Any Publicity Superintendent or auxiliary that can supply these two requests please do so at once. Don't wait on some one else for they may put it off and this exhibit must reach Fort Worth by April 1. Please send to

MRS. J. L. NEILL,
Con. Pub. Supt.
Laurel, Miss.

The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

By R. A. Maddox.

Mr. H. O. Thrash, of Chunky, writes that they are about ready to begin the Teacher training class there.

Get the basket ready for that five cent assessment collection. Don't go back on the order of the Conference.

Brother H. K. McKee is hard at work on the Oak Ridge Church. He has now two Teacher-training classes, using the Legion of Honor. Brother McKee believes in his Sunday school.

The Field Secretary was with two country churches last week, and resurrected the Sunday school at both places. Country pastor, if you need help in your Sunday school let the secretary for that work help you.

The five-cent assessment is coming in from several charges. The charge that fails to pay the assessment this year is going to be a "back number." Some of the very weak country charges have paid their assessment already.

Brother J. C Chambers, at Collins, is wanting his Sunday school re-organized, graded and up-to-date, also a Teacher-training class; but that is just like Brother Chambers, for he is always pushing forward, and never going backward.

On the Braxton charge Brother W. Bishop Waldrop, the hustling pastor, is doing good work. At Braxton, where the parsonage is located, Brother Waldrop is loved by all in the town—by those of other denominations as well as his own members; and Brother Waldrop is not letting an opportunity pass to help them.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

If the readers of these notes believe in reciprocity, let them send in their notes of progress to the writer at Kentwood that what they have learned and have done may be passed on to help others. If they cannot show this much interest, then the work must be discontinued. To always be taking in and never giving out shows a poor type of Christian unselfishness.

The mixed young people's Good Samaritan Class of Kentwood recently had charge of one of the Sunday night services in the church, furnishing the music—vocal and instrumental—and the ushers for the occasion. In this way not only was the class recognized, but the capabilities of young people were found out that otherwise would for a long time have gone undiscovered. This occasion gave the pastor a good opportunity to preach on the work of the organized Bible Class.

The Wesley class of adult women of the Kentwood school and some of their friends recently enjoyed a very happy social meeting at the home of Mrs. H. E. Sanders, the president. Her home was tastefully decorated for the occasion, an appropriate program of music was rendered and refreshments served. This class was organized and built up largely under the leadership of Mrs. R. S. Walton. A recent service rendered the church by it was the re-arranging and padding of the altar knee rest.

In connection with recognizing staying to church as a meritorious feature of the children's Sunday school grade, the pastor at Kentwood is preaching them a five-minute sermon each Sunday morning, and having them to take the leading part with him in the responsive reading of the Psalm. Special music is furnished at times by those of them who are trained in the Junior Epworth League. Already the attendance of children at the regular preaching services has very noticably increased and splendid results are expected. An entire 11 o'clock service is also occasionally given to them.

The Kentwood church has secured the use of a lot adjoining its property on which there is a vacant automobile barn that is to be converted into the meeting place for a boys' club and general social center for the young people of the church. This lot, coupled with the church property, furnishes ample room for tennis, croquet, and other outdoor games, as well as all the indoor games, and as the church is ideally located for a social center the members believe that in this plan they have great opportunity for service and for building up their church life. Mr. J. C. Pettit, who teaches a large boys' class, has been for some weeks reading the best books on organizations for boys and is now ready to organize a camp of the Knights of Ezelah, and proposes that the boys themselves shall do the work necessary to put the hall in order for their use. It will also be used for Sunday school classrooms.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Salis has a good Sunday school. Mr. Simpson, a busy business man, is superintendent, and all his teachers have joined a Teacher-training Class. The choice atmosphere of the church is one of Sunday school uplook and enthusiasm.

Mr. Lauderdale had some 4 or 5 of his superintendents at the McCool Institute and so much good work was done in his charge that local workers in all these places promised to go out and assist the circuits where schools are unorganized.

Cockrum has a fine Sunday school, with 85 on the roll and an average attendance of 75. A live Teacher' Study Class meets Friday afternoon and a good class is taking the Advanced Teacher-training course. These good people are making great progress, and are doing such steady work that it is a joy to see them do it.

Vaiden has a choice number of Adult workers. Mr. and Mrs. Conger have the two Adult classes, and Mr. Conger will lead the large and interested Teacher-training Class. Mr. Langley has a fine Sunday school bank account back of him and already they are preparing to build new Sunday school rooms to their church, and are planning forward work along all lines.

Rev. E. Nash Broyles has doubled his Sunday school membership at Durant since Conference; 143 were present on a recent Sunday. From Miss Ramsey's fine Primary Class on to Mrs. Mayfield's newly organized Matrons' Class, all of Superintendent Landfair's teachers indicated a fine desire for better training and up-to-date equipment. This they will find in their new church, soon to be built.

Grenada has a fine pastor and people, a good Graded Sunday school through the Intermediate Class, and the pastor, himself, teaches a fine class of Teen Age boys and girls. Mrs. Stokes has the Men's Class and is doing good work. The bright-faced, attractive group of girls and the fine teachers from our own Grenada College make it a joy to speak to any Methodist audience there. These girls have special advantages along all lines and a superior one in that the busy and capable President finds time to teach the Bible and Psychology and one or two books on Sunday school work. This is one of the very finest methods to secure trained leaders in every town. It would make any Methodist genuinely proud to visit this college and see the fine things it is doing.

EUREKA CHARGE, NORTH MISSISSIPPI CONFERENCE.

Dear Dr. Meek: If you will kindly allow me space, I will give you a brief outline of our work since Conference here in the Eureka charge. When we came here we found a charge with five appointments, with plenty of work to do. We were very kindly received, and we soon felt at home. We took in the situation, and seeing the great work that needed to be done, we said, "By the grace of God we will attempt great things for our Lord." I am glad to say our people have shown a willingness to co-operate with us in doing the work that was so much needed. We have made an auspicious beginning. We had our first quarterly conference on March 7 and 8. Brother Dorman, our "beloved," was with us on Saturday and preached a most excellent sermon to a large and attentive audience, after which he held the business session of the conference, every church, except one, being represented. The reports were good—the best in years. This, we hope, is only the beginning of still better things. Brother Lockhart came out from Batesville and filled our pulpit on Sunday at 11 a.m., preaching an inspiring sermon from the text, "I am not ashamed of the Gospel of Christ." It was, indeed, good to be there. There is a great deal being said and written about a revival. We see the need of it everywhere; but I believe if it ever comes, we, as God's people, will have to give the Holy Ghost the right of way in our hearts and lives: "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." I believe in the old Methodist doctrines—not one, but all of them—and believing thus, I verily believe we as the ministers of Jesus Christ should urge our people to go on unto perfection, to seek the fulness of the blessing of Jesus Christ. Oh, Brother, it is the glorious privilege of every child of God to be "filled with all the fulness of God." It was this for which Paul prayed in behalf of the Ephesian Christians. May we, as the professed people of God, open our hearts and let the blessed Holy Spirit come in with all His illuminating power, and may our darkened spiritual vision be clarified, that we may see perishing men and women going down into the darkness of eternal night. The great enemy of souls never sleeps, nor takes a vacation. So let us be alert, vigilant and prepared for every good word and work. May our loins be girt about with truth and our lights brightly burning. "Awake! awake! oh, Zion, and put on thy strength." Yours in the good fight,

THOS. L. PORTER.

IN REMEMBRANCE.

Miss NELLIE WILSON, the youngest daughter of G. W. and Mary J. Wilson was born October 12, 1894, in Lawrence County, Miss., in which place she lived until March 15, 1913. She then moved with her parents to El Centro, Cal., and there remained until her death. She was thrown from a horse on September 29, receiving injuries, from the effects of which, she never recovered and her sweet spirit took its flight on October 9, 1913. She leaves 7 brothers, 3 sisters, a father and mother, and a host of friends to mourn their loss. She was a sweet Christian girl, and was loved by all that knew her. She united with the Baptist Church at Wanilla, Miss., in 1907. I have often heard her say, that she would like to go through the ordinance of baptism again to show her faith in her Lord and Savior, Jesus Christ. She had a spiritual vision while on her death bed in which her Savior was carrying her across the waters. Oh! how sad, to see one so young and fair plucked like a budding flower; and now, her friends and loved ones only have the sweet remembrance of one so pure and sweet. Her last words to us were "Meet me in heaven—I am gone." Oh, how sad those words, but surely we shall meet again in accordance with the promise of our Lord. Her remains were brought back to the old home she loved so well to be put away. A beautiful and touching funeral service conducted by Rev. R. J. Boon, her pastor, in the presence of many sympathizing friends and loved ones took place at the family cemetery after which she was laid to rest by loving hands, on October 15, 1913. May the loving spirit of our Lord and Savior comfort our aching hearts in this sad hour of bereavement.

Sleep on, sweet Nell, and take thy rest.
God called you home; He loved you best.

ONE WHO LOVED HER.

AT REST.

"The golden gates were opened
As a gentle voice said, 'Come,'
And with farewells unspoken,
She calmly entered home."

After 63 years of earthly existence, which began January 30, 1850, and ended, January 8, 1914, at her home in Singleton Springs, Miss., Mrs. MELLIE C. LENARD has entered the life more abundant, there to be with loved ones gone before. She joined the M. E. Church, South, quite early in life and remained an active member until her translation to the Church triumphant. We feel that in her we have lost a wise counsellor and a faithful teacher in our Sunday school. She was known as the preacher's friend. Her seat at Church and Sunday school was scarcely ever vacant. She was a true Christian, and delighted to talk on the theme of salvation and God's goodness to her. To her, it was a pleasure to visit the sick and speak words of comfort to those in distress. She leaves to mourn her departure two daughters—Mrs. S. R. Presley and Mrs. Estelle Rich; a sister, Mrs. Sam Hunter, and a host of grandchildren, relatives and friends. "Aunt Mell," as we all loved to call her, has left a vacancy that can never be filled.

"Call not back the dear departed,
Anchored safe where storms are o'er,
On the borderland we left her,
Soon to meet and part no more."

A FRIEND.

BROOKHAVEN DISTRICT CONFERENCE,

May 5, 6, 7, 1914.

The Brookhaven District Conference will convene at Wesson, Miss., on the morning of May 5 at 9 o'clock. It is hoped that all the pastors, local preachers, and delegates will be in attendance upon the first session of the Conference, and will go prepared to remain through the entire session. The pastors will please to hold church conferences, and elect their delegates and send the names to me as soon as they can, so that I may have the roll complete for the opening session. This is very important to a good beginning. The regular committees will be appointed in good time. The program will be arranged for a profitable and helpful session. All the interests of the Church will have careful attention. Send Rev. J. H. Foreman, Wesson, Miss., the names of local preachers and delegates. Connectional men will have an opportunity to present their claims.

ROB'T SELBY, P. E.

MARRIED.

At the parsonage, February 15, 1914, at Rose Hill, Miss., Mr. MARVIN MOULDS to Miss ANNA BELLE BARNS, by Rev. D. E. Vickers.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Dr. J. M. Henry, Presiding Elder; residence, 236 Olivier St.; phone, Algiers 75.
Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 505 Pelican Ave.
Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 319-W.
Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 815 St. Charles St.; phone, Main 735.
Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 123 S. Pierce St.
Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5830 Prytania St.; phone, Uptown 329.
Rev. J. L. Sutton, Pastor Louisiana Avenue Methodist Church; residence, 5220 St. Charles Ave.; phone, Uptown 128.
Rev. R. H. Harper, Pastor Nashville Ave. Methodist Church; residence, 734 Nashville Avenue; phone, Uptown 447.
Rev. F. R. Hill, Jr., Pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; phone, Uptown 945.
Rev. J. G. Snelling, Pastor Carrollton Methodist Church; residence, 1125 Fern St.; phone, Walnut 1238.
Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1818 Chestnut St.; phone, Jackson 1753.
Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; phone, Walnut 1071.
Dr. J. T. Sawyer; residence, 5665 Hawthorne Ave.; phone, Galvez 640.
Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.
Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; business phone, Main 4373.

"Character is higher than intellect. A great soul will be strong to live as well as to think."

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 26, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

THE DECISION AGAINST THE CHURCH.

The Supreme Court of Tennessee has spoken in the Vanderbilt case, and as will be seen from the dispatch sent out from Nashville which appears elsewhere in this issue of the Advocate, it has pronounced against the contentions of the Church on every essential point involved in the litigation. The supervisory rights of the Bishops, so plainly written in the Charter, and which Bishop McTyeire in his last will and testament urged them to exercise faithfully, have been completely swept away; the Board of Trust has been affirmed to be a self-perpetuating body; it has been declared that Commodore Vanderbilt, and not the Methodist Episcopal Church, South, was the founder of the University, and that Mr. Vanderbilt did not give his money to the Church, and that the Church does not and has never owned the institution. The only vestige of authority left the Church is a sort of nominal right (not arising out of the Charter, but based upon a mere contract agreement) to confirm the trustees after the Board has elected them, the persons thus designated by the Board being empowered to serve until the time of their confirmation or rejection. And even over this poor pittance of power has been hung the threat that if the Church should exercise it "in a contumacious manner," it must cease to exist. This qualification seems to strip this confirmatory power of any real significance, for if the Church should take issue with the Board of Trust as to the fitness of any man to serve as a trustee, under this declaration of the Court she doubtless would be promptly overridden. In other words, the Church has been entirely divested of any property rights in the institution and of any voice in its government, and its possession and management have been committed to a small body of men which is wholly independent and the personnel of which is a matter of its own determining. (Not even does the Board hold the university and its possessions legally in trust for the Church.)

Uncertainty in All Litigation.

We deeply regret the outcome of this long-continued litigation, but we cannot say that it is a surprise to us. We have fought, as best we could, for the cause of the Church, not because we believed it was certain to win, but because we believed that it was just and right. We are not in the habit of championing principles because we think that they are popular and destined to triumph; but we try to stand for our honest convictions concerning pending issues, whether we think they will culminate in victory or go down in defeat. So far as the Vanderbilt suit is concerned, we have all along felt uneasy as to the result. Not because we had any doubt that justice and equity were on the side of the Church (that we believed with all our heart, and we still stand ready to maintain before that highest of all earthly tribunals—the enlightened Christian public); but because we were aware that Vanderbilt University had been cradled by Methodist preachers who knew little about the intricacies of the law and the importance of making everything in the charter clear and definite, so that no successful legal assault could be made upon it in the future. We, furthermore, knew that there is no certainty as to what the verdict of a court will be concerning matters in litigation. One court often differs from another and not infrequently in the course of time such tribunals reverse their own decisions. Law and equity do not by any means always accord, and legal technicalities often prevail, while bleeding justice is trampled underfoot. Moreover, in this particular case we have not been unmindful of the outside agencies that have been at work. We do not make the charge that any one of the judges in this litigation has been consciously swayed by wrong motives, but the ermine does not make a man more than human, and the atmosphere that had been created about these men in Nashville and which they had been breathing for months was distinctly hostile to the interests of the Church. And if in the history of the race there has ever been a man, except the great Galilean, who also was divine, that was large enough to rise wholly above his environment, so as not to be affected by it, we do not know his name.

Some of the Influences Used.

And let it be distinctly noted that the hostile atmosphere referred to was a CREATED one—we used that word designedly in the sentence appearing in the preceding paragraph. It did not develop spontaneously in the course of the contest, as a result of the honest and unbiased convictions of the people of Nashville. It came chiefly in consequence of an unexpected development in the case—the appearance on the scene, **at the invitation of Chancellor Kirkland of Mr. Carnegie**, the great enemy of Church schools, whose millions of money, skilfully manipulated, have caused dozens of educational institutions to repudiate their denominational relations and obligations. The noted agnostic offered to donate $1,000,000 to the Medical Department of Vanderbilt University, $800,000 of which was conditioned on a verdict against the Church in the suit which was then before the Supreme Court, and which was to be decided in a few months. He also went further and delivered a lecture to the effect that a religious denomination has no business in the field of higher education. The proffer of this money and the thought that through the success of the Church in her litigation it might be lost to the little city on the Cumberland, made its citizens, in the language of Judge E. C. Reeves, "almost fitified." Its papers suddenly began to flame with editorials against the contentions of the Church, and many of the people were wrought into such a pitch of frenzy that they railed out in opposition to her claims.

Nor was this all that was done. When the new Medical Department was organized some months later, Dr. Pritchett, of the Carnegie Educational Foundation, said to be an implacable enemy of religious schools, who had been made one of its trustees, was on hand and delivered a speech in which he dropped the hint that the million dollars given was only a beginning of what was needed. And when men who have millions at their disposal make hints, they carry not a little weight. This address was also scattered over Nashville; and as Dr. Ivey stated in our General Organ, while the case was being argued, the Nashville papers conspicuously paraded the statement that if the Church should win, the city would lose $1,000,000. All this went on where the Supreme Court Judges could not but be cognizant of it. Did Chancellor Kirkland inspire it? There is no record of his having disapproved of any feature of it. And for Mr. Carnegie's timely appearance on the scene and his remarkable offer, with its astounding conditions, it is admitted that he was in part at least responsible. And for these outrageous proceedings, unparalleled, so far as we know, in the history of Southern litigation, the majority of the Vanderbilt Board of Trust have unblushingly stood sponsor. They have not seemed to possess enough moral perception to see the grave improprieties involved. Or if they saw them, they apparently have felt that their situation was desperate enough to justify the means of assistance invoked. So, with an obsequiousness that was sickening and pitiable, they licked the Machiavellian hand that was stretched out to help them in their dire extremity. And even when the Church was slapped in the face and insulted by a man who belongs to no religious denomination on earth—a man who has advertised his skepticism to no small extent—not one of the so-called Methodists standing with the majority of the Vanderbilt Board cared enough to rise from his seat and protest against the affront given, though these gentlemen were supposed, in part, to represent the Church in the governing body of the University. If in the whole history of modern Christianity a more humiliating spectacle than that which these trustees (?) then and there presented can be found, we do not know where it is.

Some Points to be Noted.

We shall not at this time undertake to review in detail the whole history of this long-drawn-out contest, but there are some points connected with it to which we desire to call attention. 1. Let it be noted that this case has been before three tribunals of a judicial character. It was first before the Vanderbilt Commission, composed of five Christian lawyers, every whit as able as the members of the Supreme Court of Tennessee. After all the controverted points had been elaborately presented by counsel, that body decided practically every important contention in favor of the Church, and laid down the platform upon which the Church has stood ever since. Next the case was passed upon by Judge Allison, a distinguished Tennessee Chancery Judge, who concurred in the findings of the Vanderbilt Commission in every important particular. Then the case went to the Supreme Court, which completely reversed the rulings of the other two bodies. **The first two decisions were made before Mr. Carnegie hung up his glittering prize for a verdict against the Church; the last one was made afterwards.**

2. The Church was not responsible for this lawsuit; on the contrary, she did everything in her power to avoid it, except to abjectly surrender her rights. From the starting of the movement to establish the University in 1871 down to 1905, the relations between the Church and the Trustees were entirely harmonious. This controversy began in the latter-named year when, at the instance of Dr. Kirkland, all of the Bishops except five were ejected from the Board of Trust. This was plainly violative of the following provision of the Charter, which Bishop McTyeire clearly understood had survived all amendings, and which he regarded as one of the two strong holds that the Church had upon the institution: **"That the Bishops of the Methodist Church be and are hereby requested to act as a Board of Supervision of the University, and jointly with the Board of Trust to elect the officers and professors, and prescribe the courses of study and plan of government."** In 1898, in a formal printed address, published in the Vanderbilt Bulletin, Chancellor Kirkland thus interpreted this clause of the Charter: **"The Bishops of the Church, under the Charter, were made a Board of Advisers with powers almost, if not quite identical, with the Board of Trust."** But in 1905 he proposed to abridge this part of the Charter, by having only five Bishops on the Board, and giving no recognition whatever to the Episcopal College as a whole. One who can see anything at all can perceive that to have to surrendered this principle would have been perilous to the Church—it would have torn away one of the two strong arms by which she held the institution. But this was by no means the whole of the Chancellor's program; he also set in motion an effort to secure a proposed new charter in which, it is dependably stated, the name of the Church did not at all appear. These movements necessarily awakened grave suspicion and created much unrest throughout the connection. So, when the General Conference met in Birmingham in 1906 the Vanderbilt Commission, consisting of five lawyers from different parts of the Church, was constituted, with instructions to study the various conflicting claims and define the relations

(Continued on Page 4.)

BE PATIENT WITH THE LIVING.

Sweet friend, when thou and I are gone,
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor,
Passed all the strife, the toil, the care,
And done with all the sighing,
What tender truth shall we have gained,
Alas, by simply dying?

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defect discover;
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill-path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home,
Be patient with the living;
To-day's repressed rebuke may save
Our blinding tears to-morrow,
Then patience—e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamor;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—Margaret E. Sangster.

UPPER CURRENTS.

By Rev. J. Marvin Nichols.

The most of us are dying for the want of the tonic of the upper currents. We have breathed the miasma of the bog and the swamp until our blood has grown sluggish and lifeless. Would to God we could more often stray outward and upward! Over in the hills of God every passing wind is freighted with something that tones the failing spirit. One rich draught of this healing air is worth all the toil that brings you to the regions where the upper currents stray. What matters the toil of the journey if at last you breathe an atmosphere that does not belong to the vale whence you came?—Nashville Christian Advocate.

A SIX-YEAR TIME LIMIT.

By Rev. C. A. Battle.

The itinerant system marked a new epoch in church polity. It is peculiar to Methodism. Yet it is strangely like the plan pursued by the Apostle Paul in his ministerial journeys of founding churches, revisiting them, and sending his preachers from place to place as they needed aid. The Baptist Church has been quite successful in the United States, now numbering 5,924,662 members, having started in Rhode Island in 1640—274 years ago. Methodism is far in advance of her sister denomination with 7,125,069 members, though having started in this country 120 years later than the Baptists. The great difference in progressiveness may be attributed to the peculiar organization of Methodism. Her every church is supplied with a preacher; changes are made when they are advisable in the sight of the watchful presiding elders; and the constant, active, moving body, filled with enthusiasm and the spirit of sacrifice, has wrought wonders for the kingdom.

If this powerful itinerant system, which has been tried and proved, is to be preserved for the future, the time limit in some form or other must be kept in use. Else the old habit of being given a place for the "living," as was in vogue in the days of Wesley, in the Established Church, will fall upon Southern Methodism. The polity of the Baptist Church has proved much more efficient than those of that order, even with its loose central organization. The kingdom of God was never organized for just the higher classes, for one soul is as valuable in the sight of God as another. "Mere numbers," therefore, must amount to a great deal in the kingdom.

That the itinerancy depends for its life upon the time limit is a well founded belief. The Methodist Episcopal Church removed the limit some years ago. It seems to be an accepted fact that church and preacher in many instances make their own bargains and the Bishop agrees to the plans. Great churches often practically "call" their preachers. In Methodism this is the breaking up of the ancient heritage of a sacrificial ministry, and the seeking for high places to there remain. So often one hears: "I do not like to move about from year to year;" or, "The Methodist Church entails such hardships upon men in that they never have the opportunity of remaining long enough in a place to build a home and to make friends." The spirit of Methodism in the past has been of the apostolic order. It would be a different thing if the new plans and ideas wrought better in the kingdom. No one would desire to subject the ministry to trials and hardships merely for the discomfort of it. But the Christian religion has thrived only through sacrifice. There is something wrong when the ministry continually complains about hardships and trials. It was never a bonanza; it was never a place of ease justly; and one should be content to be sacrificial or realize that the ministry is the wrong place for him. Paul said in writing to the Corinthians that he had a right to expect of them a carnal reward for preaching spiritual things, but lest he be hampered and feel dependent he would not accept the smallest renumeration, desiring to be free, yet the servant of all. Dr. Frank M. Thomas of the Louisville Conference said: "Looked at from below the itinerant wheel drips blood and seems at times to turn heavily and wearily upon its axis, but looked at from above it is studded with millions upon millions of immortal souls to its very periphery, flashing and gleaming and coruscating with the redemptive glory of the risen Christ."

It is the writer's opinion that most of the cries for relief from the time limit proceed from the city pastors and not from the more poorly provided-for country preachers. In the cases of the latter to remove the limit altogether might mean in many instances being buried in a barren field where they would not even have the opportunity of the Baptist brother in going to some other charge and preaching a trial sermon. The opportunity of reaching a greater field of usefulness would be far more limited. The present system holds out possibilities for a young man. He is perfectly willing to serve an apprenticeship in the light of future possibilities. Not that ambition will lead him into fantastic expectations, but that he will be given the opportunity of larger fields of service as his talent and development permit in the light of the possibilities and conditions. And this is perfectly in line with the spirit of sacrifice. To bury oneself, to spend one's time where only half the power in store is used is not sacrifice; it is waste.

What the writer wishes to advocate is a limit of six years in the hope that it will meet the needs of the city churches for longer pastorates and still preserve the great itinerant system. The cry has arisen for so long from the cities that a change is needed, that it seems that something must be done. A six-year limit would give, according to the habit of moving in other protestant bodies, ample time for a preacher to make himself known, grasp the situation, and expend all his energies upon the work. It is interesting to note the city work of Methodists under the time limits of the past. Dr. Frank M. Thomas finds from the census report of 1890 that Methodism stood third in the great cities of Brooklyn, Chicago, New York, and Philadelphia, being outnumbered in these cities by the Episcopalians and Presbyterians. Barring these, he says: "In all the cities of the United States of 25,000 population and upwards the Methodists led by a church membership of 427,630, the Baptists coming next with 350,444." This shows that outside of the four great cities mentioned above the Methodists were far and away the leaders. In spite of the cry, then, for a release from the time limit Methodism stood first. Methodism is still leading among the Protestant churches of the nation, and we may be assured that she has maintained her stand as first in the cities of the country. No government census of the city churches has been taken since then.

A six-year limit would preserve uniformity in Southern Methodism and still give as much time as one needs to accomplish his work in a charge. It seems that when a preacher stays at a church for a long time, the church loses its identity with its denomination and becomes more and more independent. One often hears people wonder who will be found to take the place of some great preacher when he is gone. Perhaps the unconscious reason behind it all is that this man has built up a church after his own order, and that it will be some time before its membership can get used to some one else. Should not the preaching of Jesus Christ stand out first of all? There are many who know Christ, and should they not be able to fill the pulpit? The writer noticed with interest some time ago a series of articles in the New York Christian Advocate entitled: "Unique Churches of Methodism." Does not the title sound somewhat peculiar? One of these articles told of a church with a vested choir, that had the recessional, and a form of worship bearing a twin likeness to Episcopalianism. The brother who was in charge of this church, had he been a Southern Methodist, would probably have been moved before he could have gone so far afield. One hears of high church and low church Episcopalians, and narrow and liberal Baptists. This is hardly possible under the Methodist itinerant system. A preacher is moved before he can completely individualize a congregation or so muddle the roll that it cannot be untangled. Southern Methodism has good statistical reports because of this constant check of one preacher upon the other. Proving the non-conformity of Baptists the following is quoted from a recent issue of the Nashville Christian Advocate: "The First Baptist Church, Ithica, N. Y., says the Continent, receives members from all evangelical Churches on certificate and without being baptized. Dr. R. T. Jones has been for thirty years pastor of this Church." This Church, it is evident, is no longer a Baptist Church, but is Dr. Jones' Church. Every one knows the leniency that a former prominent minister of the Baptist Church, Dr. Chas. F. Aked, practiced when in charge of a great Church in New York City.

A six-year time limit is possibly worth trying. Should there be signs of disintegration as a result of such an extension, the shift may be hastily made back to the four-year limit. The limit in the Wesleyan Methodist Church of England is three years, and there seems to be no thought of its removal. There is not much agitation of the subject of any kind in the Mother Church. Some are of the opinion that in the years to come it may be lengthened. The Southern Methodist Church has so far preserved all the qualities of the powerful Methodism of the past, and it will no doubt further distinguish itself by maintaining these noble characteristics.

FACTS ON THE BRIGHT SIDE.

A Generous Gift.

The gift of $50,000 for missions is not so common as to be prosaic. It has happened only once with us. It belongs to the missionary history of 1913. It was beautifully done by a member of another denomination in memory of a Methodist wife. The lofty evangelical sentiments expressed in the letter tendering the gift were as noble as the gift itself. "The Lydie Patterson Institute" in El Paso will stand not only as a worthy memorial to a Christian wife, but as an example of true catholicity and large liberality worthy of all praise. Mr. Millard D. Patterson, the donor, is a member of the Church of the Disciples. His generous gift made through Rev. J. F. Corbin is without conditions, accompanied only by the modest request that it be named for his departed wife and used for the education and evangelization of the Mexi-

cans. This gift is timely. It meets a need and an opportunity created by the conditions in Mexico and the coming of Mexicans into Texas in such numbers.

I told the Secretary of the Board representing Mr. Patterson's Church about the gift. He replied: "I can match it. A good Methodist woman in Indiana has pledged our Board all we need for churches in Thibet up to the number of thirty." Surely we are progressing.

The Building Fund.

A quarter of a million for building and equipment is not a big thing for a great Church like ours. Yet it looks big until you have got used to it, and until you have really made up your mind not to just measure it, but to do it. Even then it continues to be worth while. At any rate, it thrills one to think of its possibilities in heartening and helping the missionaries, encouraging the native Church, and increasing the results. The fund continues to grow. The cause makes a strong appeal. We have recently held meetings in fourteen towns and cities in Virginia, North Carolina, Georgia and Tennessee. The results were more than $30,000 additional pledges to this fund, and some other pledges besides. Subscriptions have also been coming in by mail and from personal solicitations. The amount pledged directly to this fund at Junaluska was $118,270. The rest of the Junaluska offerings were for other objects. The amount subscribed since the Junauska meeting is $41,270, making a total subscribed to date of $159,540. This leaves $90,460 yet to be secured. Shall we not definitely and unitedly and speedily finish what is so well begun? There had been paid on this fund in cash to March 1st $36,426. We are putting it into buildings as fast as possible.

The New Missionaries.

The Week of Prayer and Self-Denial has yielded to date, besides a joyous and cheering chorus of responses, a cash result of $10,328. Over $2000 of this came from one Conference, that of South Carolina. The money still comes in. In addition to this amount, there were numerous specials, including the support of some missionaries that came in as a direct result of this Week of Prayer. Altogether we find ourselves able to send out ten new missionaries in 1914, which is cause for great thanksgiving. The observance of this Week of Prayer next year should yield far larger results, both spiritually and financially.

Signs of Progress.

The support of more than half of the new missionaries to be sent has been provided for already. The demand for special objects was never so great as now. We assigned in January and February more than $12,000 in specials ranging from $25 to $1200. We recently wrote letters in one mail assigning four new missionaries. It is common for individuals to support their own missionaries, and quite common for them to support native workers. There are clear indications that a thousand churches in one connection will make the Every-Member Canvass this year. This will almost treble the number of those who did it last year, and will mean a great increase in the income for all the benevolences. By the way, why do not all our leaders, big and little, help us to stir up the churches on this subject of the Every-Member Canvass?

Quadrennial Facts and Figures.

The income from all sources, exclusive of that for Woman's Work, during the quadrennium, January 1910 to 1914, was $2,561,245, not including Mr. Patterson's gift of $52,000, which brings the total up to $2,613,245. This is an increase over the preceding quadrennium of $335,998. This is gain over the great financial outcome of a notable quadrennium, which itself registered by far the highest gain ever made in a quadrennium, and is, therefore, not insignificant.

The figures for Woman's Work when made out will be equally good if not better, and will put the total increase more than three quarters of a million for the quadrennium.

The income for 1913 was $749,055, including the Patterson gift. This is an increase over last year of $95,795.69, which is far and away the largest we have yet had. The income for the last year of the quadrennium exceeded that of the last year of the preceding quadrennium by $124,603. Yet the tide is not at the full. It is only fairly beginning to rise. And the needs, Oh, the needs; but that is another story with its dark side.

W. W. PINSON.

Nashville, Tenn., March 16, 1914.

SOME REMINISCENCES.

Dear Doctor Meek: Sixty-five years ago I was quite a young boy. I lived with my parents in Griffin, Georgia. My father owned and operated the Planter's Hotel and also a plantation in Monroe County on which he raised everything good to eat that the land would produce; hence he never lacked for company—praying and otherwise. I do not remember dates, but it was near or during the Christmas holidays that an Annual Conference was held in Griffin. My parents, being true and loyal Methodists, entertained fifteen or twenty preachers during the Conference. I had saved up a few dimes from selling chestnuts to spend Christmas for firecrackers. I had made up my mind to have three or four of my friends to enjoy the fun with me. I would count those dimes over many times each day, and wonder if Christmas would ever come! One evening I buried my money to protect it from imaginary robbers. That night a heavy rain came and scattered my dimes from their hiding place. I found them all next morning, however, on top of the ground. The night came at last for the popping. My little friends and I were having a hilarious time when father sent me word to stop the noise, as he was afraid it would disturb the preachers. Even at this early age, I had great reverence for the preachers, but was disposed to censure them for being the innocent cause of interrupting my pleasure. I do not remember the Bishop, who presided at this Conference, but during the session and after, I heard much talk of the Bishop, and was anxious to see one, for I had no definite idea as to how one looked.

At this Conference a preacher by the name of Key was appointed to preach at Griffin. As the church had no parsonage, father gave him, his wife, and three children a home in his hotel. I often heard him speak of his preacher son stationed, at that time, in Savannah, Ga., and he appeared to be very proud of him; and it proved that he had a right to be, for he was afterwards elected to the episcopacy, and is none other than our honored Bishop J. S. Key, whom I saw for the first time in Alexandria, La., (which has been my adopted State since 1865), while he was presiding at an Annual Conference held there several years ago.

As I have stated, I was anxious to see a Bishop. During the latter part of the year mother called me and said that Bishop Andrew was in the house. I was greatly excited, and all during the day, at every opportunity, I peeped from concealed places at him, and was surprised to find that he looked very much like other men. The next day, with bare feet, I slipped up to where he and father were talking. I watched his every action and listened to every word. He said to father that he wanted to go out on the back porch where it was more quiet and take a smoke. I had heard father say that he had never smoked or tasted whiskey. I followed them to the porch. The Bishop was soon comfortably seated and puffing away. Father was pacing the floor to and fro and jocularly lecturing the Bishop for smoking. For a while he had nothing to say; then looking at father with one eye half-closed, he said: "Brother Freeman, you talk while I smoke." The last time I saw Bishop Andrew was about 1867, when he was presiding over an Annual Conference in Mansfield, La.

I was still a small boy, and seriously sick, when Bishop Pierce visited our family. He came into the room where I lay, placed his hand on my head, and spoke to me in a kind, sympathetic tone. He asked for a Bible, and after reading a few verses from one of the Psalms, prayed earnestly for my recovery.

When I had become much older father carried me to a Commencement at Emory College, at Oxford, Ga., having it in view to send me there to school at some time in the future. On that day the college hall, said to be at that time the largest in the State, was crowded with people like sardines in a box. Bishop Pierce and his father, Dr. Lovic Pierce, with others, were seated on the platform. One of the senior class stepped upon the platform and, facing the Bishop, presented him with a gold watch, accompanied with a few appropriate remarks. I do not remember anything of the Bishop's reply, but when I looked over that vast assembly two-thirds of it appeared to be bathed in tears, which made a lasting impression upon my mind.

The time having arrived for me to enter college, I secured board in the home of a Methodist presiding elder by the name of Yarborough. I think he has a son at this time in the North Georgia Conference. A young man was boarding there by the name of A. G. Haygood, and asked me to room with him, which I agreed to do. He was a senior and would graduate at the close of the session. He was one of the most thorough Christians I ever knew. He entered his closet six times each day for secret prayer—before and after each meal. He was studying for the ministry, and occasionally I would go with him to one of his Sunday appointments out in the country. At one of these I took my seat in the "amen corner." When the hymn was given out, I was the only one in that corner that made any effort to sing, and I flattered myself that I was making good music. After the services one of the members asked us to dinner. At the dinner table he wanted to know who it was "over in the corner that sang like his head was in a barrel?" Haygood and myself had a good laugh over it on our way back home. On one occasion I was sick in bed and was anxious to be quiet; but Haygood insisted on preaching me a sermon. He stood on the hearth facing me, and for ten or fifteen minutes put much animation into what he had to say. When he closed he wanted to know how I liked it. I replied that I thought it very, very good. He said he did not think it would do to preach to an intelligent congregation. I replied that it was saying very little for the intelligence of his present congregation.

On Sunday morning of the Commencement week, Mrs. Yarborough came to my room and told me if I would like to witness a marriage to step into the parlor. I did so thinking it was one of her numerous jokes. Very soon Haygood entered with Miss Yarborough, and they were married, to my astonishment. The next day he made his Commencement speech. His subject was "Mirabeau." This same A. G. Haygood was afterwards elected to the episcopacy of the Methodist Episcopal Church, South.

Those of whom I have written were great and good men who made a lasting impression upon me for good. They have all "passed over the river" except Bishop Key, and I hope to meet him and them in that land where there "will be no night, and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."

Luling, La. R. W. FREEMAN.

DECISION AGAINST THE CHURCH.

(Continued from Page 1.)

of the Church to the University. This was in the nature of an arbitration tribunal appointed by the Church to settle, if possible, all disputed matters **outside of the Courts.** When, after hearing all the parties interested, the Commission rendered its decision, the Church accepted it fully and without reservation, and, as we have said, has adhered strictly to it ever since. Not a single new claim has been put forward. But the Vanderbilt Board of Trust passed an ambiguous resolution concerning the findings of the Commission, which was variously construed. To what extent it had accepted them could not be learned. Conflicting rumors were afloat as to the attitude of its members. Meantime, Dr. Kirkland tried to pass through the Tennessee Legislature a bill conferring upon the trustees of educational institutions strange and suspicious powers.

Such was the status of things when the General Conference met at Asheville, N. C., in 1910, and found itself confronted with a flood of memorials from all over the connection asking that the relations of the Church and University be definitely determined. This the Conference tried to do, but the Vanderbilt Board of Trustees refused to confer with its representatives, or to state unequivocally what its attitude was as to the findings of the Vanderbilt Commission. The only practicable alternative that the Conference had left was to elect three trustees to fill the vacancies then existing on the Board, thus forcing that body to take some definite position. The trustees referred to were elected, but to show that it was not revolutionary in spirit and only desired to settle the principle involved, the General Conference immediately delegated the right to name the trustees back to the Board and authorized the continuance of the old plan. When the Board of Trust met in the succeeding June, it refused to seat the men elected by the General Conference, denied that the Church had any right to even confirm the trustees, and actually went to the length of voting down a resolution declaring that, while it was independent, it held the University in trust for the Church. Then as a dernier resort—**when every other effort had failed, when the charter rights of the Bishops had been trampled under foot, and when the flag of open rebellion had been hoisted**—the Church reluctantly appealed to the Courts. These are facts which cannot be successfully controverted and they plainly show who was responsible for this litigation. The truth is, the Church had before her only two alternatives: **one was to submit to being quietly thrust out of the University without exhibiting opposition; the other was to stand up for what she conceived to be her rights and make the best fight that she could.** She pursued the latter course, and we respectfully submit that it was far the better and nobler one. It would have been an ignominious betrayal of a sacred trust committed to her hands and of the interests of future generations of Methodists to have allowed Chancellor Kirkland and his associates to carry forward their work of spoliation without a battle.

3. This assault upon the rights of the Church originated from within the Vanderbilt Board of Trust. Mr. Carnegie's millions were, in our opinion, what incited Dr. Kirkland and his coadjutors to want to get rid of the Church, but they themselves hatched all the schemes and started and fanned the flames of disaffection. There was no complaint from the Vanderbilts or any outside party that had any means invested in the institution. We do not doubt that if Chancellor Kirkland and two or three other persons on the Board had let the matter alone, the rights of the Church in the University would have gone unchallenged forever. But these men knew the ambiguities and weaknesses of the Charter, and we think that all the indications are that they felt that the Church's power in the institution was a hindrance to its growth and that they set out deliberately to curb and destroy it. So if this last decision is accepted as final, and the Church has lost her leading school, here is where the responsibility for the outrage should properly rest. She has been betrayed by those who claimed to be her loving sons and into whose hands she confidingly committed her sacred interests. **We challenge their partisans to show a single thing that the majority of the Vanderbilt Board of Trust has ever done to strengthen and safeguard the rights of the Church in the institution.**

4. But was it not unwise for the Church to go to law and lose the recognition that was still given her in the University? We do not think so. If she had no charter rights in the institution that were indestructible, the sooner she was made aware of that fact the better. Any other sort of rights were but ropes of sand and were liable to be revoked at any time. There could have been no sound wisdom in letting her nurse a delusion and go on putting her money into an educational plant and building it up with her support and patronage when she could be ejected from it at the pleasure of those by whose sufferance she was there. Who would want to build houses on land to which somebody else holds the title? No, no; if the Church has gained nothing else by this suit than the knowledge as to how she stands with reference to the University, the litigation is worth all it cost. The thousands of dollars she has put into it in bygone days may have passed into other hands, but she will know better than to let her funds be thus swept away from her in the years to come.

Future Course of The Church.

But what of the future? Will there be further litigation? We do not know. If not, what attitude will the Church assume toward the University? That is a matter that must be determined by the General Conference. This much, however, we will say: It is inconceivable to us that the Church should allow her theological seminary to continue to have any connection with an institution in which the students could hiliariously celebrate the destruction of every right that she had in it and the spoliation of her property. To permit our young ministers to be educated in such an atmosphere would be nothing short of suicidal. And personally, if the verdict of the Tennessee Supreme Court stands, we are in favor of the Church severing all connection with Vanderbilt University, and adopting some other central institution, such as Trinity College or the Southern Methodist University at Dallas. We do not think that the Church can afford to stand sponsor for things as they have been going on at Vanderbilt within recent years, and which she is now powerless to correct. And in view of the course which the people of Nashville have pursued in exhibiting their hostility toward the interests of the Church while they were pending in Court, we are not certain but that she would do well to remove her Publishing House to some other city where the property rights of religious denominations are more respected and better safeguarded.

Methodist People Should Express Themselves.

One thing more: this decision of the Supreme Court, if not appealed from, is liable to shift the whole line of battle concerning Vanderbilt issues at the General Conference. New questions are likely to arise, regarding which the delegates may not know the mind of the Church. We therefore respectfully suggest that it might be well for all District Conferences meeting before May to pass resolutions expressing their sentiments as to what ought to be done in view of the late developments that have taken place. We believe that a delegate to our law-making assembly ought to rightly represent his constituents, and if we know the view of ours, we shall either do this, or refuse to sit in the General Conference and let some one else who is more in accord with their sentiments have an opportunity to serve them.

We have now arrived at a crucial hour in which the rank and file of Southern Methodism—the plain preachers and people of the Church—who are sound in their faith and principles, should speak out and make their voices heard and their influence felt. They are in the majority and they should decide whether in the future the Church shall own and control her educational institutions and keep them true to Christian ideals, or whether she shall align herself with schools in the hands of others who look with tolerance upon dancing, theater-going, and other forms of worldliness, to say nothing of skepticism and higher criticism, and become corrupted and injured by them. Such is the issue that now squarely confronts us, and tremendous are the interests at stake. We stand at the parting of the ways.

SHREVEPORT DISTRICT NOTES.

There is probably no part of the great State of Louisiana quite so busy and so thrifty to-day as that section embracing the progressive cities of Shreveport and Mansfield. God has marvelously endowed the whole State, and the people of this particular section are not only discovering and developing the rich agricultural resources, but the vast stores of oil and gas, as well. Property values, both in town and in the country, are rapidly increasing, and many people from different parts of our own State and from many other States are coming here to secure employment, to invest their capital, or to build homes. All this gives the church a large opportunity and places upon her a grave responsibility. My predecessor and his co-laborers had wrought well and the church had kept up with the progress in material things. At the beginning of the present year we saw still greater opportunities for extending our work, strengthening our organizations, and undertaking new enterprises; but above all we felt that our supreme need was a genuine spiritual awakening. The pastors and leading laymen of the district are heartily co-operating with the Elder in every forward movement, and all are uniting in earnest prayer and endeavor for a great revival throughout the entire district and the Lord is already answering our prayers. Centenary College has just closed a Y. M. C. A. revival in which many of the students were converted or led into a deeper experience. First Church, Mansfield has recently had a revival of two weeks resulting in much good to that church and community; and we are now in the fourth week of a revival in our Texas Avenue Church which has already resulted in 108 conversions and the bringing of new life to the church. And we have been rejoiced at the deep work of grace going on through the regular services and ordinary channels of work in many of the charges—conversions often occurring in the regular services and in-gatherings taking place from week to week.

Sexton is winning every heart at First Church and this great organization is destined to become a potent factor in molding the moral and spiritual life of this vigorous city.

Means is in high favor with his people and the J. S. Noel, Jr., Memorial Church is growing in membership and increasing in influence in the heart of that choice section of the city in which it is located. There is a splendid spirit of good-fellowship among the members, every department of the work is prospering, and we are confident of this becoming one of the great churches of Methodism.

Young took charge of Texas Avenue in the days of its seeming decadence, and with solid piety, deep consecration, and unshaken faith, he continues to work assiduously, and the Lord is giving him the victory and rejoicing our hearts in the new life that he is giving to this important church.

There is to be found nowhere a more diligent, efficient and well-beloved pastor than Morris of Mansfield, and no pastor has a more delightful charge among a better people. All debts on the property have been paid, a handsome donation is being made to Mansfield College, the assessments for the support of the ministry have been increased, all organizations are active and there is a rich vein of spiritual life in the church.

Brother Tucker, at Leesville, is demonstrating his usual ability as a leader and builder in many ways, one of which is in the rebuilding of the parsonage.

Alford, at Vivian, has won the high esteem of all the people of that thrifty little city and plans are being rushed to consummation for the erection of an elegant brick church this year.

The Ida charge, under the able leadership of Brother Crews, is making gratifying progress. Among other things of interest in that charge is the anticipated building of a church at Belcher.

Morris at Mooringsport, McCoy at Queensborough, Power at Logansport, Holiday at Coushatta, Staples at Greenwood, Price at Grand Cane, Henderson at Many, Henderson, Jr., at Pelican, Holiday at Pleasant Hill, Rousseaux at Zwolle, Napper at Anacoco, Roberts at South-Mansfield, Bolts at Lachute, and Anders at Wesley, are all proving themselves to be workmen that need not be ashamed. Space will not permit mention of their many good works at this writing. Brother Henry, who has recently taken charge at Westdale, reports gratifying progress there.

It would be a pleasure to mention the hospitable Christian homes in which the elder has had the privilege of being a guest, and the big-hearted laymen whom he has met; but this will have to be reserved for some future time.

Yours in the work, with brotherly love,

WM. H. COLEMAN, P. E.

Shreveport, La.

IMPORTANT NOTICE.

In the burning of our church at Zachary on March 8 our membership have suffered a great loss, and as we are not able to rebuild without help, we have decided to make an appeal through the Advocate, and we hope that its generous readers and the many good friends in our former charges will help us in this time of need.

Your brethren in the Master's service

H. W. BOWMAN,
Presiding Elder.
J. D. HARPER,
Pastor.

SUBSCRIPTION RATES

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1914:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks where possible. If personal check is sent, please add 10 cents to cover cost of exchange.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

THE VANDERBILT DECISION.

The following dispatch, which we take from the Times-Democrat, was sent out from Nashville, Tenn., on March 21:

"Vanderbilt students to-night celebrated the sweeping victory given them by the Supreme Court of Tennessee in the celebrated lawsuit with the Methodist Church, by pulling off a monster torchlight parade through the streets of the city. Nearly 1000 students were in the line of march. The procession was led by a brass band in a tally-ho and following this came a long line of honking automobiles, and yelling, cheering, singing students. The boys called at the home of Chancellor J. H. Kirkland and serenaded him. The great crowd stood with bared heads and sang the Alma Mater and the Vanderbilt Ode. Chancellor Kirkland made them a speech of thanks and predicted greater things for Vanderbilt in the future.

"The decision of the Supreme Court to-day was a sweeping one in favor of the University and was unanimous. The opinion delivered by special judge W. R. Turner, who was appointed by Gov. Hooper to sit in the case because of the incompetency of one of the judges in the case, covered seventy-one typewritten pages and went into every phase of university history.

Says Vanderbilt Was Founder.

"The Court holds that Commodore Cornelius Vanderbilt and not the Methodist Church or the Bishops or congregations, founded and made Vanderbilt possible; that the project attempted to be launched by the Church had failed for lack of funds when Vanderbilt came to the rescue. The Court holds that the General Conference of the Methodist Church had no right to attempt to elect members of the Vanderbilt Board of Trustees; that the Board itself has the right to elect its own members and perpetuate itself, its selections being subject to ratification by the General Conference of the Church through the General Board of Education of the Church, acting for the Conference. The opinion holds further that should the Conference attempt to exercise this power of ratification or confirmation in a contumacious manner, the right of approval or disapproval shall cease.

"The Court holds that the Methodist Bishops have no right to ex-officio membership on the Board of Trust and have no visitorial rights with respect to the affairs of the University."

Church Has Never Owned University.

The following is an extract from the decision of the Supreme Court:

"The second (Memphis) resolution, 'that the institution be called the Central University of the Methodist Episcopal Church, South,' does not necessarily mean ownership of the University by the Church. If it stood alone it might imply as much, but in connection with the other resolutions it is intended merely to define the character of the institution, and invite the affiliation and influence of the Church. Such, too, was the purpose of the fifth resolution as to its location by the Bishops, and the ninth, as to the relation of the Bishops to the University.

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"At first the whole Board was made up of representatives of the several Conferences. Then, as these representative members were reduced in number, others were admitted who did not represent and were not named or confirmed by the Conferences. All of these changes were originated and made by the Board, but most of them, at least the more radical ones affecting the representation of the Conferences, were submitted to and approved by the Conferences. This arrangement from the first was referred to by the Conferences as a contract, and usually by the Board as a by-law relation between the parties. We think both were right, and that it amounted, in fact, to a trust relation between them. The relation, both by the Memphis resolutions, and the practical interpretation thereof by the parties, was not that of ownership by the Conferences, but of co-operation with the University and fair representation in its management."

DR. DUBOSE ON THE SUBJECT.

We take the following from the Nashville Tennessean of March 21, which was wired to that paper from Atlanta, Ga.:

Dr. H. M. DuBose, one of the leading preachers of Southern Methodism, and now pastor of an Atlanta church, said to-night in discussing the Vanderbilt University decision by the courts:

"The effect of this decision will be far-reaching on the fiscal and educational affairs of the Church. The theological school, which the Church has for forty years maintained at Vanderbilt, will, no doubt, be early removed to a more hospitable locality. Also it is more than probable that at the General Conference, to meet a month hence at Oklahoma City, a proposition will be made to locate in some other city the vast interests of the Church at Nashville.

"These are the Publishing House, the Mission Board, and other connectional interests representing an investment of more than a million dollars, and handling through the banks revenues that amount to $2,500,000 annually. These removals, if made at all, will be made as a matter of fiscal policy and necessity. The Church must have a university, and also a theological school, and wherever that is placed, its other interests will be gathered.

"That the Methodist Church is the founder and rightful owner of Vanderbilt University is the belief of 99-100ths of the members of the Church. The facts are too well known and the belief too deeply grounded to be dispelled by a technicality, though the decision of a Supreme Court be behind that technicality. There are many men living who know the facts first hand. For thirty years after its founding, the Church was in undisputed possession and control of Vanderbilt University. It was only about eight or nine years ago that this ownership and right of control were disputed, and then only after the great secular educational foundation of Rockfeller and Carnegie had entered into destructive competition with the religious bodies of America."

FEELING INTENSE.

The result of the decision of the Supreme Court to-day in the Vanderbilt University case may be the removal of the headquarters of the Methodist Episcopal Church, South, from Nashville to Atlanta.

For all practical purposes Nashville has been the headquarters of the Church for many years, and if, with its Publishing House, it leaves Nashville, the loss will be felt.

In and around the Publishing House and in many Methodist homes in Nashville the feeling over the court decision was intense. It was looked upon as a blow at the Church in that it would divorce the great University founded by Commodore Vanderbilt presumably upon Methodist lines, which would drift away from the Church and become in part non-sectarian.

Many stanch Methodists were talking of the possibility of carrying the case to the Supreme Court of the United States, saying that nothing should interpose to prevent the Church from coming into its own. They seem to look upon the action of the Court as an attack upon the Church.—Nashville Dispatch to Memphis Commercial Appeal.

Church News

The Central Christian Advocate says: "Bishop Leete is visiting the North in the interest of his work in the South."

* * *

Students of Trinity College, North Carolina, won in a competitive debate with representatives of Washington and Lee University on the evening of March 14.

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The British Wesleyan Centenary Fund for Foreign Missions has reached approximately the sum of $1,250,000. The revival spirit is reported to be stirring the Mother Church to an unusual extent.

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A thorough medical examination in Edinburgh, Scotland, is said to have disclosed that Dr. Wilbur Chapman is in better condition physically than when he went to that city, notwithstanding his six weeks of arduous work there.

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Bishop John C. Kilgo recently led in a union Methodist meeting in Charlotte, N. C., the services of which were held in Trinity Church. The Raleigh Christian Advocate states that this evangelistic campaign was productive of great good.

* * *

Bishop A. W. Wilson was reported to be seriously ill at his home in Baltimore, Md., last week, having had a succession of chills on Sunday, March 15. A press dispatch from Baltimore on the 18th inst., stated that he was thought to be somewhat better.

* * *

Dr. John R. Mott's course of missionary lectures, recently delivered at the Garrett Biblical Institute, at Evanston, Ill., drew audiences so large that it became necessary to leave the school chapel for the auditorium of the First Methodist Church of that city.

* * *

At a meeting held in New York City on March 13, the Trustees of Wesleyan University, at Middletown, Conn., decided to erect an observatory to cost $75,000, a new dormitory, a new library, a new chemical laboratory, and a fraternity house. The total outlay for these buildings is expected to be about $1,000,000.

Secular News and Comment

Great Britain has extended her alliance with Japan to 1921.

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The Military Academy at West Point, New York, has been in existence 112 years.

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Aberdeen University (Scotland) was due to confer the degree of LL.D. on the Hon. Walter H. Page, the United States Ambassador to Great Britain, on March 23.

* * *

Mrs. Ada Sanders, the wife of ex-Governor Sanders of Louisiana, obtained a divorce in Texarkana, Ark., on March 19, with an alimony of $10 a week for life. Mrs. Sanders is a daughter of Rev. J. F. Shaw, a Seventh Day Adventist minister residing in Miller County, Ark.

* * *

Mr. W. W. Ellis, the Secretary, informs us that the Mississippi State Board of Pharmacy will meet to examine applicants for license to practice pharmacy in the Capitol at Jackson on April 7, instead of April 5, as was stated in the Advocate last week. We took the erroneous date in our former issue from a press dispatch.

* * *

College Hall, at Wellesley College (Massachusetts), was destroyed by fire on the night of March 17, but there was no loss of life. The property loss was estimated at $900,000, and the amount of insurance carried was $600,000. It is stated that this blow has left the institution in a serious condition financially. Its enrollment of students for the year was about 1300, a thousand of whom left for their homes the next day after the disaster.

* * *

"Bill," the much advertised Llama, sent by the Museo Social de Argentina and the Mayor of Buenos Ayres to Secretary of State William J. Bryan, and which had been four weeks en route to the United States, was denied the privilege of being landed in New York last week, because he was found by an inspector to be diseased. It looks as if Mr. Bryan's proverbial bad luck is still with him.

* * *

According to the State Bureau of Vital Statistics, 21,306 persons died in Mississippi last year. Of these 7644 were whites and 13,662 were negroes. The white death rate was 9.3 per thousand, while that of the colored people was 13 per thousand. Of the total number of demises, 9012 are thought to have been preventable, or at least postponable. The leading causes of deaths are set down as follows: Tuberculosis—524 whites, 2041 negroes; pneumonia—510 whites, 915 negroes; pellagra—209 whites, 586 negroes. There were 447 homicides in the State, 162 being of white persons and 285 of negroes. This homicidal record is frightful, averaging more than five killings to the county. Mississippi has no more urgent need than a better enforcement of her criminal laws.

SUNDAY SCHOOL PAPER DISCONTINUED.

For reasons not necessary to give here, "The Sunday School Messenger" has been discontinued. All money paid for subscriptions will be returned.

V. C. CURTIS.

A LIST OF BOOKS FOR YOUNG PREACHERS.

There frequently come to Trinity College requests from young preachers to furnish a list of books on theological subjects. To meet this demand, Bishop J. C. Kilgo and Dr. F. N. Parker were asked to prepare such a list. They have tried to select books written by scholarly and devout men on the leading doctrines of the Christian religion and kindred subjects. Many studious young preachers are so situated that they have not the opportunity to select for their libraries the class of books which they should study. Care has been taken to put into this list only such books as should be diligently and repeatedly studied. Bishop Kilgo and Dr. Parker feel sure that such a study of these books by young preachers will not only widen their views and give them a sound knowledge of the deep truths of Christian doctrines, but will deepen their spiritual life and strengthen their faith.

The list of books referred to is as follows:

"The Life of Our Lord" (Andrews).
"The Divinity of Our Lord" (Liddon).
"The Place of Christ in Modern Theology" (Fairbairn).
"The Person and Place of Jesus Christ" (Forsyth).
"The Virgin Birth of Christ" (Orr).
"The Doctrine of The Incarnation" (Ottley).
"The Incarnation of The Son of God" (Core).
"The Influence of Jesus" (Brooks).
"The Fatherhood of God" (Lidgett).
"The Authority of Christ" (Forrest).
"The Witnesses to Christ" (Wilson).
"The Witness of The Psalms to Christ and Christianity" (Alexander).
"The Christian Doctrine of Sin" (Mulier).
"Sin as a Problem of To-day" (Orr).
"The Atonement" (Dale).
"The Death of Christ" (Denney).
"The Nature of the Atonement" (J. McLeod Campbell).
"The Doctrine of Sacrifice" (Maurice).
"The Spiritual Principle of the Atonement" (Lidgett).
"The Cruciality of the Cross" (Forsyth).
"The Resurrection of Our Lord" (Milligan).
"The Gospel of a Risen Savior" (Edgar).
"The Revelation of the Risen Lord" (Westcott).
"The Gospel of the Resurrection" (Westcott).
"The Ascension of Our Lord" (Milligan).
"Apostolic Teaching and Christ's Teaching" (Drummond).
"St. Paul's Conception of Christ" (Somerville).
"The Holy Spirit in the New Testament" (Swete).
"The Ministry of the Spirit" (Gordon).
"The Doctrine of the Holy Spirit" (Smeaton).
"The Person and the Work of the Holy Ghost" (Hutchison).
"Christian Dogmatics" (Martensen).
"Jesus and the Gospels" (Denney).
"The Permanent Elements of Religion" (Carpenter).
"The Christian View of the World" (Orr).
"The Bampton Lectures on Miracles" (Mozely).
"The Parables" (Goebel).
"The Canon of the Old Testament" (Ryle).
"The Canon of the New Testament" (Gregory).
"Introduction to the Old Testament" (Bennet and Adeney).
"Old Testament Theology" (Davidson).
"New Testament Theology" (Beyschlag).
"An Outline of Christian Theology" (Clarke).
"The Doctrine of the Prophets" (Kirkpatrick).
"Theism" (Flint).
"Anti-Theistic Theories" (Flint).
"Religions of Authority and the Religion of the Spirit" (Sabatier).
"Nature and the Supernatural" (Bushnell).
"Introduction to Philosophy" (Paulsen).
"Gospels of Yesterday" (Robt. Watson).
"History of European Morals" (Lecky).
"Life and Epistles of St. Paul" (Conybeare and Howson).
"Spiritual Development of St. Paul" (Matheson).
"St. Paul's Conception of the Last Things" (Kennedy).
"The Church and the Ministry in the Early Centuries" (Lindsey).
"History of the Jewish Church" (Stanley).
"Positive Preaching and the Modern Mind" (Forsyth).
"The Heart of Asbury's Journal" (Tipple).
"The Heart of Wesley's Journal" (Parker).
"Wesley and His Century" (Fitchett).
"Great Revivals and the Great Republic" (Candler).
"The Bible Commentary."

W. P. FEW,
Durham, N. C. Pres. Trinity College.

THE MID-YEAR MEETING OF THE BOARD OF MISSIONS AND THE "EVERY-MEMBER CANVASS."

The mid-year meeting of the Board of Missions of the Mississippi Conference, which was held at Court Street Church, Hattiesburg, Miss., March 11-12, was well attended, and proved to be a highly enjoyable and profitable occasion. For perhaps the first time in the history of the Board, the attendance of the lay members exceeded that of the clerical members, and it was gratifying to note the deep interest taken by our laymen in the work of the Board and of our missionary campaign.

In addition to the members of the Board, ten pastors were present from the territory contiguous to Hattiesburg and appeared to enjoy the Conference heartily. We feel sure that they returned home with their hearts aglow with missionary zeal and with minds filled with fresh missionary information. Our Board of Missions greatly appreciated the presence of the four presiding elders, who, though exceedingly busy, so arranged their work as to co-operate in the holding of this joint meeting to pray together and to formulate plans for a forward movement in missions. If there is to be an advance in missionary offerings and enthusiasm in our Conference during 1914 over previous years, the hearty co-operation of every pastor and presiding elder and lay leader and steward is absolutely necessary. Let us make a strong pull, and a pull altogether for full collections, for a quickening of missionary interest all along the line.

"The Relation of the Presiding Elder to a Forward Movement in Missions" was impressively presented by Rev. Robert Selby, Presiding Elder of the Brookhaven District, who made it clear that the active co-operation of the presiding elder is absolutely necessary to success in the missionary campaign in each district. A presiding elder who is on fire with missionary zeal, and who pushes the missionary interest, which is the great driving wheel of the Church, will be sure to see his district move forward along all lines.

A carefully prepared address on, "The Need of Aggressive Missionary Evangelism in the Home Field" was delivered by Rev. Geo. H. Thompson, who made some startling disclosures regarding the spiritual destitution which prevails in some portions of the Seashore District. The fact was brought out that similar destitution, though not so extensive, prevails in one or two other districts. A specially prepared map was used in connection with the address, and served to make it more impressive. Prof. G. L. Harrell, of Millsaps College, Conference Lay Leader, delivered a thoughtful and helpful address on, "How May We Induce Our Laymen to Co-operate More Generally and Heartily in Our Missionary Campaign?" the key-note of his remarks being, "Give the laymen something to do."

The addresses delivered by our General Secretaries, Dr. John M. Moore and Dr. C. F. Reid, were thoroughly edifying and inspiring, and the round table discussions which they conducted provoked keen interest. In spite of the exceedingly inclement weather, a splendid audience assembled Wednesday night to hear Bishop Wm. B. Murrah, whose address on conditions and opportunities in the Orient was replete with interesting facts, and profoundly stirred all hearts.

The Conference closed with a season of prayer participated in by the members of the Board and the visiting brethren, a pledge being entered into to pray daily for our missionaries at home and abroad, and for larger success in our missionary campaign this year. To this end, let unceasing prayer be made by the brethren to the great Head of the Church.

A resolution was adopted fixing as the goal for 1914 for our Conference, which last year reported 57,367 members, the sum of $1.50 per member for all the benevolences, including home and foreign missions. This is far beyond what we are now doing, but with a united and persistent effort it can be realized.

The following resolution relative to the "every-member canvass" recommended by our General Board, was unanimously adopted:

"Whereas, the great Foreign Mission Boards and Home Mission Councils of America are united in recommending the every-member canvass as the most effective method for securing an adequate revenue for our missionary enterprises, and whereas, our own Board of Missions has particularly requested that an every-member canvass be made in all Southern Methodist Churches during the month of March:

"Therefore, be it resolved, that the Board of Missions of the Mississippi Conference heartily approves of the every-member canvass as the best method for raising money for missions and the connectional claims; and that we urge all the preachers and lay leaders of the Conference to arrange for an every-member canvass in their respective churches within the next two months."

A vigorous educational campaign followed up by an every-member canvass, and a weekly or monthly offering for missions and the other benevolences is sure to bring about gratifying results. M. M. BLACK, Secy.

Hattiesburg, Miss., March 17, 1914.

SEASHORE DIVINITY SCHOOL.

The Seashore Divinity School will open on the evening of June 23 at 8 o'clock, and will conclude its session on the 2d of July with the 11 o'clock service. It is with great pleasure that we announce that Bishop Candler will be with us, beginning on the Sabbath day of the session, as last year. It is also probable that we will have Dr. W. L. Watkinson, of the Wesleyan Church, for the entire time. This is good news for all the patronizing Conferences. We are looking for this to be the best year we have had, and the presiding elders are requested to make it possible for their pastors to attend. Bishop Candler says we are doing a great work for the ministry of our great Church. Other announcements will be made later. Brother H. M. Ellis will have something interesting to say. Let all the preachers prepare to attend. ROB'T SELBY, President.

A VALUABLE WORK.

If I were asked to name the most helpful set of books in my modest library, I should unhesitatingly say that the monumental work of the distinguished Dr. Joseph Parker, The People's Bible, has given me more comfort, more inspiration, more suggestion, perhaps more information, than any other work I possess, and that I would sooner part with any other than with it. If it contained nothing more than the matchless prayers of the great preacher, it would seem to me to be worth its cost. But here is wonderful insight into revelation, incisive exposition of the Word, abundant suggestiveness, clothed in superb language.

My attention has just been brought to a liberal offer being made by Messrs. Funk and Wagnalls, the publishers of these volumes, who are offering the set in connection with The Homiletic Review for one year for $15. The original price of the twenty-eight volumes alone was $42, making the present reduction a decided one. My qualifications for forming a proper estimate of the periodical may be slender, but I will say that the magazine has never seemed to be worth much. For itself, I should not incline to advise anyone to subscribe, but when it comes along as lagniappe it is worth a little more than it costs. But I should certainly commend this great work of the great Parker to my younger brethren. ISAAC D. BORDERS.

NOTICE.

Our subscribers and patrons are requested to make all money orders and drafts payable to the New Orleans Christian Advocate when remitting to us. If a personal check is sent, add 10 cents to cover cost of collection. We are willing to pay the exchange on checks of $5 or over, but if we are expected to give 10 cents on every small check sent us, it means a great shrinkage in our income.

The Home Circle

THE SECRET OF HAPPINESS FOR YOUNGER FOLKS.

Are you almost disgusted
With life, little man?
I will tell you a wonderful trick
That will bring you contentment
If anything can—
Do something for somebody quick!

Though it rains like the rain
Of the flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine
In your soul, little man—
Do something for somebody quick!

Though the skies are like brass
Overhead, little girl,
And the road like a well-heated brick,
And all earthly affairs
In a whirl—
Do something for somebody quick!

—The Watchword.

THE WRONG BUTTON.

"Dear me," said little Janet, "I buttoned just one button wrong, and now that makes all the rest go wrong," and she tugged and fretted as if the button was at fault for her trouble.

"Patience, patience, my dear," said mamma, coming to the rescue. "The next time look out for the first wrong button, then you will keep all the rest right." "And," added mamma, "look out for the first wrong deed of any kind; another and another is sure to follow."

Janet thought for a moment, then she remembered how, one day not long ago, she struck Baby Alice. That was the first wrong deed. Then she denied having done it. That was another. Then she was unhappy and cross all day because she had told a lie. What a long list of buttons fastened wrong just because one was wrong.—Unidentified.

A BRAVE LITTLE ESKIMO BOY.

A true story has been told of a little Eskimo boy, about ten years old, who was walking with his little sister on the ice that forms for two or three miles in width along the shores of Hudson Bay in the far Northland. All at once the boy was frightened, for he saw that the ice on which he was walking had separated from the shore ice and was drifting out to sea. The lane of water between them and their home was every minute growing wider, and worse than all, a storm was coming up.

Many brave men started out in their little frail canoes to rescue the children. The storm made the heavy waves break the ice into a thousand floating cakes, which turned and tumbled over one another.

But this brave young boy knew he must cross these rolling, tumbling blocks of ice before he could reach the skin canoes of the rescuers. He knew their lives depended on his judgment, so he carefully picked his way from block to block.

At last one great block on which they stood tilted on its side and threw them in a heap, but the brave boy picked up the little sister in his arms, and staggering and plunging over the ice, which grew worse as he neared the outer edge, he managed to throw his little sister into the canoe and then throw himself. Both were picked up and were soon safe in their home. This little Eskimo boy certainly deserves to be called a hero the world over.—Christian Intelligencer.

GO AT IT AGAIN.

While young Theodore Edison was recently experimenting with a "glass-bottle bomb" in his father's laboratory, says an exchange, the contrivance exploded, and a few bits of the broken glass were imbedded in the hand of the youthful investigator.

"Some of your first inventions blew up, didn't they, father?" inquired the boy.

"Yes, they did," admitted the famous inventor, "but I went at them again."

There are two sides to an explosion, and, as a rule, we think only of the danger involved, which isn't the whole of it, by any means. When a thing "blows up," we lose the material we put into it, and we lose—or seem to lose—all the labor we have bestowed in thinking the thing out and putting it together. That is discouraging enough even if we get off without painful cuts and bruises.

Real explosions are comparatively rare, but many things besides gunpowder and dynamite have a tendency to "blow up." Outside a very narrow and well-beaten track of daily routine, failures outnumber successes ten to one, and the more important an undertaking is, the more likely we are to fail repeatedly in our first efforts. When this happens, we are too apt to lose heart, and turn our hand to something easier. If we can't do a thing the first time, we say, what good reason have we to think we can do it the second time or the third?

Nobody knows better than Thomas A. Edison that the way to win out in any undertaking is to "go at it again." He has scored so many marvelous successes in his particular line that enthusiastic admirers call him a wizard, but he himself persistently declares that his achievements are due mainly to hard work, and to a thorough study of every study he has taken up. That is the common story of every man who has been eminently successful in everything he has undertaken.

Cyrus W. Field went back to the Atlantic cable, amid the jeers of the skeptical, and in spite of the advice of faint-hearted friends, who believed that failure was a foregone conclusion. It was much the same with Fulton and his steamboat. Indeed, it is safe to say that if it were not for men of the persistent, "go-at-it-again" type, we should have neither telegraphs, nor telephones, railway trains, nor ocean liners.

The boy who leaves a difficult problem, after trying it once or twice, is starting on the wrong road to win success. The problem doesn't matter so much, perhaps, but the habit of going out of our way to avoid a difficulty is fatal. No man reaches an enviable eminence in any kind of work whose track is strewn with abandoned projects. If a thing is worth putting our hand to at all, it is worth going at it again.—The Comrade.

THE METHODIST HOSPITAL, MEMPHIS, TENN.

Just Stopped to Whistle.

What is the matter with the average Methodist? Why is it he will not believe in possible progress save as he hears the beating of gongs, the clanging of bells, or the screaming of whistles?

Neither my flowers nor my vegetables shout their development; but they do not fail to delight us, the one with beauty and the other with nutriment. I have not observed that the cry-baby invariably outgrows his silent brother, or that the boisterous pupil universally takes precedence over the quiet student.

Yet I am constantly meeting the clamorous demand: "Why don't you write up your Methodist Hospital work every week?" "Let the people know what you are doing!" "Keep the papers full of it!" "Tell the world about it!" etc., etc. The idea seems to be that the fuss made and the dust kicked up is the measure of success achieved. The brethren overlook those restaurants which furnish music with the evident intent of keeping the minds of their patrons off of what they are given to eat.

Now and then some long-visaged individual eyes me as if I were a sinner above all others (which is too true to be enjoyed when thus announced) and, poking his nose into my face, asks in dolorous tones: "Have you given up the Hospital?"

"Given up the Methodist Hospital!" Never in the world! The reason we haven't more time for bugle-blowing is just that we are so busy GETTING IT UP. Evidently such brethren are not of the helping "we."

Unfortunately there is only one of me, and that one is slow and dull. If there were only a dozen of me, or twins, at the least! Besides the field work I must do and the collection of the subscriptions as they fall due, over six thousand personal letters were sent out from my office last year.

I am just like Sam Jones' little steamboat which had to tie up to the bank whenever it wanted to whistle. Hence I prefer using steam for making headway. But it makes no difference if the boat must tie up and get delayed, she will have to whistle some for the sake of those dear fellows who will not believe she is getting anywhere unless she blows. So I tied up to-day to whistle. Listen!

The signed up subscriptions to the Methodist Hospital now amount to more than $111,000, of which $30,000 has been paid. This does not count between twenty-five and thirty thousand dollars which is promised but is yet on the cards.

We are sure to have as pretty a site as can be found, and we expect to be at work on the building before long.

"How long?"

Oh, that depends on what passengers come aboard and what headway we are able to make between the tie-ups for whistling.

H. M. ELLIS, Field Sec'y.

Memphis, Tenn.

"Sympathy leaves little foothold for the feet of enmity."

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North Mississippi Conference—Rev. W. W. Woollard, Rev. B. S. Spragins, Mr. J. D. Barbee.

Editorial

LOOK AND SEE!

Have you renewed your subscription to the New Orleans Christian Advocate? If not, you should do so at once. The General Conference is almost at hand and there are stirring times ahead in the Church. This paper will be in touch with what is going on, and if you wish to keep up with what is happening, you cannot afford to be without it. But unless you renew your subscription, your name will soon be stricken from our mailing files and you may miss some important issues. We cannot always supply back numbers. Look at the little pink or yellow address label on the first page of your paper and see if your subscription is due, or past due. For instance, Sept. 13 would mean that your subscription is due for the time that has passed since September, 1913; and Jan. 14 would mean that your subscription expired on January 1, 1914. Please give this matter attention AT ONCE, and let us hear from you with a remittance. Do not wait for your pastor to ask you to renew, but act for yourself without further delay.

MENACING FOUNDATIONS.

(This editorial was written a week or ten days ago, which will explain why the decision in the Vanderbilt case is spoken of as being in the future. As the fact that it is adverse to the Church does not affect the principle discussed in that paragraph, we decided not to recast it. We stand squarely by the sentiments therein expressed.)

Time is the great tester of all things. Often that which looks fair and promising in the outset is discovered in the course of years to possess elements and to exert influences that were little dreamed of at first. Illustrations of this are found not only in history, but also abound in this day. For instance, up to the present there has been almost one universal concert of praise for the several Foundations that Mr. Carnegie has established and so largely endowed. Indeed, if a person has dared to even raise a question as to the wisdom and effects of these creations of the renowned multi-millionaire, he has been very generally looked upon as a mossback and a croaker. It is true that when in setting aside his pension fund for teachers he discriminated against religious educational institutions, there was a feeling of resentment and criticism upon the part of some of the Churches; but this was generally regarded by the public, and probably justly so, as being due to their disappointment in not getting to feed, along with secular colleges and universities, upon the bounty of this man of well-nigh inexhaustible means. Almost as rare as swallows in the early springtime, have been those who on the ground of principle have objected to Mr. Carnegie's unusual operations in the educational and other realms.

But the days are passing and things are happening as they go. Lately a group of experts connected with the Carnegie Foundation for the Advancement of Teaching have been investigating the schools of Vermont, and in a recently issued Bulletin they have ventured publicly to advise the little commonwealth that she ought to cease to appropriate any money to the higher educational institutions within her bounds, because they have been built up on antecedent private foundations and that she does not entirely own and cannot fully control them. Think of a Foundation representing ANDREW CARNEGIE giving such advice as this! When he butted into the Vanderbilt contest upon the invitation of Dr. Kirkland, he seemed to think it was all right for the Southern Methodist Church to continue in "sympathetic relations" with the University and support it, while under the management of a wholly independent board. Why does the Iron Master hold that what is good policy for a Church is bad policy for a State? We hope that if we are so unfortunate as to lose in our litigation for the control of Vanderbilt University that our people will remember this advice of Mr. Carnegie's representatives to the Vermont Government and wash their hands of that institution at once and forever. Surely, Dr. Kirkland and those who are co-operating with him on the Board of Trust could not find fault with Southern Methodists for appropriating to their own use this advice emanating from what they regard as such a high source, and given in a case in which there was no prejudice operating to influence the decision reached, such as the Laird of Skibo and his co-workers seem always to have when the interests of any religious denomination are involved.

But what of the work of the Carnegie experts in the Green Mountain State and of their advice to those in control of its affairs to get out of the higher educational business? We do not care to discuss now the question as to whether their suggestions are wise or unwise; but if their investigations were uninvited and their advice was gratuitous, as seems to have been the case, we do not hesitate to say that we think their action was a piece of officious impertinence. The New York Independent, which is almost continually singing Mr. Carnegie's praises, while looking with general approval upon the antecedent work of his Teaching Foundation, has spoken out strongly in condemnation of the course pursued in Vermont. We quote briefly from an extended editorial on the subject carried in its issue of March 9:

"These activities have given the organization great prestige, but they have also placed it in a position of dangerous influence. Its latest report, which not only threatens to throttle the higher institutions of a State because their organization is not of the approved sort, but also ventures to prescribe the curriculum of the elementary schools and to define just what kind of a high school each community shall have, will not contribute to allay the feeling of restlessness and will call to many minds the proverb of the Greeks bearing gifts."

But this is not the only one of Mr. Carnegie's Foundations that has lately been subjected to criticism. The Secretary of his Peace Foundation was in the limelight before the Lobby Committee of the United States Senate a few days ago, and it developed that it had spent $31,000 in distributing literature with a view to securing the repeal of the law permitting the vessels of the United States to pass through the Panama Canal without the payment of tolls. It is also well known that this organization has been exerting its influence freely and scattering appeals over the country against intervention in Mexico by the United States. Assuming that no harm has been done by its organized propaganda concerning these matters, it is easy to see how this Foundation, with millions of dollars under its control, may in the future be converted into a pernicious and dangerous lobby. A peaceful course is not always the one that a Government should pursue; nor is it always the most humanitarian and Christian. While war is ever to be regretted, if just and proper ends cannot be achieved in any other way, it is sometimes a painful necessity. We believe that it was so when Cuba lay prostrate and bleeding at our very door, and we know that this was the case when the Colonists, having exhausted every other possible means, finally appealed to the sword against Great Britain in 1776.

But here is a Foundation that is committed irrevocably and for all time to come to the active and unvarying advocacy of peace. If it had been in existence in Revolutionary times our patriotic forefathers would doubtless have had its stubborn opposition. Indeed, there were those in that stormy period who clamored for an ignominious peace, but they were brushed aside by the brave men who were weary of oppression and who were willing to die, if it need be, to throw it off. John Wesley, it will be remembered, appeared on the scene then as a pacificator (this is about the only discreditable chapter in his history), and as a result came pretty near wrecking American Methodism. Monopolists have always favored peace at almost any price, and always will—they do not want their property interests jeopardized and their money-making interrupted by war, however just and needful it may be. The Churches should stand resolutely for peace if it can be maintained upon honorable and righteous terms, but not when it means the continuation of despotism and wholesale cruelty and oppression. There is no divine law that forbids the heart of the Christian to burn with patriotic fire and his arm to strike a blow in defense of the wronged, the weak, and the helpless. The Wesleyan revival had not been going on long before it brought into "the Societies" the soldier Methodists.

As we see it, these Foundations of Mr. Carnegie are fraught with grave danger to the public welfare. Suppose one were to charter an organization and give it an endowment of $10,000,000 or $15,000,000 to improve the banking methods of the country, and set its representative to going about over the nation nosing into the affairs of all the banks, classifying them, and publishing bulletins concerning their ways of doing business—what would be the result? A ringing protest would be heard from Ocean to Ocean, and from the Lakes to the Gulf. The Carnegie Foundation for the Advancement of Teaching is doing even more than this. It is not only meddling with our educational institutions, public and private—both secular and religious—saying which ought to survive, and which ought to perish; but in some instances it is even planking down the money to help some of them to overshadow and crush out others. If one of our great trusts were to undertake such a high-handed course toward smaller financial institutions, it would be arraigned in court within less than twenty-four hours.

And these Foundations, chartered and committed to a certain prescribed work, are to continue their existence forever. Thus Mr. Carnegie's hand will be powerfully felt in our educational and governmental affairs and the efforts to fasten his ideals upon the American people will go unceasingly on, long after he has passed to the tomb. Talk about MORTMAIN! In these perpetuated agencies, with enormous sums of money at their command, we shall soon have it in a form that is vastly more far-reaching, and which is liable to prove immensely more mischievous, than the landed type of it that stirred up so much dissatisfaction and strife in the nations of Europe in the ages gone. Yet most of us are sitting down complacently and applauding them as if they were gracious boons sent from heaven, capable only of scattering blessings abroad. Is there anything else known on earth that can so dim the mental and moral perceptions of men and confuse their judgments as the glitter of gold?

COMMENDABLE BORROWING.

In a free and informal talk a few days ago to the National Press Club of Washington City, of which he is a member, among other things, President Woodrow Wilson said:

"I was amused the other day at a remark that Senator Newlands made. I had read him the trust message that I was to deliver to Congress some ten days before I delivered it, and I never stop 'doctoring' things of that kind until the day I have to deliver them. When he heard it read to Congress he said: 'I think it was better than when you read it to me.' I said: 'Senator, there is one thing which I think you do not understand. I not only use all the brains I have, but all I can borrow, and I have borrowed a lot since I read it to you first.' That, I dare say, is what sometimes gives to my bearing the impression of circumspectness. I am listening; I am trying diligently to collect all the brains that are borrowable that I may not make more blunders than it is inevitable that a man should make who has great limitations of knowledge and capacity."

This is quite a suggestive statement. The man who has not learned the art of using the brains of other people neglects a tremendous source of knowledge and power. The truth is, great nuggets of wisdom, waiting only to be picked up, are scattered everywhere about us as we go through the world. In a sense, one would do well to make every person and everything his teacher. It is said that Daniel Webster used to enjoy greatly talking to the market men and women from whom he himself bought supplies for his table. Blessed are they who, having eyes, use them to see, and who having ears, use them to hear! And we may look and listen through many eyes and ears and think through many intellects not our own, if we only will.

PERSONAL AND OTHER NOTES.

Our esteemed friend, Rev. W. M. Young, of Amory, Miss., gave us on March 19 an additional list of 5 new and 5 renewal subscriptions. Brother Young is an all-round pastor, and believes in taking care of all the interests of the Church.

In a letter bringing us some subscriptions, Rev. W. L. Blackwell, of Vancleave, Miss., refers to his work as follows: "We are getting along very well. Our congregations are large and attentive, and all seem to regard the prospect of accomplishing a good work for the Master as highly encouraging."

The Baton Rouge District Conference will be held in the delightful town of Ponchatoula, La., where the best strawberries grow, May 26-31. We are grateful to Brother Bowman, the diligent presiding elder, for a cordial invitation to attend,

and, Providence permitting, we hope to look in on the brethren while they are in session.

The storm-wrecked church at Provencal, La., has been rebuilt. Rev. W. R. Watley has been assigned to that charge, and has taken up the work of serving it.

Rev. R. E. Rutledge, of Indian Bayou, La., says: "The people of this charge have been very thoughtful of the preacher and his family. We are expecting a good year."

A revival meeting began in the First Methodist Church at Alexandria, La., last Sunday. The pastor of this strong congregation is Rev. G. E. Cameron, who is a preacher of force and eloquence.

The assessments for the support of the pastors in the Alexandria District foot up about $2500 more than they did last year. This is a fine showing for Presiding Elder May and the official boards of the various charges.

Rev. G. W. McLain states that he will be at Hot Springs, Ark., for some time, and has ordered his paper to come to that city. He says: "My health is fairly good, and God is blessing me with his presence and wonderfully leading me by his Word and Spirit."

We are in receipt of a most tasteful and attractive card from Rev. and Mrs. John W. Chisolm, of Jackson, Miss., which reads as follows: "It's a boy, born March 18, 1914; weight, eight pounds." Blessings on the little fellow, and also upon the happy parents.

The Nashville Tennessean of March 22 stated that the only Bishop present when the decision in the Vanderbilt University case was handed down in Nashville was Bishop James Atkins. Bishop Hoss was in Baltimore with Bishop Wilson, who for more than a week has been seriously ill.

Rev. B. P. Jaco, the capable presiding elder of the Winona District, has issued a printed announcement concerning his District Conference which will be held at Tutwiler, Miss., April 17-20, with Bishop Atkins presiding. Brother Jaco knows how to get things in readiness for such an occasion.

Dr. D. W. Coker, formerly an esteemed layman in our Church at Tunica, Miss., has been appointed physician and surgeon of the State convict farm at Parchman, Miss., and he and Mrs. Coker have moved their residence to the latter place. They will be much missed by the good people among whom they previously resided.

Rev. W. O. Wagoner, our stirring pastor at Isola, Miss., gave us a club of 6 renewals and 4 new subscriptions on March 17, for which he has our hearty thanks. In his letter he thus refers to his charge. Our work is progressing favorably. We are planning for our meetings, in which we hope to see many saved and built up in the faith."

Rev. C. A. Battle, pastor of the Felicity Street Church of this city, has announced an Every-Member-Present Service to be conducted at 11 a. m. on Sunday, March 29. He has sent out an appeal to every member of his congregation to be present on that occasion. Brother Battle is one of the growing young pastors of the Louisiana Conference.

We are indebted to the following brethren, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. W. R. Williams, Mt. Pleasant, Miss., 8; Rev. J. L. Lay, Simsboro, La., 10; Rev. W. E. Akin, Clay, La., 4; Brother J. L. Bell, Newton, Miss., 5; Rev. J. R. Jones, Meridian, Miss., 5.

Rev. J. J. Garner sounds an optimistic note from his charge at Kilmichael, Miss., where he has a delightful parsonage, a good prayer meeting, an excellent Sunday school; and a $1000 assessment has been made for his support. He has some as good people in his flock as can be found anywhere. We are grateful to Brother Garner for taking care of the interests of the Advocate in his rounds.

Rev. John W. Ramsey, of Mendenhall, Miss., reports that the parsonage at that place has been dressed in a new coat of paint, and that a new fence has been built around the property. Brother Ramsey is a wide-awake pastor who overlooks nothing that makes for the progress of his charge, and he is serving a most excellent people who take pleasure in co-operating with him in the execution of his plans.

Rev. P. H. Fontaine, of Clinton, La., writes: "Please announce that I have never been, and am not now, Secretary of the Conference Board of Church Extension. I acted as Secretary at the last session of the Louisiana Conference because Brother Hoffpauir, who held that position, was a presiding elder and was compelled to be absent most of the time from the meetings of the Board. He is still the Secretary."

The following are the Committee assignments of the Louisiana delegates to the General Conference: R. H. Wynn, Episcopacy and Church Relations; F. S. Parker, Itinerancy and Epworth Leagues; W. H. Coleman. Missions and Boundaries; J. M. Henry, Revivals and Church Extension; A. M. Mayo, Publishing Interests and Finances, A. P. Holt, Sunday Schools; R. O. Randle, Education and Appeals; W. A. McKennon, Moral and Social Reforms.

The Lexington (Miss.) Advertiser of March 20 says: "The contract for a pipe organ in the Methodist Church in this city was closed this week. It will be built and installed by the Pilcher Organ Company of Louisville, Ky. The money to pay for it is in hand, and it is expected to be set up and ready for use by July 1. The pastor, Dr. H. G. Henderson, and his members are to be congratulated upon this latest progressive step in their local church work."

We have received a copy of the program of the Second Annual Institute of the Wesley Bible Class Federation of the South Carolina Conference, which was held in Columbia, March 17-19. One of the chief speakers on this interesting occasion was Miss Elizabeth Kilpatrick, of Corinth, Miss., who was down for several addresses. Miss Kilpatrick is rapidly taking rank as one of the most efficient Sunday school experts in the Southern Methodist Church.

By authority of Dr. J. M. Henry, presiding elder of the New Orleans District, and Rev. Paul M. Brown, the Louisiana Conference Secretary of Education, we announce that the educational campaign that was expected to be conducted in this city the last of this month has been postponed until next autumn. Bishop Kilgo wired that it was necessary for him to cancel his engagement to come to New Orleans at the expected time, and the brethren decided that it was best to defer the contemplated canvass for funds.

Rev. R. H. B. Gladney, Treasurer of the Sunday School Board of the North Mississippi Conference, reports that the following charges have paid their assessments for the work of the Sunday School Board: Shelby; Wood Street, Water Valley; Main Street, Water Valley; Benoit; Lula and Dubbs; Cleveland; Abbeville; Shaw; Grenada, and Corinth. It is hoped that many of the other charges will raise their assessments and send them in at once. The Board must have funds to pay its Secretaries and carry on the urgently needed work which it is seeking to do.

We had a delightful visit from Dr. George Summey, one of the Editors of the Presbyterian of the South, last week. The Doctor is this week at De Funiak Springs, Fla., where for the eighth time he has an engagement to deliver a course of lectures. The subject of the present series is "The Sextette of Johns," as follows: "John Chrysostom, the Preacher;" "John Huss, the Reformer;" "John Wycliff, the Morning Star of the Reformation;" "John Calvin, the Builder;" "John Bunyan, the Dreamer;" and "John Wesley, the Evangelist."

It is again necessary to state that free obituaries in the Advocate are limited to 200 words, and that we do not allow poetry to be placed in them. We mean what is stated in our regulations at the head of this "Column," and they are not to be taken in a Pickwickian sense. Anything that looks like a violation of these rules is due to the fact that the additional space used is paid for. Our patrons are not allowed to make a distinction between obituaries and tributes. Justice requires that we shall treat all persons alike and show partiality to none.

Rev. H. W. May, presiding elder of the Alexandria District sends us the following note: "The Missionary Institute for the West side of the Alexandria District will be held at Le Compte, April 1 and 2, and the one for the east side of the district at Jena, April 29-30. The lay leaders in the various charges are urged to attend these meetings. Hon. T. W. Holloman and Brother J. E. Williams are expected to deliver addresses in the interest of the Laymen's Missionary Movement at both places. The Woman's Missionary Societies are also requested to send representatives to these institutes."

Rev. B. P. Fullilove, of Rienzi, Miss., who four weeks ago reported that he was trying to launch a new church enterprise, states that the material for the contemplated structure is now being put on the ground. Brother Fullilove further says: "Brother V. C. Curtis was with us on Monday and Tuesday, March 16 and 17, and preached us three most excellent sermons, which had the old-time gospel ring. He greatly helped our Sunday school work, and a study circle was organized. He is emphatically 'the right man in the right place.' We regretted that Miss Kilpatrick, because of illness, could not be with us."

The following are the Committee assignments of the North Mississippi Delegates to the General Conference: J. R. Countiss, Episcopacy and Appeals; R. A. Meek, Education; H. S. Spragins, Itinerancy and Missions; B. P. Jaco, Revivals and Church Extension; J. G. McGowan, Sunday Schools and Epworth Leagues; J. H. Sherard, Boundaries and Moral and Social Reforms; E. V. Hughston, Finance and Laymen's Missionary Movement; G. J. Leftwich, Publishing Interests and Church Relations. It is due Brother Countiss to say that the Editor of the Advocate was at first also placed on the Committee on Appeals, and that later he took it at his request, in order that he might have more time to report for his paper.

The Woman's Missionary Society of the North Georgia Conference pledged its members to secure 200 new subscribers to the Wesleyan Christian Advocate. Verily, this is something new under the sun. As a rule, our sisters are willing enough to use the Conference organ, but they are too busy with the circulation of their own periodicals ever to lend it a helping hand. Our several Advocates serve the woman's work in their various fields as well as the other interests of the Church, and certainly ought to be entitled to some measure of favor from those who have it in charge. We are pleased to see that the women of Georgia are beginning to show some appreciation of this fact.

Dr. Walter Laidlaw, Secretary of the NewYork Federation of Churches, states that there are 75,000 fewer potential Protestants in New York City now than there were in 1900, due, he thinks, to the fact that immigration to the great metropolis is now almost exclusively Jewish and Roman Catholic. Of the 1,329,000 increase in the city's population since 1900, he classifies 654,000 as Jews, 462,000 as Roman Catholic, and 156,000 as Protestant. To this change in immigration, Dr. Laidlaw attributes the recent overthrow of Tammany, whose strength has always been with the Irish immigrants. He affirms that the Tammanyites did not lose a single Irish district when they were so overwhelmingly beaten in the election last November.

Rev. W. M. McIntosh, of Iuka, Miss., continues to evangelize in Oklahoma with gratifying success. Some of his meetings have been truly wonderful. The local paper at Davis, Oklahoma, a few days since said: "Mr. McIntosh continues to preach the gospel with power each day to large and listening congregations. Up to the present more than 75 have professed conversion and more than 50 have given their names for membership in the Church. Dr. McIntosh has the educational, pastoral, and experimental qualifications for the work. He knows men, the Bible, and the Lord. He is as tender as a woman and as simple as a child, but he has the faith and sincerity of a prophet of old. Mrs. McIntosh, his wife, is also a skilled and experienced worker, and is making her influence strongly felt in the services."

The first issue of the China Christian Advocate contained the following patriotic outburst:

"Japan's indemnity demands of China are simply preposterous. If China does not absolutely refuse to consider either the $11,000,000 demand for revolution indemnity and the $230,000 a head for the Nanking incident, she ought to. China is in an awkward place, and Japan knows it. That is why the little cockey Jap is playing the part of a big bully. Surely the other nations will not permit this bullying. If China was a little farther advanced and in a position to do it she might demand—let's say $500,000 a head for the Changli incident. What Japan needs is some one to take her down and give her a good old fashioned horse whipping. Perhaps then her head would not be quite so swollen, but her other parts would. It would do her a world of good."

A WORD OF TRIBUTE.

Dear Bro. Meek: The announcement of the going away of my friend, Dr. Chesley Daniel, has pained me no little. My feelings are inexpressible. His father's home was my first home when I entered the itinerancy in 1859. "Uncle Dick Daniel" was like a father to me, and his good wife was as careful of my wants as my own mother. Chesley, their only son, was like a little brother. He was good and affectionate, and I loved him as well as one boy could love another. I was only twenty years of age—he about ten or eleven. He was his mother's pet, and no son ever more amply repaid a mother for her love than he. For two or three years after I left the circuit (Holly Springs) I saw him occasionally. After that, the turn of the itinerant wheel threw me far away and we were separated for long years. Not until 1890 did I see him again. He was then in middle life, stately, dignified, a prominent and successful physician, the father of a lovely family, a Christian and a steward in the church, as his father was before him. The memory of him is pleasant. I hope to meet him in the better world. Amen!

Nashville, Tenn. JNO. W. BOSWELL.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mr. B. T. HOOVER, one of the oldest and most prominent citizens of Pickens, Miss., died at his home on March 14, 1914, of pneumonia. Brother Hoover was a great and good man—great because he was good. We all miss him so much, but his death was so triumphant and glorious that in the midst of our sorrow, we rejoice. After arranging everything, even as to his funeral, his spirit slipped away and went home to God. His wife, two children, and a host of friends are left to mourn his departure. His pastor,

J. D. SIMPSON.

Death has claimed another Confederate Veteran from among us. Mr. D. A. WILLIAMS, of Lisbon, La., passed into the great beyond on Sunday, March 1, 1914, with the family and many friends at his bedside. Although he had had la grippe for some time, his death was not expected; but pneumonia developed and he was unable to rally from the attack. He was born in Meriwether County, Ga., on October 29, 1843. He came to Louisiana in 1856 and settled, where he lived until his death. He leaves one brother, three sisters and five children to mourn their loss. He was a type of man we should all pattern after. He was tender-hearted and affectionate to one and all; loved by all who knew him, and whose departure we regret. But the Father's will be done, not ours. He became connected with the M. E. Church, South, when very young and was an ardent member of it to the last, doing what he could for the Master's cause. That God may bless the bereaved ones, is our prayer.

O. L. WISE.

Mrs. MATTIE HICKS was born March 8, 1883. She died after reaching the age of 30 years 11 months and 13 days. She united with the Presbyterian Church some years ago, and later with the M. E. Church, South, at Rose Hill, Miss., where she remained a member until her death. She was married to Mr. C. P. Hicks ten years prior to her death. Sister Hicks leaves a husband and two little girls to mourn her early departure. She was a lovely character, quietly doing deeds of love and helpfulness, and hers was a Christian home. Brother Hicks, who is a faithful steward in our church, has lost a devoted companion, and the little girls, Eva and Blanche, a loving mother. On visiting her as her pastor, I always found her cheerful, though her sickness was lingering, as she succumbed to that dreadful disease, consumption. May the Lord bless and comfort those left behind, and keep them in the way that leads to the home of the soul, where they will find their loved one waiting and watching for them.

D. E. Vickers, P. C.

The subject of this sketch, Mr. H. R. LAWSON, who died at his home in Rapides Parish, La., Nov. 24, 1913, was born at Elmer, La., March 8, 1860, where he spent the greater part of his life. Later he moved to Glenmora, La., where he lived until the death summons came to him at the age of 56 years 7 months and 14 days. He leaves a broken-hearted wife, a son and a daughter and many friends, to mourn their loss. It can be truly said that he was a kind husband, a loving father, and a good citizen. He joined the Church about 24 years ago and was always a regular attendant at the church services, and no one seemed to enjoy them more than he did. He had a strong faith in God. He was always a good friend to the preacher. No brother could have received kinder treatment than the writer and his family received at the hands of this man during a spell of sickness in his home town a few years ago. May God's choicest blessings rest upon the broken-hearted wife and children, and may they have a happy meeting with their loved one on the other shore.

W. J. NEWSOM.

JOHN FREELAND HOUSTON was born on April 1, 1864, and died on January 28, 1914, at his home near Reed's, in Allen Parish, La. In early life he came with his parents from Claiborne Parish and settled in what was then Calcasieu Parish, where he continued to reside until the day of his death (a part of Calcasieu in the meantime having become Allen Parish, where his home was). John Houston was married to May Rosa Singletary on January 1, 1896, from which marriage there came eight children, seven of whom, with the mother, survive him. One preceded him to the Home Beyond. Three years ago Brother Houston was converted and joined the M. E. Church, South, and lived a conscientious Christian the remainder of his life. He was a very useful man in the community where he lived, and was at the time of his death serving in the capacity of Parish School Director. The State has lost a useful citizen, the church a valuable member, and his family a devoted husband and father, and it is the unanimous testimony of the community that a good man has gone. His remains were buried in Hopewell Cemetery, after religious services had been held in his honor by the pastor of Hopewell church. Whilst we realize that earth has been made poorer by his death, we believe that heaven has been made richer.

P. A. SWANN.

MEMORIAL RESOLUTIONS.

(Resolutions of the Home Mission Society of Black Hawk, Miss.)

Whereas, God in his infinite wisdom has called the gentle spirit of Miss Claudia Attneave, our beloved friend and co-worker, to the "home not made with hands;" therefore, be it resolved:

1. That in the translation of our precious sister, this Society has sustained a loss that can not be expressed.

2. That a great shadow has fallen upon her home, her Sunday school, her Missionary Society, her Church, and the entire community. Truly can it be said of her, she was a ministering angel to all with whom she came in contact, and only eternity can reveal the great work she wrought through a life of faith and love for her Master.

3. That a copy of these resolutions be spread upon the minutes of our Society, a copy sent to the home of the family, and one to the New Orleans Christian Advocate for publication.

(Signed):
MRS. G. W. PURCELL,
MRS. IKE JONES,
MRS. J. B. STREATER.

A NOBLE LAYMAN TRANSLATED.

Dear Brother. Meek: We have just heard through a relative and friend at Potts Camp, Miss., of the death of dear Dr. W. R. Montgomery, of Cornersville, Miss. We can say truthfully that a great and good man has gone from the Cornersville M. E. Church, South, to heaven. He was a consecrated Christian gentleman. No Methodist preacher ever had a better friend than Dr. Montgomery. He was always ready to pray for and enter into the secrets and share the burdens of his pastor. He was a man that could be relied on at any time or in any kind of need. We have been informed that God transplanted him from earth to heaven on Feb. 21, 1914. It is said at least a thousand people attended the funeral services. He was a Dorcas in the form of a man, and we are sure that the poor as well as the rich have many things that they can hold up and say, "He did this." May God's richest blessings be upon his widow and sons and daughters. If my memory serves me aright, he had been a steward in the church at Cornersville for 56 years; and during all this time he never suffered his Church to be behind. He always saw to it that it paid the assessments for the pastor and presiding elder in full. We visited him often while serving the Potts' Camp Circuit, and it was always an inspiration to be in his home or company. My wife and I send our heart-felt sympathy to the entire family through the Advocate.

W. J. WOOD.

Sweatman, Miss.

Tidings From the Field

Leland, Miss.

We had two splendid and largely attended services here last Sunday and received seven new members at the morning hour. Our church membership has been nearly doubled within the last fifteen months. We have arranged with Rev. Dan E. Kelly, Mississippi Conference Evangelist, to assist in a meeting to begin here on the first Sunday in May; and we are expecting large results. The church at Hollandale is doing good work. The meeting there will begin on the third Sunday in April. By the way, the people there gave us a tremendous "pounding" last week. They even included a dressed hog. Just think of it! We hope for great results from this meeting also.—L. Wesley Cain.

Athens Charge, La.

Mr. Editor: It was my pleasure to witness, on last Sunday, Feb. 22, the opening of a new church house, under the pastorate of Rev. W. R. Harvell. This new building was begun under the pastorate of Rev. J. C. Price last year. Brother Harvell pushed it on to a speedy conclusion, and preached an excellent opening sermon to more than three hundred people. This new building, in a new center, fills a long-felt want, as it may serve to consolidate three small congregations, thus making one strong rural church. The building is of late design and finished throughout in good style. Quite a number from the old place of worship agreed to consolidate at that point, and great things may be expected from a people so willing and ready to "build an house for the Lord." Brother Harvell has the work already well in hand, and is heartily received by the people. After the opening exercises, dinner was served, according to the old style, "on the ground," after which a splendid service was held by the pastor, resulting in the organization of a Sunday school, to be fully launched on the following Sunday. From what I see and hear, the Athens Charge is going to do great things in 1914.—Jas. A. Parker.

Florence, Miss.

The first quarterly conference for this charge this year was held on the 12th inst. Our presiding elder, Rev. Paul D. Hardin, was in his place, presiding with ease and ability. May I say that we have one of the best presiding elders to be found anywhere, and also one of the greatest preachers in the Mississippi Conference? He delivered to us two splendid sermons on this occasion. The attendance of the official board was good, some of them coming eight and nine miles on that cold, windy day. Notwithstanding the ravages of the boll weevil, the financial report exceeded that of last year at the first conference. This shows faithfulness and liberality on the part of the stewards and the people. One church, Monterey, paid in full up to date on the salary. Quite a number of our people have pledged themselves to a deeper consecration and a greater service to Almighty God. Our Sunday schools are moving on steadily. Our four superintendents are good and faithful men. The Woman's Missionary Society is having some really interesting meetings. The Epworth League is taking on new life, and we hope the time is near when all of our young people will take an active part in this important work. Pray that the blessings of God may abide with us, and that the unsaved may repent and accept Jesus as their Savior.—R. E. Rutledge, P. C.

Sardis, Miss.

Dear Advocate: I am glad to give you a dot from this corner. We closed the deal yesterday for a new parsonage at $3,250—every cent spot cash, with the insurance paid for two and a half years in advance. It is a splendid seven-room residence with hardwood floors, electric lights, water works, bath room fixtures, etc., modern in style and finish. The lot is a four-acre extension and is as rich as the Mississippi delta lands. We sold the old parsonage for $1000. Around that clustered many names and memories sacred to the years that have passed and that will live in the years to come; but it was in a state of "innocuous desuetude," or in simple, plain, Anglo-saxon, in a state of dry rot, wet rot—in fact, all the kinds of rot known to "rot-ologists." In location, appearance, and general principles of comfort, the people felt that to preserve it was to fly in the face of that strange doctrine, "the survival of the fittest." Yet, we gave it up with a pang, as we do all antique things. It was clung to kindly and tenaciously by some because of the longevity of its days, the quality of its memories, and the character of its associations, which had always been good, for some of the best loved names and most honored spirits of our North Mississippi Methodism live in its walls and resound in its sacred history. Ah, those names and those souls and that old house! Reverence, peace and love abide with the names and hallowed memories of those "far flung days" that can never return but still inspire the hosts in procession! All honor is due the good, progressive women who first led off in the movement and gave it the trend to success and raised most of the money. They hit the entrenched breast-works of the "money lords" like an invading army. They fought like soldiers; they worked like Turks. Even the rain and cold and slush did not depress their spirits or arrest their energies. The Methodism of Sardis has many choice and "elect" women. When the men saw that the thing was "foregone" and that it was "bound" to be, and they would have to furnish the "rocks," bless their souls, they came in a tilt, hopped into the hand wagon and tapped the bass drum occasionally to let 'em know they were running the show, and when the fight was over, bless your life, they scuffled down out of the loft and yanked hold of the broom and yelled, "Look what a bear we killed!" Well, they really have a right to shout, for they did work heroically, many of them. The good women could never have done it without the men, for they had to furnish, in most instances, the "rocks." But it takes the women "to start things," yes, and do them, too. Now it is done, we are all proud and felicitate ourselves on the splendid work and everybody is glad. My faithful predecessor, Brother R. H. B. Gladney wrought well and left many, many warm, true friends who will never forget him. The good people here received us cordially and have treated us kindly. Many of them have remembered us in substantial thoughtfulness, in one way and another. We are praying for and working to see the kingdom of God come faster and truer and more potentially.—Lee W. Lipscomb.

STRIKINGLY INCONSISTENT.

Said Briggs to Griggs, "Rogers claims to be an agnostic, doesn't he?" Said Griggs to Briggs, "Only as to religion; as to everything else he knows it all." Which tells the truth. Almost to a man those who repudiate the faith on the alleged ground that they can have no certitude in religion, that in respect to it agnosticism is the only tenable position, are wiseacres as to everything else, are confident of their own ability and shrewdness, and are arrogant in their claims to almost universal knowledge and in their contempt for the knowledge of others.—Presbyterian of the Sonth.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Greenville Dist.—Second Round.

Shipman's Chapel ....April 4, 5
Shaw and Merigold, at Merigold .....April 5, 6
Shelby .....April 11, 12
Clarksdale .....April 12, 13
Gunnison, at Deeson.....April 18, 19
Lula and Dubbs, at Rich...April 19, 20
Glen Allan, at Leota .....April 26, 27
Coahoma and Lyon, at Lyon..May 2, 3
Tunica and Robinsonville, at Tunica .....May 3, 4
Rosedale and Hillhouse, at Hillhouse .....May 10, 11
Friar's Point, at Sherard...May 17, 18
Jonestown and Belen, at Belen .....May 24, 25
Boyle, at Litton.....May 30, 31

The District Conference will be held at Jonestown, April 14-16, with Bishop James Atkins presiding.

H. S. SPRAGINS.

Sardis Dist.—Second Round.

Cockrum, at Cockrum.....April 4, 5
Olive Branch, at Centre Hill, April 11, 12
Wall Hill, at Hebron .....April 19, 20
Tyro, at Loxahoma .....April 25, 26
Senatobia .....April 26, 27
Coldwater, at Love .....May 2, 3
Arkabutla, at Mt. Olivet....May 9, 10
Lake Cormorant and Hinds, at Lake Cormorant.....May 10, 11
Longtown, at McGees Chapel, May 16, 17
Crenshaw, at Mastodon ....May 23, 24
Charleston, at ——— .....May 30, 31
Eureka, at ——— .....June 5,
Oakland, at ——— .....June 6, 7
Courtland, at ——— .....June 7, 8

J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Webb, at Webb, a. m.....April 5
Lambert, at Lambert, p. m...April 5
Minter City, at Minter City, a. m., ...April 12
Schlater, at Schlater, p. m....April 12
District Conference, at Tutwiler .....April 17, 19
Mars Hill, at ———, a. m..April 23,
North Carrollton, at Coila, a. m. .....April 25,
Carrollton, at McCarley....April 26, 27

Bishop James Atkins, will preside over the District Conference. Notice will be given of the hours for holding the business sessions of the quarterly conferences. BEN. P. JACO, P. E.

Columbus Dist.—Second Round.

Mathiston, at Lagrange....April 4 5
Artesia, at Sessums.....April 11, 12
Brooksville .....April 18, 19
Cochrane, at Dancy.. .....April 26, 27
Crawford, at Crawford.a.m..May 2, 3
Macon.. .. ..p.m..May 3, 4
Sturgis, at Mt. Airy..a.m..May 9, 10
Starkville.. ....p.m..May 10, 11
Mashulaville, at Middleton...May 16, 17
Longview, at Smyrna.. ....May 23, 24
Columbus Cir., at New Hope.May 30, 31
Macon Cir., at Souls Chap..June 6, 7

The District Conference will be held at Brooksville, commencing Thursday, April 16 (Bishop W. B. Murrah presiding), and closing Sunday, April 19. The opening sermon will be preached Thursday evening by Rev. R. O. Brown. W. W. WOOLARD, P.E.

Corinth Dist.—Second Round.

Rienze Cir., at Bethel ....April 3,
Kossuth, at Kossuth.....April 4, 5
Corinth, South Side.....April 5, 6
Mooresville, at Allen's Ch..April 10,
Sherman, at Blue Springs.April 11, 12
Kirkville, at Silome.....April 17,
Wheelers, at Lebanon.....April 18, 19
Mantachie, at Ebeneezer,..April 25,
Guntown and Baldwyn, at Baldwyn.. .. ..April 26, 27
Myrtle, at Pleasant Grove..May 1,
Hickory Flat, at Bethel ....May 2, 3
New Albany, at Wells Ch...May 9, 10
New Albany .....May 10, 11
Chalybeate, at State Line..May 15,
Dumas, at Dumas.....May 16, 17
Belmont, at Golden.. .....May 22,
Tishomingo, at Mt. Nebo ..May 23, 24
Ripley Cir., at Blackjack...May 30,
Ripley and Blue Mountain, at Blue Mountain...May 31, June 1,

District Conference at Ecru June 18 to 21. J. H. MITCHELL, P. E.

Aberdeen Dist.— Second Round.

Tupelo .....Apr. 5, 6
Shannon, at Center Grove..Apr. 10,
Verona, at Palmetto .....Apr. 11, 12
Houlka, at W. Chapel .....Apr. 17,
Buena Vista, at Macedonia..Apr. 18, 19
Houston Miss., at Algoma..Apr. 25, 26
Pontotoc .....Apr. 26, 27
Nettleton, at Union .....May 2, 3
Smithville Miss., at Antioch.May 9,
Amory and Nettleton, at A..May 10, 11
Okolona, Miss., at Grady's C.May 15,
Greenwood Springs, at Riggan's Chapel May16, 17
Tremont .....May 21,
Fulton Miss., at Fulton ....May 23, 24
Prairie .....May 30, 31

District Conference at Prairie, May 28-31. Bishop W. B. Murrah has kindly promised to be with us.

JOHN W. BELL, P. E.

Holly Springs Dist.—Second Round.

Grenada Ct., at Sparta.....Apr. 4,
Grenada .....Apr. 5, 6
Waterford, at Lebanon.....Apr. 11, 12
Potts Camp, at Winborn....Apr. 12, 13
Duck Hill, at Bethesda.....Apr. 18, 19
Coffeeville, at Antioch ....Apr. 20,
Abbeville, at Mt. Zion.....Apr. 25, 26
Cambridge, at Liberty Hill.Apr. 27,
Lamar, at Sylvestria .....May 2, 3
Byhalia, at Fountain Head...May 4
Pine Valley, at Mt. Liberty...May 8
Taylor, at Forest Hill.....May 9, 10
Mt. Pleasant, at Union.....May 23, 24
Ashland, at———.....May 26
Randolph, at Spring Hill....May 29
Toccapola, at Tula.....May 30, 31
District Conference at Potts Camp.....June 17, 19

R. A. TUCKER, P. E.

Durant Dist.—Second Round.

Ackerman, at Weir.....April 5. 6
Kosciusko Sta. .....Fri., April 10,
High Point, at Rural Hill..April 11, 12
Kilmichael, at Stewart, Sat., 11 a. m.....April 18,
Eupora and Maben, at Maben .....April 19, 20
Lexington Sta., Wed., 7 p.m.April 22,
Bellefontaine, at Shady Grove, Sat.....April 25,
Slate Springs, at Spring Hill, Sun. & Mon.....April 26, 27

W. S. SHIPMAN.

NOT AN EXPERIMENT.

Paint Lick, Ky.—Mrs. Mary Freeman, of this place, says: "Before I commenced to take Cardui I suffered so much from womanly trouble! I was so weak that I was down on my back nearly all the time. Cardui has done me more good than any medicine I ever took in my life. I can't possibly praise it too highly." You need not be afraid to take Cardui. It is no new experiment. For fifty years it has been found to relieve headache, backache, and similar womanly troubles. Composed of gentle-acting, herb ingredients, Cardui builds up the strength, preventing much unnecessary pain. Try it for your troubles, to-day.—Advt.

OUR CALENDAR

GENERAL MEETINGS.

General Conference of the M. E. Church, South, Oklahoma City, May 6.

Woman's Missionary Council, Fort Worth, Tex., April 8-16.

General Board of Missions, Nashville, Tenn., April 22.

General Board of Education, Oklahoma City, May 5.

Seashore Divinity School, at the Seashore Camp Ground, Biloxi, Miss., June 23 to July 2.

JUNALUSKA GATHERINGS.

Epworth League, July 15-23; Sunday School Conference, July 24 to Aug. 2; Conference of Educators, Aug. 4-6; Missionary Conference, Aug. 7-16; Bible Conference, Aug. 16-23; Conference of Deaconesses, Aug. 24-26.

DISTRICT CONFERENCES.

North Mississippi Conference.

Greenville, at Jonestown, Miss., April 14-16.

Winona, at Tutwiler, Miss., April 17-19.

Columbus, at Brooksville, Miss., April 16-19.

Aberdeen, at Prairie, Miss., May 28-31.

Holly Springs, at Potts' Camp, Miss., June 17-19.

Corinth, at Ecru, Miss., June 18-21.

Louisiana Conference.

New Orleans, at Rayne Memorial Church, New Orleans, April 15.

Ruston, at Haughton, La., July 28-30.

Baton Rouge, at Ponchatoula, La., May 26-31.

Mississippi Conference.

Brookhaven, at Wesson, Miss., May 5-7.

Newton, at Morton, Miss., May 12-15.

Jackson, at Braxton, Miss., June 16-19.

MISCELLANEOUS.

Mississippi State S. S. Convention, Meridian, March 31 to April 2.

Louisiana State S. S. Convention, Lake Charles, April 20-23.

Annual Meeting of Woman's Missionary Society, La. Conf., at Rayville, March 31 to April 2.

Annual Meeting of Woman's Missionary Society, North Miss. Conf., at Aberdeen, June 11-15.

Louisiana State Epworth League Meeting, at Shreveport, June 17-21.

Grenada Commencement, Sunday, May 24; Millsaps Commencement, Sunday, June 7; Centenary Commencement, Sunday, June 7.

LOUISIANA CONFERENCE

Alexandria Dist.—Second Round.

Natchitoches .....Mar. 28, 29
Campti, at Clara, 7:30 p.m..Mar. 29,
Standard, at Urania.....April 5,
Columbia, at Grayson, 11:00 a. m.....April 8,
Longville, 7:30 p. m.....April 10,
De Ridder, 11:30 p. m.....April 12,
Bonami and Carson, at Carson, 7:30 p. m.....April 12,
Merryville, at Fields .....April 14, 15
Oakdale, at Elizabeth ....April 19,
Pineville, at Tioga, 7:30 p. m.....April 22,
McNary .....April 25, 26
Alexandria .....April 26, 27
Pollock, at Eden.....April 29, 30
Glenmora, at Melda .....May 2, 3
Harrisonburg .....May 6,
Mellville, at Woodside .....May 9, 10
Marksville, at Simsport, 7:30 p. m.....May 10,
Provencal, at Victoria, 7:30 p. m.....May 13,

H. W. MAY, P. E.

Ruston District.—Second Round.

Plain Dealing, at Walker's..Mar. 28, 29
Ruston .....April 5,
Alberta, at Caster.....April 7,
Simsboro, at Salem.....April 11, 12
Ringgold, at Andrew's ....April 14,
Athens, at Arizona.....April 18, 19
Homer.....April 19, 20
Haynesville, at Whitehall..April 25, 26
Gibbsland, at Oak Grove..April 27,
Dubach, at Harmony.....April 30,
Bienville, at Burk Place....May 2, 3
Bernice, at Summerfield....May 8,
Jonesboro, at Dodson.....May 9, 10
Winnfield.....May 10,
Arcadia .....May 22,
Minden.....May 23, 24
Cotton Valley.....May 24, 25
Sibley.....May 26,
Haughton, at Doyline.....May 27,
District Conference at Haughton July 28-30.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Mer Rouge .....Mar. 29, 30
Rayville .....Apr. 2,
Farmerville, at Marion ....Apr. 5,
Bonita, at Jones .....Apr. 12,
Calhoun, at Douglas .....Apr. 18, 19
West Monroe .....Apr. 20,
Tallulah .....Apr. 26,
Waterproof, at St. Joseph...May 3,
Eros, at Village .....May 9,
Brooklyn .....May 10,
Lake Providence .....May 24,
Monroe .....May 24,
Bastrop, at Collinston.....May 28,
Oak Grove, at Pioneer.....May 28.
Sicily Island, at Ferriday...May 30,
Mangham, at Little Creek ..May 31,
Gilbert, at Wisner.....June 14,
Winnsboro .....June 15,

WM. SCHUHLE, P. E.

Shreveport Dist.—Second Round.

Greenwood, at Keatchie....Mar. 28, 29
Leesville .....Apr. 1,
Pleasant Hill, at Robeline..Apr. 3, 4
Pelican, at Mitchell .....Apr. 5, 6
Logansport, at Bethel .....Apr. 11, 12
Anacoco, at Prospect .....Apr. 18,
Preach at Zwolle .....Apr. 19,
Hold Zwolle Conf. at Noble.Apr. 20,
Coushatta, at C. .....Apr. 24,
Wesley, at Davis Springs...Apr. 25,
Bayou Lachute, at Atkins..Apr. 26,
Mansfield .....May 2, 3
Grand Cane, at Keithville..May 3, 4
General Conference, Oklahoma City .....May 5, 26
1st Ch., Shreveport....a.m. May 31,
J. S. Noel, Jr., Memorial, p.m. May 31,
Mansfield Commencem't. May 31-June 3
Joint Conference for all Shreveport Churches at First Ch., 8 p.m. .....June 3,
Mooringsport, at Oil City...June 4,
South Mansfield, at Benson.June 6,
Vivian, at —— .....June 13, 14

Centenary Commencement Sermon will be preached June 7 by Bishop Mouzon; District Conf. in Queensborough Church, June 10-12 (beginning with opening sermon by T. H. Morris at 8 p.m., June 10, and closing with the evening service on the 12th).

State Epworth League Conference, Shreveport, June 17-23. Seashore Divinity School, Seashore Camp Ground, June 23-July 3.

WM. H. COLEMAN, P. E.

Baton Rouge Dist.—Second Round.

Wilson, at Gurley.....April 4, 5
Zachary, at Ethel.....April 5, 6
Plaquemine .....April 9,
St. Francisville, at Wilhelm.April 11, 12
Port Vincent, at Antioch...April 12, 13
East Feliciana, at Clear Creek .....April 18, 19
Clinton and Jackson, at Clinton .....April 19, 20
Keener Memorial .....April 22,
Tickfaw, at James Chapel..April 25,
Baton Rouge, First Church.April 26,
Baker, at Bethel.....April 29,
Denham Springs, at Friendship .....May 2, 3
St. Helena, at Wesley.....May 7,
Pine Grove, at Killian's Chapel .....May 9,
Amite .....May 10,
Mt. Herman .....May 13,
Franklinton .....May 15,
Kentwood .....May 17,
Hammond .....May 20,
Ponchatoula, at Springfield.May 23, 24
District Conference, at Ponchatoula.....May 26-31

H. W. BOWMAN, P. E.

THE CLUB A GRAND SUCCESS

The New Orleans Christian Advocate Piano Club has proven a grand success from its very beginning and continues to grow in popularity and usefulness. The big saving in price on high-grade Pianos and Player-Pianos, which results from uniting our orders in a Club of 100 buyers, is the leading feature, but there are many other attractions. The convenient terms of payment make piano buying easy. The exchange privilege gives you the full and actual value of your old piano in exchange for a new Player-Piano. The free music roll service enables you to exchange your old rolls for the new compositions at a nominal cost. The insurance feature protects your family in the event of your death. The permanent guarantees insure the quality and durability of your instrument. In fact the Club plan gives you perfect protection on every point in piano buying.

Write for your copy of the Club catalogue to-day. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Advt.

SUMMER COURSE IN CONSERVATORY OF MUSIC.

Many Music Teachers and Music Students are too busy in school session to study music. Therefore Meridian College Conservatory, one of the largest and best equipped in all the South, offers a six weeks course, beginning June First, including Piano, Pipe Organ, Voice, Violin, Cornet, Theory, Harmony, etc. Special attention is given to Music Teachers.

Beautiful surroundings, Athletic ground, Swimming pool, excellent board, dairy, poultry farm, vegetable farm, add to attractiveness. Write for particulars, Woman's College, Meridian, Miss.

COMB SAGE TEA IN LIFELESS, GRAY HAIR

Look Young! Common Garden Sage and Sulphur Darkens so Naturally Nobody Can Tell.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Hair Remedy," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

PAINS ALL OVER.

Houston, Tex. — "For five years," says Mrs. L. Fulenchek, of this place, "I suffered with pains all over, especially in my back and side, and was so weak I could hardly do my housework. A friend told me of Cardui. Since taking it, I feel so much better! Now I can do all my housework and pains don't bother me any more at all." Cardui is a strength-building medicine. Fifty years of success have produced, amongst its many users, confidence in Cardui and what it will do. During this time Cardui has relieved the female ailments of over a million women. Why not yours? Try it, today. Your druggist sells it.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

ITTA BENA AUXILIARY.

Mrs. I. E. Cockrell, corresponding secretary of the Itta Bena Auxiliary, writes: "The Woman's Missionary Society of this place, with Mrs. J. E. Thomas as president, is doing splendid work. The society is divided into four circles. These circles have pledged themselves to pay a debt that has been on the parsonage for some time. Since Jan. 1, $157.05 has been turned over to the treasurer. The Society has 45 members, 14 of whom belong to both departments, 8 taking the Missionary Voice. The society meets once a month, and after the business is disposed of, a literary program is furnished by one of the circles."

CORINTH DISTRICT.

Rev. S. A. Brown has organized a new society at Booneville—a boys' society. I am wondering if this is not the first of its kind in the Conference. Brother Brown is alive to every interest among our boys and girls. Iuka has adopted the pledge system, as has also Booneville with good results. New Albany has a wide awake Publicity Superintendent. Every week our county paper has a column of interesting missionary items. A new society has been organized at Corinth—girls of the teen age—under the management of Mrs. Lott.

CORINNE ROGERS,
District Secretary.

LULA HOME MISSION SOCIETY.

With a membership of only six, the Lula Home Mission Society has met all obligations — dues, $7.20; Conference expense fund, $1.80; Conference pledge, $16; insurance on church, $30; repair of parsonage, $8; for Week of Prayer, $7, and to Orphans' Home, $15. A good work for so small a membership, and they are hoping to do even better during the coming year.

MEXICO.

A conference was held in Laredo on Feb. 10 and 11 for the purpose of discussing the adjustment of some of the work in Mexico. It is considered advisable to turn over to the Home Mission Board and the Texas Conferences that portion of the territory of the Mexican Conferences located in the United States. Bishop Morrison, Drs. Cook and Moore, and several of the Mexican missionaries were present. The Council made such an adjustment nearly two years ago, the Foreign Department turning over to the Home Department the work at Laredo. Miss Case, the successful principal of our school in Mexico City, by the advice of the Bishop, secretaries, and missionaries at this conference, sailed from Galveston on Feb. 15 for Mexico. Letters are received often from our missionaries in San Luis Potosi and Guadalajara. Their schools are well patronized, and they themselves apprehend no trouble. Misses Wilson and Harper are happy in their school work, which has been transferred from Chihuahua to El Paso. They now have over one hundred pupils principally confined to the children of their patrons who had fled for refuge to El Paso.

CONSECRATION OF DEACONESSES

At the approaching meeting of the Council there will be thirteen deaconesses consecrated on Monday evening, April 13. At the same hour the foreign missionary candidates will be consecrated. Bishop Edwin Mouzon will perform the service.

THE COUNCIL DAILY.

Subscribe for the Council Daily so you can keep in touch with the Council meeting, which convenes in Fort Worth, Texas, April 8-15. The Daily is a vital force in connection with these sessions.

Presidents!

Have you done your part? Remember you cannot afford to be without the "Daily," nor can the members of your auxiliaries. Work unceasingly for subscribers, and once you obtain them you have won lasting friends for this great paper. Each year we find a larger number of interested women praying for the Council meeting that its plans and deliberations may be marked by power and a Christ-like spirit, and much of this interest has been aroused through the Council Daily. Price, 25c. Subscribe at once, and send orders to Mrs. A. L. Marshall, 810 Broadway St., Nashville, Tenn.

ON TO RAYVILLE!

The fourth annual meeting of the Louisiana Conference Woman's Missionary Society meets in Rayville, March 31, April 1 and 2. The Corresponding Secretaries call for one hundred delegates, and this call should be heeded. Indeed, it is a small number when compared with the membership of our Conference. Each department in the Conference has over a thousand members, and are not one hundred of them interested enough to make sacrifices to attend this meeting? You will get information, enthusiasm, and inspiration, for the Conference will have such speakers as Miss Daisy Davies, Mrs. S. S. Harris, Miss Nellie O'Beirne, Miss Martha Nutt, Miss Eliza Iles, and Miss Cora Godat, our new missionary. Dr. George S. Sexton, of Shreveport, will deliver the anniversary sermon. You cannot afford to let such a golden opportunity slip by. Send names of delegates to Mrs. J. C. Calhoun, Rayville, La. In securing your delegates do not neglect the Young People's Societies. A large representation from them is earnestly desired. Can not each Young People's Auxiliary in the State send one delegate? It means so much to our young people to be brought in contact with these inspired missionary workers, and specially with our new missionary, for her words of love and inspiration may touch their hearts and kindle the flame of love in them and awaken in them a greater desire for service. As our missionary, Miss Godat, goes to this annual meeting and then on to the Council meeting may she feel that she is encircled by the prayers of all the Louisiana women and young people who are engaged in this great work of sending the gospel of Christ to those who know it not. May our prayers be constant and never ceasing and, as we wait upon the Lord and have our strength renewed, may she feel the divine spark being rekindled in her own heart, and may she have increased power in her life to touch and win souls for her Master. May she so impress the needs of the work upon the indifferent that they will become interested and at last obtain the larger vision of the world's needs, and may many be inspired by her sweet spiritual life to consecrate their lives to the Master's service. It is a great privilege to have a part in sending this young woman as our representative to fields beyond.

DEAD-LETTER MAIL IN 1913.

The mail that reached the Dead-Letter Office during the year 1913 in the United States reached the almost unbelievable total of over 13,000,000 pieces. Enclosed in it were cash and negotiable papers to the amount of $7,584,437, and other valuable articles, totaling another $67,599.34. Of these "dead letters," over 6,000,000 never were delivered, for the reason that the senders failed to give their own addresses, and the addresses of the consignees were too imperfect to be traced. No article mailed should fail to have the name and address of the sender, as well as of the one for whom it is intended.—Northwestern Christian Advocate.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

A glance at the Louisiana Conference 1913 Minutes shows a gain of 11 over the preceding year in the number of Sunday schools; of 157 in officers and teachers; of 2,591 in scholars; of $102 in the amount raised for missions; of $434 in the Children's Day collections; of $3,537 in the amount raised for other objects; and a total gain in collections for all purposes of $3,912. This does not, except in rare cases, we presume, include the amount raised by the Treasurer for the support of a Field Secretary and on the previous deficit. If we are correct in this surmise as to this matter, then the Sunday schools and the friends who contributed of their means to support the Sunday school work, gave considerably more than $5,000 last year above what was given the year before. This is easily in the lead of any department of church work in the Conference. We wish that we had the record as to how many of the 1,876 members received into the church on profession of faith came from the Sunday school. This would no doubt reveal the fact that the most of our additions are first enlisted in Bible study and the fraternal fellowship of the Sunday school before they are led to confess Christ and join the church. And if our gains in efficient Sunday school management and teaching could be tabulated, therein, no doubt, would be shown decidedly our largest increase.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

After Easter comes **Children's Day.** Mark all these special church days with a red circle on your calendar and let that tie your memory to them.

Miss Ethel Golding, of our Orphanage, writes that 20 children have lately laid their young and tender hearts on God's altar. They are doing fine Sunday school, and League work as well, under her direction.

Miss Elie Willingham's progressive Morris Class had a delightful Sunday experience on March 8. They were the guests of Superintendent Wax of Maben; a good and inspiring program was rendered, and a day of fine fellowship, information and inspiration was enjoyed.

President Wilson says that "Progressiveness means not being caught standing still when everything is moving." The Sunday school world from darkest Africa to the fairest city in our land is moving up and out; and the school teacher or superintendent who stands still cannot expect success or progress.

"Every teacher can succeed, if he or she is willing to pay the price—preparation." Mr. Marion Lawrance further says, "As feathers are to arrows, so training is to teachers." If a Teacher-training Class could be started in every Sunday school in this Conference, there could be no questions as to results. Many are beginning the 1914 work thus wisely—why not everybody?

It is encouraging to note that the world-wide Sunday school membership is 30,000,000 instead of 29,000,000, as was lately reported. The World's Sunday School Association has appropriated money recently for Spanish Lesson helps and Portuguese Teacher-training books for South America; they have also contributed $1000 to assist the Korean schools. Thus the world becomes bound together by a Christ-wireless, more wonderful than that invented by Marconi.

"The magnificence of the present opportunity to assist the leadership of Jesus Christ in all life, ought to be the mighty inspiration of the Church and Sunday school to-day." The leadership of Christ in appropriateness, in loving, in helping, in efficiency and character-forming and soul-saving, is the one vital need in every life and every school. We, too often, obscure this North Star by our selfishness, by our too close following of method, when the real Christ spirit should dominate us all.

Plan an attractive Easter program, and begin right now. The well-prepared and interesting program often wins to interest and service many who come for curiosity or pastime on these special days. Each class in a certain Sunday school is already arranging to bring a potted Easter lilly on Easter Sunday. These will be used for decoration, and then carried to the sick, the sorrowing or the shut-ins, or to the hospital. By some such similar or varied plans, the Easter spirit may be continued long before and after the real Easter Day.

Mrs. Conger's Adult Class at Vaiden have chosen "The Truth Seekers" as their name. Their class officers are as follows: Mrs. P. F. Flowers, president; Mr. John Allen, vice-president and Mrs. V. A. Gee, secretary. All of their committees are at work and nine volunteered for any special service for the Master needed in town or country. Mr. J. W. Conger's fine class has honored itself by selecting as its name, "The Murrah Bible Class"—after our own beloved Mississippi Bishop. Miss Pank is president, and Miss Thomas, secretary and treasurer. There is really an inspiring spirit of rivalry between Mr. and Mrs. Conger's classes which makes them both do more and better work.

Testing the Teacher.

The idea of testing, in connection with teaching, is usually applied to the pupil, not to the teacher. If testing is good for the pupil, why not for the teacher? Will it not help to measure ourselves by some recognized standard? We can surely by it get some idea of the quality of the work we are doing and perhaps detect some of the weaker points, which is the first step in getting rid of them.

First—Is the Class Growing? This is the first question to ask. We must be tactful, however. If there is material for the growth of that class in the community, then if the teacher is all that a good teacher should be, the class will surely grow. If there is material outside that ought to be in the class, no teacher should be satisfied until every possible effort is made to put that material to use. "A growing class is a good sign of the right teacher in the right place."

Second—Is the Class Attending? Are your pupils attending Sunday school every Sunday? What is your attendance per cent? This tells whether the teacher is interesting the class or not. If the teacher does not interest her pupils there is a defect in the teacher.

Third—Is the Class Learning Anything? Are you really teaching anything? Reviews are a test of the teacher's work as well as that of the pupil. A teacher has taught only what the pupils have made their own and what they can reproduce. If pupils are not learning the teacher is not teaching.

Fourth—Is the Class Being led to the Confession of Jesus? Are the pupils entering the church? Do they attend the church services? A teacher is failing in these essentials if these things are not clearly kept in mind. All methods and effort ought to lead to this.

Fifth—Is the Class Taking any Part in Christian work? A great opportunity is open to the teacher to lead her pupils into service and train them for that service.

AN APPEAL FOR THE ORPHANS.

As there are many Sunday schools contributing the collections on one Sunday in the month to our Mississippi Orphans' Home, why cannot all the schools in the two Mississippi Conferences do likewise, and thus place this noble institution on a solid financial basis? What is needed is a systematic plan of financing it. If such a system could be inaugurated, it would take care of practically all the wants of the Home, and only a little in the way of special effort would be required. Moreover, such giving would be educative in its influence, especially upon our children and young people. Who of our members contribute most to the Church to-day? Those who have been trained to give from their childhood. I visited the Home recently and saw evidences of need. The children looked well and showed that they were being cared for, but there were many needs. I have heard it said that the Baptist Orphanage is better supplied than ours—am I correctly informed as to this? Most of their Sunday schools are said to contribute monthly.

This is a missionary work, a charitable work, and to perform it is to fulfill a Divine commandment. Who knows how many good men and women may come from this institution? Brethren, let us pray and work to get every pastor and Sunday school superintendent to begin at once to take up regular collections for the Orphans' Home, so that Brother Williams may be relieved of the embarrassment of having sometimes to ask for extensions on outstanding claims, or having to borrow money or overdraw at the bank.

J. H. MINER, S. S. Sup't.
Lumberton, Miss.

THE BATON ROUGE DISTRICT.

The work in the Baton Rouge District is moving along well. Brother Foster at Amite has captured the people, and is moving out on new lines. He is organizing his forces and planing for a great forward movement in his church.

One of the busiest men in the district is Brother Williams at Ponchatoula. With his faithful assistants he is doing a great and good work. The District Conference will meet there May 26-31, and Brother Williams will prove himself a capable host, as he has done before.

Our work at Hammond under the leadership of Brother Hunter is taking on new life, and at present is quite encouraging. Brother Lowrey at Kentwood, is laying broad plans for his people—plans which if they materialize, will mean much for our cause there.

Brother R. V. Fulton, of the St. Helena charge, has that field well in hand, and they think they have the man for the place.

J. S. Rutledge, of the Pinegrove charge, is not satisfied with the boundaries of his field, and is reaching out into unoccupied territory. This spirit, however, is prevailing over the greater part of the district. A number of men are looking out on the "regions beyond" as fields to be captured for Christ. Lowrey, Foster, Hunter, Williams, Fulton, Rutledge, White, Brown, and Fontaine, each have taken on more work than was included in his appointment. In Baton Rouge, Drake and Mangum, are hunting for new fields to conquer. The spirit of missions is in the hearts of the preachers of the Baton Rouge District.

H. W. BOWMAN.
March 18, 1914.

GREENSBURG, LA.

Arriving on the St. Helena Charge on Dec. 29, 1913, we were here "on time" to begin the New Year. We began the first round with the first Sunday, and continued moving until called upon to endure a siege of measles. My three children had it at once, and our entire town was likewise stricken. There have been no fatalities, and all goes well again. We have great reason for thankfulness. We have some of the best people in the world. They are ever mindful of the needs of their minister's home, and are not found wanting in supplying them. Greensburg has a good Sunday school. Brother W. T. Holland is our superintendent. We have an organized Bible class, with Brother L. B. Duke as teacher; and also other classes, using the graded literature. The out-of-town churches are all interested in the Sunday school work. Brother Perritt did a good work here last year, but there is yet a great deal to do. The people are interested and the prospect is fine for a good year. The quarterly conference held at Day's on March 14 and 15 was a delightful one. Our new presiding elder preached four times for us. His preaching is scholarly and forceful, and is of a kind that will do Methodists good. He looks well after all the interests of the Church, and is a good presiding officer.—Raleigh V. Fulton.

REVIVAL AT BUDE, MISSISSIPPI.

The meeting began on February 18, and on the following Tuesday Rev. D. E. Kelly took up the work and continued it through March 9. About 100 people were converted or reclaimed, and about ninety came into the Baptist, Presbyterian and Methodist Churches, forty-five of whom were received into the one last named. Quite a number of family altars have been erected and several of our men have begun to pray in public and testify for God. Brother Kelly is a true evangelist, uncompromising, fearless and loving. He is doing a great work for the Church and God is honoring his labors in the salvation of souls and the upbuilding of the Divine Kingdom.

J. W. THOMPSON, Pastor.

BIBLE BUYERS IN ITALY.

There is a marvelous awakening of interest in the Bible throughout Italy. I might mention many facts in support of this statement, but I am content to give but one, and that is that it pays a secular publisher to print and sell the Bible purely as a commercial speculation. Some years ago Signor Sonzogno, the proprietor and publisher in Milan of the Secolo and other newspapers, published a large illustrated Bible in parts at the equivalent of one cent each. Wherever his newspaper went his Bible went. When completed, the Bible cost 10 francs ($2). I have a letter from him in which he tells me that he sold 50,000 copies, bringing him in half a million francs, or $100,000. Since then a second edition was called for, and it, too, was soon exhausted, and now a third edition is coming out and is selling well.—Christian Herald.

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 2, 1914. CHAS. O. CHALMERS, Publisher.

DANGER OF BIBLE CRITICISM.

From the Presbyterian.

Need Bible criticism make the Church uneasy? This is the leading question in a recent editorial in "The Continent." The editor's chief purpose is not to set forth his own particular views, but he evidently favors certain critical conclusions, and so he puts the question in the negative. He also holds that the view which maintains Genesis, first chapters, to be an allegory, is not inconsistent with faith in the Bible as "the only infallible rule of faith and practice."

That devout criticism of the Bible, which often has received the name Introduction, and which deals with the questions of time, conditions and circumstances, under which the books were written, though it may encounter difficuties and meet with limitations, nevertheless has often been profitable in the turning up of important information, and has never in any way questioned the integrity of the Scriptures. But what has come to be called Destructive Criticism, by the presentation of insinuation, half truths and speculative non-truths, has been a real cause for anxiety in the Church of God. This anxiety does not arise from any fear for the Bible itself, but for the people and their faith and testimony.

The only authority for the sanctity of marriage between one man and one woman are the statements of Jesus Christ found in the first part of the tenth chapter of Mark. Take this away, and bigamy and polygamy have as much authority as monogamy. These statements in Mark, Jesus takes from the first and second chapters of Genesis. If these chapters are allegories, then Jesus rests his doctrine of marriage on an ancient allegory, originating with a nomadic people. Again, the Apostle Paul goes back to the same source for his doctrine of marriage. Again, this same apostle goes back to the third chapter of Genesis for his doctrine of sin and salvation, as taught in the fifth chapter of Romans. To say that Jesus our Lord, and the Apostle Paul founded their essential teachings regarding society, sin and salvation, on an ancient allegory, is to charge them with first making their facts, and then finding conclusions from them, a practice at once unreasonable and pernicious, and which is having a most deleterious effect upon the conscience. That there is thus cause for anxiety in the Church over the teachings of Destructive Criticism is further witnessed by the fact that beginning with the denial of the historicity of the Bible in early Genesis, the movement proceeds until it denies the historicity of the far greater part of the Old Testament, including the ten commandments, and finally winds up by denying the historicity of Jesus himself. Even if one granted the premises of Destructive Criticism, the mythical view of Jesus is almost a forced conclusion, with strong thinking minds. There are men to-day who started by denying the integrity of Genesis, and have ended by denying the reality of Jesus. There are also men of strong convictions who fully realize that if they were to deny the historicity of the Bible accounts, they would be forced to deny the historicity of their Lord, and all faith and all hope would cease.

The only complete testimony of Christ's historical existence and of his character is the Scriptures of the Old and New Testaments. Jesus appeals to the Scriptures as his only and all-sufficient testimony. Destroy their reality, and we lose Christ. To all such minds the criticism of the Scriptures is indeed a cause for anxiety. There are devout minds which, in the confusion of the age, have not been able to think their way through to a fixed conclusion. We have strong sympathy with these minds, and hope that soon they may find the firm foundation.

There is one type of mind, however, which can persist in holding part of the Scriptures to be true, and part of them untrue, which can believe some things about Christ and disbelieve others. It is a type of mental vagrancy which never attaches to any conviction, which is never at home with any truth, but is always on the move, not knowing where it is, or whither it is going; ever subject to change and uncertainty; never able to define its position, nor to seize a conviction; "Ever learning and never coming to a knowledge of the truth." Such minds as these feel no disturbance in connection with any mental confusion. But for all those minds who hold truth in consecutiveness and conviction, the destructive criticism of the Holy Scriptures must be rejected, or faith must perish. To all such it is a real joy to know the evidence of God's Word is complete, and that no fact of science collides with a fact or statement of Scripture. The whole attack on the Bible proceeds from the presumptions of speculation, which change with every revolution of our planet.

"The Continent" quotes the Confession of Faith: "Our full persuasion and assurance of the infallible truth and divine authority of the Word of God is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts." But it seems to have wholly overlooked the fact that the witness of the Spirit is "by and with the Word." Which makes it not independent, but corroborative.

The testimony of the Word is objective. The testimony of the Spirit is subjective. It takes the two to fulfill the law of testimony. The Word testifies of the Son. The Son bears witness to the Word by his very character, and without the Word and the Son, we should never have known there was a Holy Spirit. These three agree in one.

There are three which do not agree—those who reject the Bible and Christ's deity; those who reject part of the Bible, and part of Christ; those who believe the Bible is a supernatural revelation, and Christ is God and Saviour. This essential difference is a gulf which cannot be crossed. The divine Book and the divine Savior is the banner of the only true unity.

"Never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it."

THE FARMER WHO IS SELFISH WITH HIS WIFE.

In the current issue of Farm and Fireside a contributor writes as follows:

"The farmer is ever ready to howl about oppression; but what would he think if, when tired out with his day's work and his own plans made, the wife should force him to make ice cream or go ten miles for lemons to make lemonade? This is just the sort of thing a man demands of his wife.

"On Sundays he will invite people home from church with hearty goodwill, and the women-folk, tired out with the week's work, must turn to and prepare dainty meals, most likely for tedious and unthankful company. I have known farmers' wives to have to work like slaves all day Sunday for twenty callers, use the last scrap of food and miss the church service, on which they had counted. And not a visitor lifted a finger to help! Mine is an established rule: A plain, substantial breakfast of fish, fried chicken, some cereal food or something similar; for dinner a cold lunch, and at supper either left-over bits or something easily prepared. So there is no great labor over the noon meal; but the visitor must take 'pot-luck.'"—The Christian Guardian.

JEFFERSON DAVIS AND THE LIARS.

The capture of Jefferson Davis is one of the rocky points of history. Northern historians are bent on getting a lie into history. Mr. Davis gave a clean and truthful story of his capture, and above all else, he was truthful and had no reason to misrepresent the facts. He says that he had on his person at the time of his capture a rain coat or "raglan" that was his wife's, and over his shoulders a shawl; that he was in no way attempting to escape until he saw that he was surrounded as he thought by regular troops. Then he says that he thought of unhorsing a cavalryman and escaping on his own horse.

He went out in the rain and had put on the raglan; and, as the morning was cold, his wife put a shawl over his shoulders as he went out of the tent. There was no woman's clothes on Mr. Davis and no misunderstanding about it. The lie lies in the heart of the writers, not in the mouths of the captors.

Mr. Davis was ready to die and expected to die. He would have scorned a suggestion of escaping in woman's clothes. The historians alone are the liars about the incident.—Birmingham Ledger.

Union Chapel, Islington, London, has extended a call to Dr. J. H. Jowett, now serving the Fifth Avenue Presbyterian Church of New York. It is not likely that Dr. Jowett will abandon his present field of labor. Referring to Dr. Jowett's pastorate in New York, the Editor of the British Weekly says: "A few days ago he wrote us, 'I am giving my entire strength to the church at Fifth Avenue. I scarcely ever go outside of the city, and yet I find that every moment of my time and every ounce of my energy are required for the work.'" If Dr. Jowett needs to concentrate, what about the ordinary pastor?

PALMETTO LETTER.

Grand world, Meek, grand world, old fellow! The longer I live in it, the better I like it. It will always be home to me, no matter where the Lord may send me when I cross the "narrow stream of death." Of course, it is not what it ought to be, or will be, when it is brought up to the standard of God's divine purpose in its creation. But it is slowly rising out of the slime into which it slipped when Eve took that unfortunate walk by herself in Eden. I have just read Milton's poetical version of the sad event. What impresses me is that Eve got into all her trouble, and got us all in, too, by trying to run affairs by herself. If she had staid with Adam where God put her, she might never have met the devil. But no; she wanted to be independent. She was the first suffragette. And her first attempt to use the ballot turned the devil loose on this planet. Her modern daughters will do similar damage when they get it again.

This is suggested by a visit to Columbia of a noted suffragette leader to get our poor benighted women "to think." They regard me here as a sort of champion of the antis, which I regard as a high compliment, and when they arranged for their meeting, the women began to bombard me through the 'phone to attend and "hear their side." So I blew on the little coal of chivalry left, and kindled up enough of the fire of old-time gallantry, which they are trying so hard to extinguish, and out of respect for my fair friends, went. "Hello! What are you doing here, Doctor?" asked Mr. Cain, the proprietor of the hall where they met. I told Cain the story told on Cottrell when he lived in Kentucky. The Republicans held a convention in the town where he was pastor. Though a rampant Democrat, curiosity prompted him to slip into the place to hear what was said. Someone saw him sitting in a corner, and said, "Come forward, Dr. Cottrell, and open the meeting with prayer." "She-e-e," replied Cottrell, "I don't want the Lord to know I am here."

What do you suppose that woman said? She said that the magna charta of the suffragette movement was in the first chapter of Genesis where it is said that God created Adam and Eve, "male and female created he them." But she said not a word about the passage in the third chapter of Genesis, where it says, "and thy desire shall be unto thy husband, and he shall rule over thee." Wasn't that like a woman! Quote what suits her, and ignore the rest. The whole Bible, from Genesis to Revelation, condemns the suffragette movement. But what cares Anna Shaw or Emiline Pankhurst for the Bible! As the Abolitionists in the North before the war said, "If the Bible is against them, they must get a new Bible." That is what they will have to do. A man met me and said, "Steel, it's coming." "That is just what Noah said," I replied.

The second annual Wesley Bible Class Conference for South Carolina has just closed a most successful meeting. Of course, Chief Bulla was at the head of the column. We had with us this time that gifted Mississippi Sunday school worker, Miss Kilpatrick, of Corinth. Of course, it was a case of "veni, vidi, vici." She came, she saw, she conquered. She gave great inspiration to our workers, and we all hope she will come again and again. It was a special pleasure to have her for a brief hour in our home and at our table. She is working herself to death, and yet we had no mercy, but insisted on hearing her when she really ought to have been in bed resting. She threw out several dares to South Carolina to keep the lead in Wesley Class work, and told us to look out next year, or Mississippi would take the colors, whereupon I had to discharge a "hurrah for Mississippi." The Hon. Walter M. Chandler, of New York, lectured before the Y. M. C. A. here recently on "The Trial of Jesus Christ," and made a great impression. It so happened that he and John Sharp Williams and I alighted on this planet not far from each other in Mississippi. When I mentioned the fact to a friend, he said, "How does it happen that all three of you had to leave the neighborhood?" What fool questions some folks will ask! "Pa, what is the color of the wind?" "The wind has no color, Willie; what do you ask such fool questions for?" "Well, I heard you talking about a sight draft!"

What do you think of Bishop Leete and his move to build a great Northern Methodist Church in Atlanta! That is fraternity with a vengeance. It makes your federation proceedings a farce. It is just like I told you all along. Meek, the Northern Methodist Church is not going to yield one foot of territory. They mean to crowd us everywhere, and we might as well make up our minds to that and quit fooling with the matter. Nothing but the absorption of the Southern branch of Methodism will ever satisfy the Northern Methodists. There are many noble exceptions, many to whom Bishop Leete's unbrotherly violation of all the proprieties of interdenominational Methodist courtesy will be very painful; but they are few compared with the great mass of the Church, who, let us charitably think, largely because they do not fully understand the case, endorse the policy of extending their work in the South.

For my part I don't blame them. What I blame them for is to keep pretending to be for federation, and then all the time disregarding it. That is not honorable. Let them build their big Church if they want to, right across the street from First Church. They won't get our folks, and we have so far got along without theirs; but for decency's sake, while they are doing that, don't let them make fools of us by our thinking they are sincere when they talk about being in favor of federation. They are not, and they never will be.

We have had a gracious revival meeting in our Washington Street Church. I had the very efficient help of Rev. Raymond Browning, an evangelist from North Carolina. He was so well pleased with Columbia that he has moved here to live. He is a strong preacher, and has fewer objectionable points as an evangelist than almost any man I know. He is very successful, and his work is deep and thorough. I commend him to our pastors who may want help. S. A. STEEL.

Columbia, S. C.

PRAYER.

By Rev. W. L. Duren.

If memory of public services is to be trusted, prayer has, perhaps, been the theme of more addresses than any other single theme I have ever heard discussed. I shouldn't wonder if this is a general experience. So I am aware of the difficulty and of what would almost seem to be the presumption of undertaking to write either entertainingly or instructively upon this much threshed subject. But in thinking of prayer in connection with the protracted services to which we are now looking forward, I find myself asking the question: "Do we really comprehend the meaning of prayer?" Do we understand it in its relation to Christian experience and Christian vocation? Do we not lose much of the strength and directness in the very form of our praying? Isn't it frequently true that prayer is a perfunctory performance rather than a heart exercise growing out of the consciousness of blessing on the one hand, and the consciousness of need on the other? If these and like questions may not be answered to our credit, I think we may dare to take another look into a matter which has become more or less unfamiliar through the very assurance of its familiarity.

In the opening verses of the eleventh chapter of the Gospel as recorded by St. Luke, we have what is to my mind the most luminous and comprehensive exposition of prayer to be found in the Scriptures. There is first the form, then an example of its application, and then its whole force is gathered into the epigram: "Ask and it shall be given you." Surely the purpose is to reduce our conception of prayer to the simplicity of uttering the heart's burden, and at the same time to fill the form with the force of personal petition.

Among the first thoughts which occur to me upon reading this passage is that prayer is a personal matter, a transaction between persons. And it directly controverts the idea which the Athenians seemed to have had as to a local or absentee god. It teaches the immediate accessibility of God. I have thought many times that we need to be told that God is not far away, but is a permanent presence and possession. Then, looked at in the light of this passage and of the other passages bearing upon this subject, do we really pray until a Name has been changed into a Presence? And after all is it far from the truth to say in the language quoted by Dr. Jowett in one of his books: "Prayer is the practice of the presence of God?" I do not speak of prayer as a form, but as a force.

I think another factor in real prayer, set forth here as elsewhere, is the consciousness of our dependence. Not a mere confession of dependence, but the consciousness of dependence. I do not think that formal confessions are at all dependable evidences of the deeper recognition of what we say. It has really seemed to me that sin and self-sufficiency are twin thoughts. It was through such an aspiration in man that sin found its introduction into the world— "... ye shall be as gods." The obstinacy of sin through the centuries in which human impotence and divine sufficiency have appeared in the most appealing contrast, is prima facie evidence of the persistence of that idea. And the uprooting of constitutional wrong is not to be accomplished by formality. But sure it is that prayer as a force comes out of the experience-wrought conviction of dependence. We do not ask others for loaves until our own pantry is bare; and we do not seek spiritual guidance until we have had discovered to us the inevitable falsity of our own philosophy.

Another element of real prayer is definiteness of petition. In my judgment the tendency to diffusiveness is a very common and serious fault in prayer. Furthermore, I think the concession that prayer is a special gift is one of the most unfortunate and lamentable concessions ever made. Such a concession may receive canonicity in our thought, but I think it has none in Scripture. For proof of this, turn to the picture of the Pharisee whose elaborate expression and immaculate formality is set over against the humble, heart-broken plea of the Publican. It is true now, I am sure, that this tendency to diffusiveness in prayer has scant approval among the rank and file of those upon whom it is perpetrated. On one occasion a gentleman was speaking to me of a prayer which he had heard, which he said was seventeen minutes in length, was a comprehensive resume of the history and work of the church, was an epitome of its prospects for all the years to come, and was bearable only because it was clad in choice English. The force of all this is that to that man who had heard, that prayer was little more than a literary essay upon The Church Universal; and public worship was the occasion, and it is to be hoped the excuse for its public deliverance. It is needless to say that such pointless wandering in prayer but little inspires the heart whose burden may be expressed in that declaration: "Sirs, we would see Jesus." And surely it but little agrees with the simplicity of that prescription: "Ask and it shall be given you."

Behind these elements of prayer is that vital element, Faith in God. Faith based upon the assurance that God notes human conduct, that he pardons sin, and that his love is unlimited. I do not think that our faith in praying is always either symmetrical or unmixed. Indeed, I think we often limp in our prayers. I remember to have preached upon Faith once, and at the close of the service a young woman put to me the question: "Do you not think that it somehow takes down your faith to pray 'Thy will and not mine be done?'" She asked that question out of a heart

that yearned to know the whole truth. Is it not true that her faith was lacking in symmetry through her defective understanding of the indissoluble integrity and love of God? Might it not be true also that her thought was tinged, perhaps unconsciously, with selfish design? Many things might be said here by way of enlarging upon the thought indicated; but it is sufficient to say that the confidence which makes prayer possible is born of faith in God.

But if many things are taught with reference to prayer, one thing is not taught, I think; and that is that prayer may be used as a preachment. I have heard such done, and I have always felt that it was really a sort of uncanny conjuring, or rather an effort in that direction. I have the recollection of a prayer in which God was besought in the interest of a riddance of troublesome elements by a method and after a fashion that would hardly square with the teaching: "If thine enemy hunger, feed him, and if he thirsts, give him drink." I do not mean to say that it is always true that personal animus is back of such a prayer, for I know that there are many who adopt forms without thought as to their content. But it is too frequently the resort of those who would "call down fire from heaven" upon offenders.

I have but touched upon a few of the things which enter into the make-up of a means of grace which we all too little understand and appreciate; but I cannot do more here. My hope in presenting these thoughts is that I may help to keep some one from letting familiarity with a term rob an exercise of its virtue. I am minded to say in conclusion that without such an apprehension as I have indicated all our eloquence in prayer shall be as a bag of wind that spends itself in an empty and meaningless blast, but with it stammering lips shall be filled and freighted with the fullness of God.

Columbus, Miss.

"THE CONFERENCE COLLECTIONS MADE EASY."

In a recent number of the Advocate there appeared an article under the above caption. The writer has received so many inquiries from so many different sources that a second article on the same subject seems necessary. Some of these inquiries have been answered by personal letters. There have come many letters from the circuits and small stations in Louisiana and Mississippi commending the suggestion of "A Conference Collection Day or Month" in the spring and one in the fall. I had not anticipated so many requests for samples of envelopes and consequently my limited supply has been exhausted. The envelope, however, is a very simple one—a common coin envelope, three by five and one-half inches, with opening in end. The printing on it should be sufficiently comprehensive, even were the letter accompanying it lost. At least three things should be made very plain on the envelope. First—What the offering is for. The words "Conference Assessments" should be made conspicuous. It is hard for some people to understand that they can pay on the Conference assessments at any other time except the last two weeks of the Conference year. Have printed on the envelope the different causes with the amount of the assessment opposite. Second—When the offering is to be made. Let there be no mistake about the day. If desired, the printing of the envelopes can be so arranged that with the offering a subscription can be made for the Conference collection day in the fall. Third—Who is to make the offering. A letter and envelope should be sent to every member of the Church. The children and the poor will appreciate the fact that they are not forgotten. The letter should be a brief explanation of the why of the envelope. By no means should the letter be too lengthy. It should have a personal-pastoral ring to it.

Let Conference Collection Day be a big day. Make the offering at the Church. The Missionary committee might count the money right there and then. Ten or fifteen minutes in a testimony meeting, telling how the money was earned, or with what spirit it was given, would not be amiss. It might be made a laymen's meeting—the laymen making short talks on the great causes represented. Certainly it ought to be a Thanksgiving service. When I was a boy in the country it was not an uncommon thing for children to be in partnership with the Lord for missions and education and the great work of the Kingdom. We had our chickens, gardens, cows, and cotton patches, and we tithed to the work of the Lord. I think the first five dollars I ever made was given to Millsaps College. Had I never given that five dollars I doubt whether I would have ever gone to Millsaps College or any other college. The gift of five dollars made with my own hands redeemed me from the curse of ignorance.

I am thoroughly convinced that if preachers and people would make an earnest effort to raise the assessment in full it could be done. What a difference it would make! The preachers would go up to Conference happy. The churches, by their splendid record, would be stimulated to larger achievements. Last year the Louisiana Conference paid just a fraction more than half the assessment. From many quarters there comes a complaint: "The assessments are too high." One thing is certain: "The payments are too low." What did the Methodists of Louisiana do last year for education and missions? We paid the great sum of ten cents a member for Education, fourteen cents for Foreign Missions, and eighteen cents for Home Missions, and this was done in the face of our greatest needs and our greatest opportunity. Our educational institutions, especially Centenary College, are in great peril because of the lack of financial aid. We just must come to their rescue. The assessments in full would help mightily. Both Centenary and Mansfield colleges are doing a most excellent work and have a great opportunity to render a real service to our Church and commonwealth. Large sections of Louisiana are churchless, so far as Protestantism is concerned. It is impossible with our meager gifts to Home Mission work to open up this new territory. And never before has the need in our Foreign Mission work been so great. The ends of the earth are coming to us—and all lands are open for the gospel—and yet we are playing with Missions and Education and all of the great causes that ought to stir our hearts and provoke us to sacrificial giving.

Twenty-one out of the thirty-eight stations in the Louisiana Conference paid the assessment in full last year. Only three circuits paid everything in full, viz.: Grand Cane, W. R. Harvell, pastor; Boyce and Lecompte, A. S. J. Neill, pastor; and Bayou Lachute, H. J. Boltz, pastor. These churches and pastors are to be congratulated. What they did, can be done by all the rest of us.

Several have written me that it is not so much the method, but a faithful, conscientious effort that makes the Conference collections easy. In this I agree. A poor method, faithfully worked, is better than a good method, left to take care of itself. However, those who are making the faithful effort with the poor method, will welcome a better method. I have found from experience in serving all kinds of churches, that "The Conference Collection Day" in the spring and in the fall is the best method for raising the assessments in full in the small stations and circuits. If my people were not sufficiently trained and educated in giving to pass directly to the use of the Duplex Envelope, I would for a year use twelve envelopes, one a month, instead of two.

The Duplex Envelope and Every-Member-Canvass for giving on the weekly basis is beyond doubt the best method thus far devised for financing the Kingdom of God. Every member of the Church should have his part in this great work, and he can do his best only when his gifts are made every week. A very large number of our churches ought to be in a position to use the Duplex method now. Certainly it ought to be the ultimate aim of every church. Brother W. S. Holmes, Lay Leader of the Louisiana Conference, in his article titled "The Every-Member-Canvass," strongly urges that the duplex envelope be used in all our churches. The difficulty here is not in the duplex envelope, but it is in the church itself. I do not know, but I doubt very seriously, if half of our churches in Louisiana use any kind of envelope. I know of some few that have tried the Duplex Envelope and have made a miserable failure of it. They simply lacked education along the line of systematic giving—and method in giving. Again, I venture the assertion that half of our Methodist people, half the time, haven't enough money to make an offering every week in keeping with what they ought to give, especially those who engage in farm work. The best time for people to give money is when they have it. Farmers get ready money to run their farms. They might get money to pay the weekly assessments, too, if they were educated up to it. My suggestion as to a "Conference Collection Day" in the spring and one in the fall is the first step in giving this education. This method will succeed in many places where the Duplex would at first fail; in fact, it is a "near cut" to the Duplex method (the best method, when you have worked up to it).

To the 33,000 Methodists in Louisiana: Let this be our slogan for 1914—**"Conference Assessments in Full, the Minimum."**

W. W. HOLMES,
Pres. La. Board of Missions.

Ruston, La.

A GREAT REVIVAL.

Dear Dr. Meek: I want to report a great revival at the Texas Avenue Church. We began on the fourth Sunday in February. Brother Geo. D. Anders came and did most faithful work for two weeks, at which time it was evident that the revival was on. Brother Anders could not stay with us longer, but as it happened our evangelist, Dr. A. C. Holder, was in the city taking a much needed rest before leading a revival campaign at Travis Street, Sherman, Tex. We prevailed upon him to "come over and help us." So for two weeks longer we fired away at the enemy. The slain of the Lord were many. Dr. Holder demonstrated that sometimes a prophet has honor in his own country. People came in crowds to hear him. Conversions were witnessed at every night service, and at almost every day service. One hundred and twenty-three stood before the altar and professed Christ as their Savior. Sixty-four joined the Methodist Church, and a number joined other churches. Perhaps as many church members reconsecrated themselves to the Lord. I am sure that many of the brethren will rejoice with us in the victory here. Of course, we lift our hearts to the gracious Giver of all these things. In appreciation to the men who assisted here in this work, we want to say that any pastor desiring good and efficient help in revival work will make no mistake in securing the assistance of either of them.

HENRY T. YOUNG.

Shreveport, La., March 23, 1914.

A PLEA FOR THE UNION OF THE TWO METHODISMS.

Mr. Editor: I have been reading lately in the Advocates of the organization lately created by the great Methodisms, namely, The Federal Council. It makes me feel good to read these expressions of brotherly love indulged in by each to the other. I read the official organs of both churches, and am also familiar with the Discipline of each of them, and I see no obstacle formidable enough to withstand the energy of either church if these energies could be bent toward organic union. I am forced to believe that the main trouble is prejudice, and, in my opinion, it is confined largely to our leaders. I venture the assertion that two-thirds of the lay members of both branches are not able to say what is keeping the two Methodisms apart unless it is prejudice. I am persuaded that other denominations look with disapproval on us, seeing that we have the same Articles of Religion; and as the difference in church polity is so little that they fail to find it at all. Still we stay apart, and in many places will not even work together in a meeting. Often there are two little struggling Methodist Churches in a town where the congregation is barely able to care for one pastor.

As I have said, the mountain of prejudice is all that I can see in the way. I am a native of the sunny South and a member of the Methodist Episcopal Church. I was reared among the colored people; my father was a slave owner. I think I understand the colored brother fairly well, and I think that the policy of our Southern sister toward him is good for the South; in fact for all places where the Negroes are numerous enough to support an organization. Let him have a separate organization, and let his white brother counsel and help him in the management of his church affairs. Where there are too few colored people for them to organize a church of their own, I see nothing wrong in allowing them a place on the roll with us, and I can see no reason why a united Methodism could not adopt such a course as I have suggested. If the colored brother is a true Christian and worthy a place among us, he would be happy in an humble place; otherwise it is evident that he is not worthy and should not be enrolled.

Our Southern brethren have had considerable discussion concerning a church name. I wrote the Nashville Christian Advocate and suggested the name, "Southern Methodist Church," dropping the word Episcopal. I think the word Episcopal is superfluous because it is generally known that the plan of the Methodists is to have Episcopal supervision over the Church. I think to change the name to "Southern Methodist Church" and our branch to "Northern Methodist Church" would make the way easy for the two to get together under the name of the "United Methodist Church." The two great bodies ought to be one. It is absolute folly to stay apart since both are in so many States, north and south, and the work could be done so much more economically if we were one. I have heard the matter of church property mentioned as a cause necessitating separation. It seems to me that the property could be cared for and used to better advantage in every way by a united Church.

I had given up hope of living to see a united Methodist Church, but late proceedings seem to point so much that way that the hope is beginning to revive in me that I may yet see the old antebellum prejudices cast to the winds and the two great branches of Methodism again united and pressing the battle against sin in one solid phalanx.

With this barrier arising from division removed, I feel assured that Methodism would double her speed in the great work of conquering the world for Christ. G. W. CHRISTIAN.

Pollock, La.

Ten thousand foreign missionaries are needed in China, if there is to be one for every 25,000 of the population.

TO SEEK A REHEARING OF THE VANDERBILT UNIVERSITY CASE.

The following dispatch was printed in the Times-Democrat last Saturday, dated Nashville, Tenn., March 27:

"Claiming that the recent decision of the Supreme Court is in error, and renaming the grounds on which the bishops of the Methodist Episcopal Church, South, claim the ownership of Vanderbilt University for the Church, a petition was filed before the State Supreme Court to-day asking for a rehearing of the case.

"It is understood the answer of the Board of Trust to the Bishops will be filed before the Supreme Court to-morrow.

"The petition is a voluminous document of sixty pages, which assails every proposition laid down by the court in the last opinion.

"In the petition it is argued that the Board of Trust is not a self-perpetuating body, but that the Methodist Annual Conference had in the beginning the sole right as members of a corporation to elect the trustees, and that subsequently this right was vested in the General Conference.

"It is likewise claimed in the petition that Commodore Vanderbilt was not the founder of the University, but that it was founded by the Annual Conference of the Church, and that the Church is entitled to the credit for the funds obtained from Commodore Vanderbilt."

"EVERY MAN A BEAM."

Not what you have in your eye, but what you should have on your shoulder (2 Kings 6:2). The conditions that confronted the school of the prophets in the days of Elisha are confronting us in our educational work. Especially is this true of our school of the prophets at Shreveport. "The place where we dwell before thee is too strait for us." What we must have is means to make more room so that we can grow. We should view our work as a unit. We are the only Protestant denomination in the State who are now running a college for boys and another for girls. We alone are trying to meet our obligation in full to the youth of our State, in those things that constitute Christian education. This means much to them and to us. If the youth among the Protestants of Louisiana are to have the teaching and training that is to fit them for the best usefulness in life, for the present, at least, they will have to look to us for it. Shall we provide it? We can. Will we measure up to our opportunity and say we will?

The work that the Lord has cut out for us is not greater than we can do. This is not the way He does. And the fact that he has opened a large door before us is proof that if we will, we can enter and possess the land. The only giants that make us look upon ourselves as grasshoppers are our own selfish desires.

The call for men and women to come to the help of God in this great work is loud enough to reach every one, had we but "ears to hear." The trouble is that few ears itch for such a cry. A call to self-denial is not one in answering which people run themselves or other people down. But this lack of demonstrative willingness does not vitiate the call or take the edge off of necessity. If there ever was a day when our land needed men and women who know the right and have the courage to do it, it is now. The reliable man is in demand in the world as well as in the Church.

The place in which to educate the boys and girls of our land is not in the large State or greatly crowded college or university, but in the small, and what is termed by the educational egotist of this country, the insignificant schools, which are usually not greatly endowed with money or lands, but are generally headed by just as much brains as the other and endowed with the noblest spirits that adorn the world. Back of this statement, and the proof of it, is the noted remark of James A. Garfield concerning a log, a boy, and Mark Hopkins. What he referred to was the personal character and influence of the teacher. This is all lost in the great mass of the student body. You must ever bear in mind that character is caught and not taught. There has to be that thing known as contact one with another before there can come any revelation of one to another. The more intimate the contact or relation, the cleaner the insight and the greater the results from such association.

Now we have set aside to the furtherance of this good work three good men and true: Wynn, Bobbitt and Brown. Shall we as a church help them and thus bring the work to a completion? or shall we just let them stand in the breach until they are discouraged and are finally forced by our indifference to give up? If each of us will lend a hand and do what he can, then the plans and purposes of these leaders will be realized. The way to save a people is to save its youth. What will you give for the redemption of the youth of Louisiana? This statement has been made by one who claims to have studied the situation in the United States: "In 1900 this country paid eleven dollars per capita for the education of its school children and six thousand dollars per capita for its criminals, in trying and punishing them." How much better off we would have been if we had put $6000 on the boys and girls, preparing them for service to society, instead of spending it in protecting society from them!

BRISCOE CARTER.

CHANGE OF DATE.

The Greenville District Conference which was to have been held at Jonestown, April 14-16, is changed to Shelby, and will be held April 12-14. This change is made necessary on account of a destructive fire in the resident part of the town a few nights ago, and also an epidemic of whooping cough in the community. Please give notice of this change in the next issue of the Advocate.

HAL. S. SPRAGINS, P. E.

ANNUAL CONFERENCE OF THE WOMAN'S MISSIONARY SOCIETY, MISSISSIPPI CONFERENCE.

The Annual Conference of the Woman's Missionary Society of the Mississippi Conference will be held at Laurel on April 24-29. Final preparations for the program and order of work have not yet been sufficiently completed for publication, but a detailed account will appear in the Advocate at an early date. The Conference will be fortunate in having a returned missionary and one or more Council officers present.

Let all auxiliaries in the above named Conference take note of the time and place, and begin at once to prepare for a full representation. It is earnestly hoped by all interested in the coming meeting that it may be the best in every way, and to this end let us unite our prayers for God's especial blessing on all the efforts put forth for the carrying on of this particular branch of His work.

Begin at once to expedite matters for your delegates by looking up railroad schedules, connections, etc., and as early as possible send names of delegates to Mrs. J. L. Neill, Laurel, Miss.

MRS. R. E. JOHNSON, Pres.
MRS. H. L. McCLESKY, Rec. Secty.

NOTICE!

The Greenville District Conference will be held at Shelby instead of at Jonestown, April 12-14. Let every preacher in the District send me the names of delegates who are expected to attend; others, who are expecting to come. Please indicate same. THEO. M. BRADLEY.

ANNOUNCEMENT.

The Publisher of the New Orleans Christian Advocate has installed a complete outfit for the execution of small job printing, and, with the aid of the Parcels Post, we are now prepared to receive orders from our friends for every description of stationery and printing. Those in need of service will confer a favor on us by sending us their orders.

Great hearts alone can understand how much glory there is in being good. To be and keep so is not the gift of a happy nature alone, but it is strength and heroism.—Jules Michelet.

Church News

On account of ill health, Rev. W. T. Morgan has been relieved of his charge, the Memorial Church of Key West, Fla.

* * *

The Methodists of Canada have begun the construction in Toronto of a publishing house that will cost approximately $5,000,000. It will be five stories high.

* * *

Dr. L. G. Broughton, formerly of Atlanta, Ga., but now pastor of Christ Church, Westminister Bridgeroad (London), is at present taking a vacation in Spain.

* * *

The episcopal age limit of the Methodist Episcopal Church will retire Bishops Crantson and Hamilton from active service at the General Conference of that denomination in 1916.

* * *

Mrs. Julia A. Knox, who recently died at Union Point, Ga., left her estate valued at $5,000 to the North Georgia Conference, to be administered as a loan fund for the education of young ministers.

* * *

Mr. W. B. Hubbell, the treasurer, is represented as having stated that the total endowment fund of Hendrix College, amounting to something like $300,000, has been securely invested in good securities at rates of interest averaging a little above 6 per cent.

* * *

One of the busiest men in American Methodism is Bishop W. A. Candler, of Atlanta, Ga. In a letter to a New Orleans pastor a few days since he stated that his time is crowded completely full of engagements up to July 1. Bishop Candler will write the address of the Bishops to our approaching General Conference. This is a guarantee that it will be a statesman-like and vigorous message.

* * *

Dr. J. W. Lee, the brilliant pastor of St. John's M. E. Church, South, of St. Louis, has organized a new society that he has named, "The Tabasophy League," which, when translated, is said to mean "Christianity in Action." The Wesleyan Christian Advocate states that this organization is an "Appreciation League." The principle is all right, but why a new society?

* * *

An anonymous gift of $500,000 toward the construction of a great National Protestant Episcopal Cathedral in Washington City was announced last week. The site of this structure is Mount Stalbans, in the suburbs of the city, and it is expected to be, when completed, one of the finest religious edifices in the world. The Episcopalians have a National Cathedral Association, with chapters in various places, for the purpose of securing such buildings.

Secular News and Comment

Jackson, Miss., and Lake Charles, La., have recently suffered large damage through floods caused by the spring freshets.

* * *

Southern University, the colored school that has been removed from New Orleans by the legislature, is preparing to erect a $2,000 building at Baton Rouge.

* * *

Mr. Asquith, Prime Minister of the English government, has announced his intention of resigning from the House of Commons and assuming the duties of the War Office.

* * *

There is a movement on foot in New Orleans for the establishment of an industrial bank. Stock is being solicited at $15 per share. The amount of capital stock and surplus to be raised before beginning business is $150,000.

* * *

Toledo (Ohio) street cars are carrying every person free who refuses to pay five cents for the ride. A three-cent law has been enacted, and as the street car people will oppose it in court they cannot afford to accept the three-cent fare.

* * *

The Suez Canal, according to report, will be deepened and greatly improved with a view to enabling it to compete with the Panama Canal. Its original depth, in 1865, was 26 feet; its present depth is 32 feet, while the depth it is now proposed to make it is 39 feet. Its width at the narrowest place is 146 feet.

* * *

Since it is stated that fashionable women are about to take up the wearing of wigs, having one to match the color of each dress, it may not be amiss to reproduce the following press dispatch, sent out from Berlin, Germany, on March 16:

"The wife of a government official at Danzig has been pronounced leprous and sent to a leper hospital. The infection has been traced to a wig made of hair recently imported from China."

* * *

Edwin Bjorkman, seizing upon the fact that there is a literary man in the White House, has written in the April number of the Century Magazine "An Open Letter to President Wilson on Behalf of American Literature," in which, without implying that the President is at the present time uninterested in the matter, he strongly urges him to foster the literature of America. He compares what we do for literature with the encouragement offered by a small country like Norway through national institutes, prizes, etc. This discussion is well worth reading.

* * *

The Pittsburg Christian Advocate says: "At Blackburn some English militant suffragettes waked up the town by firing off a big cannon, a Crimean war trophy, which for sixty years had stood silent in the city park." This is whooping 'em up some. Who knows but that in the near future our boasted civilization may evolve a whole army of Joan of Arcs? What then, we wonder, will become of Mr. Carnegie's Peace Commissions? By the way, why does not some one who is close to him call the Iron Master's attention to the importance of "pacifying" the fighting suffragettes? Here is a wide-open door of opportunity.

* * *

A manufacturing establishment in Chester, Pennsylvania, has fallen upon a new expedient for promoting sobriety among its employees. Instead of demanding that they refrain from the use of intoxicants, it offers an increase of ten per cent in wages to all who will voluntarily sign the total abstinence pledge and keep it. The basis of this action, of course, is that the drinking of stimulants decreases industrial efficiency. It is said that the operatives are pleased with this proposition and that a majority of them have acceded to it. If the financial loss entailed by the use of stimulants because of the impaired efficiency of labor in all the industries of the United States could be computed, we do not doubt that the figures would be staggering in their immensity.

* * *

The Youth's Companion says: "In 44 leading colleges and universities of the United States there are this year 2084 foreign students. China sends more than any other country, 438. Of the rest, 327 are from Canada; 263 from Japan; 102 from India; 88 each from England and Mexico; 85 from Cuba; 67 from Germany; 57 from Brazil; 53 from Turkey; 42 from Russia; 32 from Argentina; 25 each from France and Norway; 23 from South Africa; and the rest from almost half a hundred countries and islands. Columbia has the most foreign students, 183; but Pennsylvania, Cornell, California, Michigan, Chicago, Harvard, Illinois, Northwestern, and the Massachusetts Institute of Technology have 100 or more each."

* * *

Wireless messages are now being sent immense distances. Last week signals from Canada were received on board warships in Chilian waters 4062 miles away, and a communication was sent from the German wireless station in Nauen to Windhuk, in Southwest Africa, a distance of about 6500 miles. Two other feats lately accomplished by Mr. Marconi were the lighting of an electric lamp six miles distant without any visible means of connection, and keeping warships in telephonic communication when in motion and as much as forty-five miles apart, without the use of wires. Truly, this is an age of marvels. Indeed, since luminiferous ether, the medium used in wireless telegraphy, is believed to pervade all space, communication with other planets, if they are inhabited, seems to be really within the range of possibilities.

EASTER SUNDAY DESIGNATED AS MISSIONARY DAY.

To the Pastors of the Mississippi Conference.

Dear Brethren: I desire to call attention to the fact that at our last Annual Conference we adopted the following important resolution, which was included in Report No. 1 of the Board of Missions:

"Whereas, We are informed by Dr. W. W. Pinson, our General Secretary, that our General Board of Missions pays out annually upwards of $7,500 in interest on delayed collections,

"Whereas, This sum is sufficient to support three married missionaries in the foreign field; therefore be it

"Resolved, 1. That we, the pastors and laymen of the Mississippi Annual Conference, pledge ourselves to begin our missionary campaign in January, or as early thereafter as practicable.

"2. That we designate the second Sunday in April as Missionary Day, and that we do our utmost to raise our assessment for Home and Conference Missions by April 15, and our assessment for Foreign Missions by July 1."

In behalf of our Conference Board of Missions, and in behalf of the great missionary enterprise of the Church, which is the supreme business of the kingdom, I respectfully ask every pastor who will do so to co-operate with us in observing the Second Sunday in April as Missionary Day, which this year happens to be Easter Sunday. Most pastors have larger congregations than usual that Sunday, and the people on that occasion are in a mood to respond cheerfully and generously to appeals for a worthy cause. Why not give them a chance to express the gratitude and joy and hope that fill so many hearts at Eastertide by making an offering for the propagation of the gospel of our crucified, but risen, Lord? Dr. L. C. Branscomb, Presiding Elder of the Birmingham District of the North Alabama Conference, who recently served four years as pastor of the First Church, Birmingham, states that for a number of years it has been his custom to preach a missionary sermon the Sunday before Easter, and take a missionary offering on Easter Sunday. He has been one of the most successful pastors in Southern Methodism, and his example is worthy of imitation.

The pastor who hesitates to observe Missionary Day because conditions are not altogether favorable will never find everything favorable for his missionary campaign, or for any other important work to be done. "Where there's a will, there's a way."

It has been suggested that much better results may be obtained by distributing envelopes for the missionary offering the Sunday preceding Easter. Envelopes for Easter are furnished by our Publishing House at 30 cents per hundred.

Yours fraternally, M. M. BLACK,
Hattiesburg, Miss. Conf. Miss. Sec'y.

TWO EPITAPHS.

Here lies a poor woman who always was tired,
She lived in a house where help was not hired,
Her last words on earth were: "Dear friends, I am going
To where there's no cooking, no washing, nor sewing;
But everything there is exact to my wishes,
For where they don't eat there's no washing of dishes.
I'll be where loud anthems will always be ringing;
But, having no voice, I'll get quit of the singing.
Don't mourn for me now—don't mourn for me, never;
I'm going to do nothing for ever and ever."

The Contrast.

Here lies a poor woman who always was busy;
She lived under pressure that rendered her dizzy.
She belonged to ten clubs, and read Browning by sight,
Showed at luncheons and teas, and would vote if she might;
She served on school boards with courage and zeal,
She golfed and she kodaked, and rode on a wheel.
She read Tolstoi and Ibsen, knew microbes by name,
Approved of Delsarte, was a "Daughter" and "Dame;"
Her children went in for the top education,
Her husband went seaward for nervous prostration.
One day, on her tablets she found an hour free—
The shock was too great and she died instantly.

—Pacific Methodist Advocate.

A $15,000 GIFT.

My Dear Dr. Meek:

My congregation was made happy on yesterday when I had the pleasure and privilege of announcing from the pulpit that the Dantzler brothers of the Dantzler Lumber Company, of this place, had donated the sum of $15,000 to us for the purpose of erecting a brick church here in memory of their sainted mother, Mrs. S. E. Dantzler. In addition to this the company will furnish all the lumber needed to be used in the building. The gift is absolutely free from any entanglements or conditions. As I finished making the announcement the congregation arose and amidst tears of appreciative gratitude, united in singing "Praise God, from whom all blessings flow." The money is available at once—so work on the church will begin as soon as the plan is selected.

Cordially, B. F. JONES.
Moss Point, Miss., March 30, 1914.

ATTENTION EPWORTH LEAGUERS.

Make your preparations to go to the Great Buffalo Conference, June 29-July 3. The Louisiana delegation will go over the L. & N. via Nashville and join the Southern Leaguers there.

W. E. THOMAS,
President New Orleans City Union.

FROM THE DARK CONTINENT.

(The following letter from Mr. J. A. Stockwell, one of onr missionaries to Africa, is published by courtesy of Mr. A. M. Mayo, of Lake Charles, La., Mrs. Stockwell's father.)

Luebo, Africa, Dec. 31, 1913.

Dear Folks at Home:

It seems very strange to be dating a letter from Luebo, hnt I am getting to be rather accustomed to have strange names at the heading of my letters.

We arrived here on the morning of the 26th, and received as cordial a welcome as one could wish to have. There were nearly all the missionaries and I should think as much as 1,000 natives down to the landing to see us come in. We had a very pleasant trip up the river, even if we did get on some rocks at a landing and got the rudder bent so as to keep us tied up two days getting it mended. I am very much surprised to find that there are so few disagreeable things to be encountered out here. I have not seen a snake yet, and Captain Scott of the "Lapsley," who has been here seven years, told me that he had not seen a half dozen snakes in that time. In coming np the river we were only one or two nights where the mosquitoes were at all bad. Of course, the Captain picked out as good places as he could for the camp bnt he had to stop where the natives could get wood, so it gave them a fair chance at us. The nlghts are quite cold, enough so to make a blanket very comfortable. And in the evening after 4 or 5 o'clock one wants a coat on to keep off the chill. I don't think that the thermometer has been over 90 more than one or two days, and am not sure that it has reached that at all since we have been in Congo. I have not seen it up to 90 myself yet.

Game is also very scarce. The only things that we have seen in that line as yet (aside from hippos which were in the river in abundance) were a few crocodiles (less than a dozen), about the same number of monkeys, and a few flocks of birds, such as ducks and geese, and last, but not least, three wild elephants about a mile away. The Captain shot in their direction with his rifle to make them run for our amusement, and they went lumhering off through the tall grass.

The rivers are very large and swift. I should think that the Kasai, which is only a tributary of the Congo, and much smaller than it is where they come together, is fully as large as the Mississippi at New Orleans.

It spreads out over an immense territory. In some places it is as much as 15 miles wide, and full of islands, but with a good current in the channel even in the widest parts. Dr. Lambuth hopes to be able to get a small boat that will go up the Lubeful river so that we can make Lubeful our base instead of Lusamba as it will be about a week shorter trip overland from there.

It has been decided to have our whole party go along and make the whole trip together, as it would make an extra trip for some of us and it would be more inconvenient for them to go later than to go on with us. If for any reason we cannot take them all on the march with us, then Mary Lou (Mrs. Stockwell) will go on anyway and Mrs. Mumpower and the baby and Mrs. Bush will stay at Lusambo with the Presbyterian mission there, and we will send hack for them later, but we expect to have them all with us all the way.

The Presbyterians are certainly good to us. They are doing everything in their power to help us along, even to sending some of their best men with us. Mr. Martin is sending his "personal boy," who is really invalnable to him, along for the trip, and in all about 25 men are going with us.

I wrote you some time ago that we had received word from Wembo Niami that he was waiting for us, and since coming here have taken a picture of the four messengers who went to him with the message that we were going to be later than we expected, but that we were coming, and he sent a spear back by them as a token that he was still friendly toward us, and was anxious to have us come.

There is certainly wonderful results to be seen of the work done here. I have come a long way now and have seen a good many church services, but the largest attendance that I have ever seen at such a service, with the possible exception of some big convention, was at the regular preaching service here last Sunday. And the attention given to the preacher was as good as one would see at home anywhere. I went out to a village that is not Christian, and the difference is very marked between them and the others. And we saw a good many of them on the way up the river who have never been evangelized, and regular heathen cannibals, almost naked, and in every way one could see that they were as degraded as people get. There is a prayer meeting at sunrise every morning here and that is attended by the neighborhood of 500 natives. I would hate to try to get that many together for that purpose every morning in the home-land.

We are going to get a number of trees and plants to take with us from here. They have a great deal of fruit. Pineapples are so common that they are not thought of as a luxury as they are at home. They ripen all the year round, and the imported varieties are very large. I measured one that was 24 inches around one way, by 39 the other. They have lots of bananas, pawpaws, limes and some grapefruit, oranges, lemons, etc.

We had a Christmas dinner on the "Lapsley" that was quite a success. The ladies made a special dinner for us and gave us a good time generally.

One of the native men who is to go with us is to be married on short notice, so as to be able to go. Guess this African trip is giving the matrimonial market quite a boom.

We received the package from Lake Charles all right, as well as several very welcome letters, and a large bundle of papers. There is to be a mail in in a few days now, hut we must leave here on Friday morning.

We were out to a little social gathering last night. There were 24 missionaries, and a judge of this district who is very friendly to the folks here, present, and had a very pleasant time.

Mr. Mangum (who is with Bishop Lambuth) is a very fine story teller, and has the Uncle Remus stories down to a fine point. We never get tired of listening to him.

The "Lapsley" will take us around to Lusambo, about nine days' trip, and we will take about a week there getting our caravan ready, then about 15 days on the road, so it will be up into February by the time we get to Wembo Naimi. Bishop Lambnth is planning if possible to go home in time for the General Conference, which means that he must leave us in about ten days or two weeks after we get to our station. We are very sorry to have him go so soon, as we need his advice so much, hut guess that it is necessary to have him get back if he can.

Mary Lou is well and contributing her share in fine shape. I think that the Bishop likes her pretty much. I don't blame him a bit!

Love from JOHN.

(Address: J. A. Stockwell, Lusambo, Sankuri District, Congo Belge, Africa. Methodist Mission, care R. D. Bedinger.)

MRS. OLIVE STANDIFER BARKSDALE.

"Never yet did morning rise
But that some heart did break."

One more grave has been made in the earth's surface. One more life has closed and all of its activities and energies and wonderful powers are closed in the dark tomb of time. We could not endure this hereavement if it were not the common lot of all. She was severely simple in all things, and it is best that this notice of her should be severely simple.

Olive Welch Standifer was born in Trenton, In Ouachita Parish, La., on the 4th day of March, 1875. She was the yonngest daughter of Col. Thomas C. Standifer and Mrs. Sallie Alabama Standifer, and was reared in Trenton and in Ruston, where her father was a leading merchant during the latter years of his life. Both her parents died in Ruston, and it was there in the home which she inherited from her father and mother that the subject of this sketch departed this life on December 27, 1913.

Her parents were life-long, sincere members of the Methodist Church and she followed in their footsteps in precept and example. In all her life, and in all her thonghts and words and deeds, she devotedly obeyed the commandment, "Honor thy father and thy mother." It was not a dream with her. She believed they were waiting to welcome her on the other side. There is no doubt hut that the first words she uttered in the Spiritland were, "Mamma" and "Papa."

Olive was educated at Ruston under Prof. and Mrs. Sligh, under whom she afterwards studied music at McKinney, Texas. She taught music in Monroe and earned the reputation of being a most excellent teacher. In 1900 she married Joseph D. Barksdale, with whom she resided with her mother until the latter's death in March, 1908. Afterwards she resided at the old home with her husband until her death two days after Christmas, which resulted from a fatal stroke of paralysis.

Her funeral in mid-winter was a most touching testimonial to the friendly esteem and affection in which she was held by all the citizens of Ruston. Rev. W. W. Holmes and the presiding elder, Rev. Briscoe Carter, conducted the services with profound feeling. Rarest and sweetest flowers wrapped her coffin in the old library where her father and mother had lain. Sweet songs were sung, and in the end she was laid to rest as near as possible to her mother. It was no perfunctory funeral. There were tears, genuine tears, shed by strong men and noble women and loving children.

This is no place for eulogy, hut the heart aches as we say good-bye. We shall miss her cordial greeting and her true love. Her exquisite taste, her gentle refinement and her bright intelligence would have made her remarkable anywhere. When Edmund Burke paid his immortal tribute to Marie Antoinette, he said she cheered and decorated and elevated the sphere in which she moved, and ennobled everything she touched. Our dear one did more than that. As a member of society, as a member of the literary club, the "U. D. C.," and other clubs which she was fond of serving, she was indeed an ornament to Ruston. But her fondest work was as a member of the Willing Workers—the band of good women who seek to relieve the poor and needy. Her heart was in this work. She always thought of some one that nobody else thought of. She loved everybody. She loved everything that is beautiful and true in art and in nature. She lived a beautiful life and treasured beautiful ideals and beautiful inspirations and asperations. An invalid for years, a child of suffering and sorrow, she was always an optimist and with Browning,

"Never doubted clouds would break;
Never dreamed though rights were worsted,
Wrong would triumph.
Held we fall to rise, are baffled to fight better,
Sleep to wake."

A FRIEND.

MRS. N. J. SHIVERS.

The most powerful individual influence for good in the world is the life of Christ being radiated through the personality of a good woman. A woman is endowed with more refined sensibilities than a man, and to her is given a spiritual conscience which receives most readily the thoughts of the Master and transmits them to the world. Her mind is not warped by business prejudices, and she can easily detect error and sin and point out the way of escape for the young lives dependent upon her.

A woman's greatest opportunity is in the home circle; there she has the direction of immortal lives that may be molded like her ideals. She is the architect of certain of the "Temple of God," and her greatest opportunity is a spiritual and moral one. She develops the conscience of her children. With our modern science of education, the schools are better fitted for the scientific and symmetrical development of the child's mind; but no school, church or Sunday school can give the moral instruction so well as a Christian mother. She can kindle and foster the religious life as none other. She can lead her child to Jesus Christ more naturally than any other. The mother's influence is now as ever the leaven which makes society rise from one moral level to another.

Sister Shivers was born in Harrison County, Miss., in August, 1844, to G. W. and Rebecca Killcrease. In her eleventh year she was converted and joined the M. E. Church, South, at the Old White Bay Church, near Hazlehurst. Her home was in Hazlehurst for several years, after which she moved to Sunflower County. She was twice married; first to William Beasely, and after his death, to G. W. Shivers. She was the mother of ten children, of whom five survive her, as well as a number of grandchildren and great-grandchildren.

Her last years were spent at Boyle, Miss., with her son, Dr. E. E. Shivers, where she was loved and respected. It is with regret that we give her up, but with resignation and with the hope of following her some day and finding her happy in the fellowship of our Lord. "She hath done what she could," was said by our Lord himself as the highest compliment he could pay a woman. We may well apply this commendation to Sister Shivers, for she was a faithful, persevering, loving follower of Christ, an inspiration to her friends and loved ones, and a stanch supporter of the Methodist Church.

J. J. BROOKS.

NOTICE.

Our subscribers and patrons are requested to make all money orders and drafts payable to the New Orleans Christian Advocate when remitting to us. If a personal check is sent, add 10 cents to cover cost of collection. We are willing to pay the exchange on checks of $5 or over, hut if we are expected to give 10 cents on every small check sent us, it means a great shrinkage in our income.

The Home Circle

HOW TO DO GOOD WORK.

This is the way to do a good day's work: Begin it with God; do all in the name of the Lord Jesus and for the glory of God; count nothing common or unclean in itself—it can be so only when the motive of your life is low. Be not content with eye service, but as servants of God do everything from the heart and for his "well done." Ask him to kindle and maintain in your heart the loftiest motives and be as men which watch for the coming of the master of the house. —F. B. Meyer.

THE DAUGHTER WORTH HAVING.

Two gentlemen friends, who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said:

"Well, I'm off; I'm sorry, but it can't be helped. I will look for you to-morrow at dinner. Remember, 2 o'clock sharp. I want you to see my wife and child."

"Only one?" asked the other.

"Only one," came the answer, tenderly; "a daughter. But she is a darling."

And then they parted, the stranger getting into the street car for the park. After a block or two a group of five girls entered the car. They all evidently belonged to families of wealth. They conversed well. Each carried a very elaborately decorated lunch basket. Each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car stopped, this time letting on a pale-faced girl of about 11, and a sick boy of 4. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls, for he had heard one of them say, with a look of disdain:

"I suppose those ragamuffins are on an excursion, too."

"I shouldn't want to leave home if I had to look like that, would you?" This to another girl.

"No, indeed; but there is no accounting for taste. I think that there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry. Just then the exclamation: "Why, there is Nettie! wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood, beckoning to the car driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.

"Oh, what lovely flowers! whom are they for?" asked another.

"I'm on my way to Belle Clarke's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then, glancing toward the door of the car, she saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then, forgetting she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little one. She laid her hand on the boy's thin cheeks as she asked his sister:

"This little boy is sick, is he not? He is your brother, I am sure."

It seemed hard for the little girl to answer, but finally she said:

"Yes, Miss, he is sick. Freddie never has been well. Yes, Miss, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice, meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush.

"Yes, Miss, we ought to, for Freddie's sake; but, you see, we didn't have any to bring. Tim—he's our brother—he saved pennies so as Freddie could ride to the park and back. I guess, maybe, Freddie will forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where she lived, and wrote the address in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little one comfortless. Half the bouquet of violets and hycinths were clasped in the sister's hands, while the sick boy, with a radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper:

"She said we could eat 'em all, every one, when we go to the park. What made her so good and sweet to us?"

And the little girl whispered back:

"It's 'cause she's beautiful as well as her clothes."

When the park was reached the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car across the road into the park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage, and treated them to oyster soup at the park restaurant.

At 2 o'clock sharp, the next day, the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing the comely lady; "and this," as a young lady of 15 entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in a cordial greeting, "this is the dear girl whom I saw yesterday in the street car. I don't wonder you call her a darling. She is a darling, and no mistake. God bless her!"

And then he told his friends what he had seen and heard in the street car.—Central Christian Advocate.

RESPONSIBLE FOR OUR BELIEFS.

One hears that a man is not responsible for his belief, but do you think that likely? The soul has an eye as the body has, and we are responsible for the use we make of both. Take out your neglected Bibles, put away from you skeptical books, pray for light, do God's will as it is at present revealed to you, and his eternal promise shall be true of you as it has been of thousands before you, you shall know of the doctrine.—Southern Churchman.

MRS. ELIZA EMILY PARNELL.

Mrs. Eliza Emily Parnell was born in Panola County, Miss., Nov. 27, 1848. The greater part of her life she gave to the service of God. When but a mere child she professed faith in Christ and united with the Methodist Church, living in that communion until her death.

With her home-going, the Church lost one of its most devout and loved members. Sister Parnell was a woman of soild piety. Her entire life was spent in a religious atmosphere. There was never any doubt or uncertainty as to her relation to God. He was very real to her; hence her fine Christian experience and exemplary life. She was married to H. H. Parnell on March 17, 1869. To them were born eight children, five of whom survive. Since the death of her husband on January 9, 1908, Sister Parnell's health gradually declined. She was homesick. Her heart's treasure was "in the better land." She was none the less loyal to obligations here, but over there was her companion of thirty-nine years. And what years they were! Years wholly given to God—building a Christian home, serving the community in which her family lived, and making the Church more effective by their faith and godly example.

Sister Parnell was thoroughly consecrated. She willingly and gladly gave herself and her means to the cause of Christ. She went until physical strength failed her, and when the body could no longer respond to the impulse for active service, she served from her home, giving, praying, and radiating the helpful influences of a consecrated personality.

She possessed that wisdom which cometh from above. She knew just what to say and how to say it. She always had a good word for everybody. You might be discouraged, but her words of counsel always inspired strength and courage. She did not appreciate a fault-finding or critical spirit. Not given to such herself, she made you feel that such a spirit was wrong, very wrong. And yet, she did not scold. It was done just by her gentle spirit and sense of fairness. How kind she was! No wonder she had such influence and was loved and served so faithfully by children and friends. I never heard her speak evil of anyone. She endeavored to put the best interpretation upon every word and act. She was a good woman.

The last year of her life was one of intense and constant suffering. Through it all, her faith never wavered. She beheld "a city that hath foundations whose builder and maker is God." The end came peacefully. She was in a happy mood when she fell asleep. Death came to disturb her dreams and bear her away to the mansions of God. In the early morn of Oct. 30, 1913, she passed from earth into the glory land.

The funeral service was conducted at her home in Memphis by Rev. A. C. Bell and Rev. Geo. H. Martin. The remains were carried to Mississippi and interred in the old Peach Creek Cemetery near Sardis, Rev. W. G. Roberts of Crenshaw concluding the service. God bless the family and save them in his upper and better Kingdom!

A FRIEND.

"Let us rise as the sun rose and help to make the world glad. If we could but cultivate the habit of cheerful welcome to each new day, and rise with a determined purpose to look for good and pursue it with all the vigor of our renewed strength, it would make not only our own but our neighbor's lives far better worth living."

Christian Advocate.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

METHODISM'S OPPORTUNITY AND PERIL.

The following from Mrs. Corra Harris concerning the fashionable churches of New York City appeared in The Independent of March 16:

"The fashionable churches are nearly all in the same district as the fashionable theaters. The music is exceptionally good in all of them, and the sermons are—exceptionally—short. I came out of one last Sunday where we had listened to a sort of sacred opera for three-quarters of an hour and to a sermon of about fifteen minutes' dreary duration, and I wondered how that congregation would have listened to the last sermon I heard, in a mountain village, of an hour's length upon the text, 'Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.'

"The stranger may know a fashionable church by the fact that the best pews are always locked. Late one afternoon I made a pilgrimage to a number of churches along Fifth Avenue. Those that could be entered at all (it was a wicked weekday!) had most of the pews locked. These people are afraid of catching disease from the casual occupant, or being contaminated with his dirt. They are afraid of every microbe except the bacillus of selfishness and pharisaism. At last, I climbed over the back of a very elegant pew upholstered in velvet. I did not do it to pray, but merely to set an example of courage to the scandalized publicans kneeling in the dingy ones in the back of the church.

"There is one church on the Avenue which bears this legend upon its doors: 'Come in and Rest.' It is a legend, by the way; doesn't mean anything, or the people outside would have found it out and gone in. Doubtless it is crowded on Sundays, but during the week I have never found a soul there. Meanwhile there are scores of cold and hungry men and women sitting in a park nearby, forlorn, haggard creatures, very much in need of that church to rest and warm themselves in. This is an indictment not only against this church in New York, but against fashionable churches everywhere. They are all quarantined against the very people most in need of them. The 'missions' they support only beg the question—Ellis Islands of Salvation."

The Trouble with These Churches.

We read in some of our religious papers some months ago a discussion of the question, "What Is The Matter With The Church?" It is not difficult to tell what is the matter with these churches described by Mrs. Harris; they have become utterly destitute of the spirit of Christ—of him who recognized the immeasurable worth of every human being and who defined his mission to be that of seeking and saving the lost. Such organizations as these are a travesty on Christian churches, a shameful reproach to the Master's cause. For them to plant a symbolic cross upon their towering steeples and have their godless choirs to chant hymns concerning our ascended Lord is the shallowest and most hollow mockery. If God should speak to them at all, it would doubtless be in much the same language that he used in speaking through the Prophet Isaiah to Israel in the olden time when, though their lives were putrid with sin, they continued to offer to him their meaningless sacrifices and the empty form of a pretended worship: "When ye come to appear before me—who hath required this at your hands to trample my courts? Bring no more vain oblations; incense is an abomination unto me. * * * It is inquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear. * * * Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil—learn to do well; seek judgement, relieve the oppressed, judge the fatheriess, plead for the widow."

Should be a Warning.

We would do well as a denomination to take warning from the pitiable spectacle presented by such churches. There seems to be somehow a sort of natural tendency upon the part of Christian organizations and institutions to become aristocratic in their feelings and aspirations and to drift away from the common people. There is a transforming and refining power in the religion of Christ that soon improves and elevates its votaries, and too often they forget from whence they sprang and lose sight of their debt of obligation to their less favored fellow-beings. There is really nothing great on earth except men, women, and children, and when governments and churches cease to concern themselves with the masses, no matter what else they may undertake to do, they are but dawdling, and their glory will soon depart. Institutions, whether secular or sacred, can be great only as they serve mankind. To narrow their missions is to dwarf themselves. And as for an individual, a culture that makes him feel less sympathy for the lowliest of the race and that renders him less capable of helping them, is a loss rather than a gain.

The Modern Macedonian Call.

The Macedonian call to Methodism to-day is to go with the glorious message of salvation and the lifting arms of a Christly love to the unshepherded, perishing sheep of our ascended Lord, wherever they may be. From the crowded tenements of our cities; from their restricted districts where the red lights gleam; from noisy factories where weary toilers, old and young, are wearing out monotonous lives; from sinful pleasure's many haunts, where Satan reigns and souls are wrecked; from pioneer settlements and from mountain districts; from the farm, the mine, the lumber camp and the prison; from the cabins of the black man, spiritually destitute at our very doors; from the thousands of immigrants crowding to our shores, and from the suffering millions in heathen lands; yea, and also from the palatial homes of the rich and the high social circles where vice, petted and pampered, parades itself arrayed in the attractions of wealth—from all these places and many others comes the silent, but pathetic and appealing call for the assistance which the disciples of Christ, carrying with them the mighty power of the Holy Spirit, alone can give.

To Whom the Appeal Comes.

And this call is to every worker and agency in the Church: to our Bishops who should look upon the white harvest fields and lead the way in thrusting in the sickle, that others may follow their example; to our presiding elders, who ought to push out into the highways and hedges and sound loud and clear the evangelistic note; to the pastors in high steeple churches, who should cease their profitless philosophizing and speak as mighty prophets in touch with God; to the ministers in smaller places and on the circuits, who should tarry before the throne until they become flames of fire and push out to warm and light other hearts; to the lay members of our congregations, every one of whom ought to be a winner of precious souls; to our choirs, who ought to quit singing operatic tunes to win applause for themselves, and sing songs freighted with gospel truth that the people can understand; to our Sunday schools, that ought to cease wasting time upon ephemeral fads and labor to bring their pupils to a saving and increasing knowledge of Jesus; to our theological Seminaries, that ought to quit teaching higher criticism and other useless rubbish and seek to equip our young preachers for the true work of the Christian ministry, and to inspire them with a consuming evangelical aim; to our colleges and other institutions of learning which ought to be permeated by an atmosphere of deep spirituality and which should strive to confer upon the largest possible number of our young people the blessing of a sound Christian education; to our connectional officers, who ought to democratize the departments under their supervision and endeavor to make them effective in helping the great masses of the Church; and to our periodicals and other publishing interests which should make it their mission to try to minister to the many, and not merely to the few.

Which Shall We Do?

Oh, if our Church, in every department of its organization and in every portion of the field, could catch a new vision of the unsaved millions of our own country and in foreign lands, and if sinking all else out of sight, she would address her vast energies to the one task of bringing them to Christ and building them up in him, what magnificent achievements for our Lord would follow, and how splendid and inspiring would he her history in the years yet to be! Will this vision come to her and will such be her future? or will she, like most other religious organizations have done, and like we fear she herself has to some extent been doing in the late decades, drift away from the great body of the people, and under the strange spell of a fancied respectability, restrict her operations to the so-called better classes, while others enter the door to noble service that Providence has opened and take her crown? To hear and hearken to this call that comes from the perishing multitudes of earth is Methodism's glorious opportunity, and the possibility that she may be deaf to it and disregard it is her gravest peril.

THE PARABLE OF THE GREAT SUPPER.

As told in this parable of the fourteenth chapter of Luke's Gospel, when all preparations were made for the great supper and the guests were expected, they sent in their excuses. But that large number of people, "the poor, and the maimed, and the halt, and the blind," flocked without much solicitation to the feast. In the case of the first mentioned, those alluring things pertaining more closely to self, cast a shadow over the offerings of their would-be host. But the pains and woes of the latter magnified the bounties to be had.

Doubtlessly those of the number represented as having bought a piece of ground, having acquired five yoke of oxen, and having a newly married wife, were in a position to congratulate themselves upon possessing large material holdings by which they laid much store. These personal interests shut out appreciation for the courtesy of their friend in extending this invitation, which would mean a happy occasion with neighbors and acquaintances. These were men of some strength of mind and character and of value as citizens. It is improbable that a like aggregation of people could be formed under favorable circumstances without some good results. Social functions have always been considered one of the boons of civilization. Besides the joy of the occasion much talk on questions naturally before the public produce results that cannot be without effect. Especially in the time of Christ when facilities for disseminating news were poor such an occasion meant much. But the ones invited forgot these benefits and would not accept an invitation to the great supper.

The blessedness of a calm and peaceful relationship with God may be obscured by selfish considerations that ultimately result in poverty of goodness and worth. The piece of ground and other values that were named are good to have, but they should not depreciate the value of Christian fellowship and belittle the virtues of citizenship in the Kingdom.

Christ's mission was purposely directed to "the poor, and the maimed, and the halt, and the blind." He meant by these that throng of people who labor for their living, and who are often brought to extremities by disease and other trials without a great store laid by to alleviate hardships. These did not find their selfish interests so engaging, and they flocked to the feast. Is there not some necessity, then, that men be afflicted with woe? Especially is this so when suffering results from indifference to God's laws, for it may drive one into accepting spiritual gifts that have often been refused. God does not set aside the natural order to afflict men, but there are blessings to be had from the natural woes that befall humanity. There being no human power to fall upon in the time of calamity, one may more earnestly turn to the source of all strength, acknowledge his weakness, pray that he and his family be protected from harm, and realize more clearly the necessity of a spiritual life. Then our God, who measured and built the universe and stored in the bosom of the earth its untold treasures, befriends this man!

C. A. B.

OPPOSITION TO DR. C. F. AKED.

The Presbyterian of the South remarks: "The protest of the Presbyterian ministers against Dr. Charles F. Aked as head of the Council of the San Francisco Church Federation, after his Unitarian outbreak, did not seem to avail. But it makes us proud of them just the same." So our contemporary has a right to be. By a tremendous amount of wiggling, Dr. Aked managed to hold on to his position, but we dare say that he will be somewhat more careful about his utterances in the future. We have seen no account of what the Methodists did in this fight, but if they did not stand shoulder to shoulder with the Presbyterian brethren, they ought to be heartily ashamed of themselves.

VIGOR IN THE KINGDOM.

Christ intended that those who were to propagate his cause should be vigorous. Conversion from a life of indifference means more than mere passive salvation. The qualities of goodness and purity can hardly be found among humans in a state of inactive existence. The parables that Christ drew in teaching the nature of his kingdom showed that he did not conceive of its future without that vigor of activity characterizing all life. He said as a branch that did not bear fruit was cut off, so was a member of the kingdom pared away when activity ceased. The idea of growth in the kingdom was multifold. The grain of mustard seed soon sprang up into a tree. The leaven soon permeated the whole three measures of meal. The seed sown in good ground produced some an hundred, some sixty, and some thirty fold.

The lack of vigor explains the dormant state of the people of some eastern countries throughout the past centuries. There seemed to be just enough vigor to maintain actual existence, but no activity to promote progress. Individuals are found content with surroundings and imparting no life-giving vigor to the community interests. The deceitfulness of this state relative to the subject is that it is impossible for him to see his deficiencies as they really are. It often takes an outside source to call into activity the latent powers. Extraordinary activity does not impress some as being of great value. But notice the mental vigor of famous men who have rendered great service to humanity. Not that these men have qualities so far above those possessed by some others, but they are constantly active. Many feel poetic and dream those things found expressed in books, but the world does not know it. A man's greatness lies more in his vigor than in the extraordinary quality of powers. Had Tennyson merely felt his poetry without the vigor of expression England would not have become acquainted with its greatest poet-laureate.

The Master desires that the same vigor expressing itself in modern life with inventions for travel, for spreading news, for communication, and for hundreds of other worthy ends, will be manifest in multiplying the numbers in his kingdom. The trend of modern affairs should not retard the progress of Christian work by detracting from it. The vigor displayed in secular things as cities are built and new nations are formed should be matched by the disciples of Christ.

The day of the dormant church member and the satisfied preacher will never come. The very vigor of Christianity should be contagious. Ever since the thousands were converted at Pentecost it has weathered persecutions, stood the storm of inner controversies, bridged the breaking up of nations, and reaped its harvest of millions. And still there are vast multitudes in this day that should come into the ranks of the army of God.

C. A. B.

THE EDITOR ILL.

The Editor was stricken with a very malignant attack of la grippe on Wednesday evening, March 25, and has not been able to leave his bed since. His temperature every day has ranged from 100 to 104 or 105 degrees. His right lung has been considerably involved, and the physician and nurses have been very strict in guarding against the least exposure. He is not allowed to see either his newspaper or his letter mail, and is being kept as quiet as possible. There seems to be little prospect of his being able to come to his office within a week or ten days. He asks the brethren and readers of the Advocate to be patient with him in the midst of his sore afflictions and to remember him at the throne of grace.

PERSONAL AND OTHER NOTES.

Easter Sunday has been set for Orphanage Day in the Louisiana Conference.

Dr. A. F. Watkins, President of Millsaps College, was in New Orleans the latter part of last week.

The Annual Meeting of the Woman's Missionary Society of the Louisiana Conference began at Rayville March 31, to be in convention three days.

We have been informed that Rev. S. S. Bogan has been transfered from Bernice to Winnfield, La. We wish for him the best of success in his new field of labor.

A new church, and also a quarterly conference has been organized recently at McNary, La.; and this good people expect soon to worship in their new church house.

We appreciate the fine list of subscriptions, received by us within the last few days, from Rev. C. F. Staples, at Greenwood, La. He has our hearty thanks for thus caring for the interests of the Advocate.

Brother S. H. Frazier of Rio, La., asks us to make the following statement: "I am desirous of a work and would be glad to correspond with any presiding elder having an opening."

A list of eight subscribers for the Advocate has been recently received from Rev. W. B. Waldrop of the Braxton, Miss., charge. We thank Brother Waldrop and extend to him our best wishes.

The Rev. H. M. Young, our efficient pastor at Coahoma, Miss., has recently sent us a list of eleven subscribers, for which we thank him and trust others may imitate his activity.

Rev. J. L. Waltman, at Gilbert, La., sends us 3 new and 1 renewal subscriptions, with the promise to do all he can for the Advocate this year. We thank Brother Waltman for this encouraging message.

Rev. H. S. Spragins, presiding elder of the Greenville District, North Mississippi Conference, informs us that our church at Shelby, Miss., is to be dedicated on Sunday, April 12, by Bishop Atkins.

The Rev. F. N. Sweeney of Wilson, La., observed Old Folks Day last Sunday. He reports that Rev. J. S. Petty, who is eighty-six years old, preached a great sermon. We appreciate hearing of such refreshing occasions.

Rev. J. M. Alford is planning a new church building on his circuit; and our people at Jena, La., are arranging to pay a small debt on the Richmond Nolly Church which is expected to be ready for dedication in July.

We publish elsewhere a statement from Rev. B. F. Jones, our pastor at Moss Point, Miss., relative to the unconditional gift of $15,000 for the erection of a church there. We rejoice with him in this great evidence of success.

We are pleased to receive from Rev. T. J. Hopper at Cedar Bluff, Miss., 5 new subscriptions and 2 renewals. Brother Hopper says that the work in his charge is moving along nicely, and that there are prospects for a good year.

The Rev. H. W. Bowman, presiding elder of the Baton Rouge District, was in the city last Monday and dropped in at the Advocate office. Brother Bowman reports that things are moving along nicely in his district.

Rev. C. H. Herring, in sending us 2 new subscriptions from the Woodville Circuit, Miss., reports having received into the church 7 new members on profession of faith since Conference, together with an increase in attendance on all of the church services.

It is gratifying to know that a new church has been organized at Oberlin, the parish seat of Allen Parish, La., where Rev. B. H. Sheppard is in charge. Brother Sheppard will soon occupy our new church at Oak Dale also.

Rev. T. C. Gregory, at Tyro, Miss., writes: "We preached on repentance last Sunday and received one new member. I took a copy of the Advocate along and secured 4 new subscriptions, and 2 renewals. Everything seems to be going on well with us up here."

Rev. H. Wade Cudd, pastor of our church at Alberta, La., in sending us a new subscription and 2 renewals, writes as follows: "We are planning to dedicate our church here on Easter Sunday; and also to have an Easter program for the benefit of our Orphanage."

We acknowledge with thanks a kind letter from Mr. J. C. Cavett, General Agent for the Union Central Life Insurance Co., at Jackson, Miss., and one of the laymen of our Church, stating his commendation of our editorial on the use of tobacco. It is worth while that laymen express themselves.

A second list of six subscriptions has been received from Rev. Joseph B. Randolph of Como, Miss. Brother Randolph expresses himself as being very much disappointed with the decision in the Vanderbilt University case. He attended Vanderbilt and is in a position to keenly feel our loss.

The Greenville (Miss.) District Conference as announced elsewhere in this issue of the Advocate has changed its place of meeting from Jonestown to Shelby on account of a fire at Jonestown which destroyed a number of residences. The time for the meeting has also been changed from April 14-16 to April 12-14.

In a letter bringing us 8 subscriptions, Rev. J. D. Wroten, at Tunica, Miss., makes the following good report: "All things go well with us on Tunica charge. We are glad to state that we have let the contract for the building of a church at Evansville. The church when completed will cost something over $2000."

Our grateful thanks are due Rev. Wm. C. Carlisle at Guntown, Miss., who sends us 3 new subscriptions and 6 renewals with the promise of more soon. He says that the work on this charge is progressing nicely, and that they are preparing to improve three churches, and also to build a new one.

We are indebted to Rev. G. W. Gordon, our pastor at Sherman, Miss., for a list of 11 subscriptions which he sent in from his charge. This faithful work on the part of Brother Gordon for the Advocate is greatly appreciated.

The Advocate extends its sympathy to Rev. and Mrs. T. D. Lipscomb in their bereavement upon the death of Mrs. Lipscomb's father. Brother Lipscomb sends us this notice from Chattanooga, Tenn., where he has gone to attend the funeral.

In an appreciated note from Brother S. B. White, of West Point, Miss., he makes these encouraging remarks: "We have a new church building on hand, and expect to have the plans in about two weeks. We are meeting with good success in raising funds. A modern church will be built, with plenty of Sunday school accommodations."

With some words of commendation and with the report of two new subscriptions, for which we thank him, Brother E. H. Cunningham, of Myrtle, Miss., also states that Rev. V. C. Curtis spent two days at Myrtle and conducted a fine Sunday school rally. He was sorry that Miss Kilpatrick could not be present, she being prevented from coming on account of illness.

From Enterprise, Miss., Rev. J. M. Corley, sends us several subscriptions, and in his letter says: "We are getting along finely on the Enterprise and Stonewall work, notwithstanding the closing down of the mill and the failure of the bank. Our church is doing much better both financially and spiritually than at this time last year. We are hopeful for a good and prosperous year."

We are indebted to the following brethren, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. M. B. Sharbrough, Columbia, Miss., 5; Rev. T. C. Wier, Starkville, Miss., 10; Rev. W. W. Cammack, Gloster, Miss., 5; Rev. A. F. Moore, Eudora, Miss., 5.

We wish to repeat the announcement, made in these columns last week, of the Missionary Institute for the east side of the Alexandria District, at Jena, April 29, 30. The lay leaders in the various charges of this district are urged by their presiding elder, Rev. H. W. May, to attend this meeting. Hon. T. W. Holloman, and Brother J. E. Williams are expected to speak to the laymen on the Laymens' Missionary Movement. The Woman's Missionary Societies are also requested to send representatives to this institute.

Among several subscriptions sent to us by Rev. George D. Purcell at Oak Grove, La., was one from Rev. T. B. Reneau, a local preacher 86 years of age. Thus the old as well as those younger continue to favor us, and we trust that the Advocate will be a real blessing in this brother's home. Brother Purcell adds the following appreciative words: "You are giving us an excellent paper. I am always anxious for it to come. I am sorry indeed that I am not able to put it in more Methodist homes."

We regret to learn that Rev. J. C. Nelson, pastor of Cambridge charge, Miss., is very low with typhoid fever, having been confined to his bed for about three months. We hope it will not be long till Brother Nelson is well on the way to recovery. We trust that the brethren will remember to pray for this brother and those who are dear to him. This information comes to us through Rev. P. M. Franklin at Delay, Miss., who encloses to us 3 renewal subscription, for which we thank him heartily.

Rev. H. W. May, presiding elder of the Alexandria District of the Louisiana Conference, is ambitious to have a revival in each charge of his district during this year, and is striving for an increase in the benevolent collections. He says further: "We will have a church in readiness for the Quarterly Conference on the Indian and Mexican Mission in May. Brother Philips is succeeding admirably. The people of the mill towns near by have given material and he opened his church a few Sundays ago. We will organize a church and quarterly conference for him not many days hence. I am planning to have four churches dedicated in July."

Rev. Robt. O. Wier, writing from Anderson, Texas, sends us a check to apply on his subcription to the Advocate and states that he enjoys its visits. He announces the marriage of his daughter, Miss Laura F. Wier, to Dr. Byron O. Griffing of Mangham, La. They were married on March 19, at the residence of the bride's sister, Mrs. C. P. Hagewood, at Victoria, La. This happy couple will reside at Mangham where Dr. Griffing has a lucrative practice in dentistry. Brother Wier reports a wet time in Texas, because of the frequent rains. He, however, declares that Texas is to be dry before long. He is hoping for another chance to vote on statewide prohibition in that State. We will be glad to see Texas line up with the dry States.

WANTED.

A keeper for Seashore Camp Grounds, Biloxi, Miss., to live on the place. Communicate with Mr. L. N. Dantzler, Biloxi, Miss.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

The subject of this sketch Mrs. KATE BIGGS THIGPEN of Beauregard, Miss., was born on July 7, 1889; and died at the home of her father at Beauregard, on March 15, 1914, aged 24 years 8 months and 7 days. She joined the Methodist Church, South, in her twelfth year, and lived a consistent member of the same until she died. She leaves a husband and one child, 3 years of age, and quite a number of relatives and friends to mourn their loss. They mourn not as those who have no hope, for they have every reason to believe that she is to-day in the land of eternal happiness. May the grace of God sustain the bereaved in this hour of sadness!

J. H. FOREMAN, P. C.

On Feb. 24, 1914, the death angel visited the home of Brother John Kimbrough, at McCool, Miss., and bore away to the better world, his mother, who was a member of our Church at Liberty Hill. In Sister Kimbrough we lost one of our oldest and most faithful members. She died in her eighty-fourth year, having spent more than seventy years of her life as a faithful member and a willing worker in the M. E. Church, South. She leaves to mourn their loss, four children, several grandchildren, and a host of relatives and friends. We extend our sympathy to the entire connection. May God bless and help us all to live the life she set before us, is the prayer of their pastor.

G. L. LAUDERDALE.

On the evening of Feb. 27, 1914, the death angel came to the home of Mr. and Mrs. J. L. Blakeman and bore away the sweet spirit of little JAMES LEWIS, who was spared to them but eight months. In so short a time he had won his way into all our hearts. He was very bright and attractive. His sweet little ways endeared him more and more to the hearts of the fond parents. We shall miss him, but heaven seems nearer, and a new link has been forged to bind our hearts to Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Weep not, dear parents, for though the baby is gone you will see him again by and by in that home where there is no more sorrow, and where partings will be unknown. So press on with renewed determination to meet him where you may be with him forever. We extend to the grief-stricken parents our deepest sympathy.

J. B. KING.

On March 7, 1914, Mrs. CORNELIA McKENZIE (nee Atkins) passed away from this earthly life. She was the only daughter of Mr. and Mrs. J. P. Atkins. She was born in McNary County, Tenn., Aug. 16, 1887. She leaves a lonely husband, a mother, and four brothers to mourn their loss, all of whom are heartbroken—her father preceded her to the heavenly land several years ago. She was a true and faithful Christian, having professed religion and joined the Methodist Episcopal Church, South, when a girl. Her sufferings were intense during her illness, but she bore them patiently and was perfectly submissive to the will of the Father. She would often tell her mother and loved ones not to grieve for her. Our loss is her eternal gain. Her remains were laid to rest in the Box Chapel Cemetery in the presence of a large number of relatives and friends. Mother, weep not, Cornelia is not dead; she has gone to live with God, some day you will meet her where partings will be no more. Her pastor,

C. A. NORTHINGTON.

Mrs. C. A. HORTON (nee Hough), was born in Union County, N. C., Sept. 29, 1850. At the early age of 10 years she was awarded by the Sunday school as a prize for memorizing four thousand, four hundred and fifteen verses in the Scriptures, a beautiful Bible, which she appreciated and loved and read with pleasure. In November, 1865, she was married to James S. Horton, of Chesterfield County, S. C. She joined the M. E. Church, South, at Fork Creek Church, in 1866. She was loyal and true to her vows and obligations. In 1890, she came to Louisiana and spent her remaining days in Red River Parish. She was kind, forbearing and charitable; and was true to her church, family and neighbors. Her children, are all members of the M. E. Church, South, save two and they are members of the Baptist Church. Sister Horton's last days were her brightest and happiest. She was translated on March 8, 1914. She leaves 9 children—5 sons and 4 daughters—who sorrow for her departure but with the expectation of meeting her again. A large concourse of kindred and friends attended her funeral conducted by the writer. Rev. THOS. J. MARTIN.

The death angel visited the home of A. G. and Effie Pace, on Nov. 1, 1913, and claimed our precious little girl, CAMILLE, aged 8 years. She was a great comfort to her parents, especially to her mother, being always at her side. She was a regular attendant at Sunday school, prayer meeting, and the Epworth League. She was also dedicated to the W. C. T. U. as a White Ribbon Recruit. Two years prior to her death she gave her little heart to God and joined the Church; and she lived up to her childish faith in God to the end, passing away with a prayer on her lips. Our earnest desire was to train our little one for the kingdom of God and his service. But he saw best to call her on. The funeral service was conducted by the pastor, Rev. W. W. Perry and special songs were sung by the little girls of her classes in the Sunday school and in the public school. Her remains in snowy white robe and casket were interred in the Tulip Cemetery, there to await the resurrection morn. "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

Her mother, EFFIE E. PACE.

Our community has sustained a great loss in the death of Mrs. HATTIE HENDERSON, wife of Dr. C. R. Henderson, to whom she was wedded in 1864. Sister Henderson had been in declining health for nearly three years, and at the age of 72 years, she passed away in her home at Vaughan, Miss., on Feb. 4, 1914. She often spoke of death and the nearer she came to the end the more resigned she seemed to become. A few weeks before she died she seemed to realize that it would not be long till her spirit would leave the temple of clay and go home to God who gave it. She told the family to have everything ready when she passed away so that they would have nothing to do but to prepare for the funeral. She requested her husband to have Rev. J. P. Hickman, her pastor for twenty years, and myself to conduct the funeral services. She was a member of the Baptist Church, having joined that church in early girlhood. She was a devout Christian, her charity being known and felt among all classes. It was a pleasure for the writer to be in her home, for she loved all ministers of the Gospel. I always felt that I was greatly benefitted by being in her company. If she had enemies, she never spoke of them as such, but always spoke in high terms of every one. Weep not, she has gone home.

J. B. KING.

Tidings From the Field

Byhalia, Miss.

Dear Brother Meek: I am a Confederate Veteran; and served during the war under Lee and Jackson in Company "C," First N. C. Infantry. In all the battles in which I took part I was never wounded so as to have to leave the firing line. Two weeks ago I was so unlucky as to fall through a space of seven feet with the result that I have been confined to my bed ever since. As the Irishman expressed it: "It was not the fall that hurt me; but the sudden stop." Well, these times of helpless suffering are sometimes blessings in more ways than one. While we lie and suffer we have time to take stock of our own condition and realize what a small speck a man is among the atoms that make up the great Universe. It helps us to know Christ in his suffering, and when friends come to us in sympathy and love we are brought to understand more fully the force of the expression, "the Brotherhood of man." This expression has the masculine form, but refers equally to women, God bless them, for they are always present when suffering humanity calls for help. We have the good fortune to have Rev. Robt. Davis, a veteran of the Cross, who has labored long and faithfully in the service of the Master, living in our midst. He is loved by all and his daily walk among us is a benediction. Unsteady as he is on his feet he was among the first to call, walking a mile over the hills. He is at church and Sunday school every Sunday. What an example for younger men! There are others I should like to speak of by name but refrain because it would extend this communication too long; but there is one other that I shall mention—our beloved pastor, Rev. L. A. McKeown, who is laying himself out, as it were, for Christ. By his daily walks as he goes from house to house looking after his people one can but recognize him as one who has seen the Light. He is Christ-like and wherever he goes the light shines. He is doing a great work here and on every hand there is evidence of spiritual uplift among the membership; and I trust and believe that during this year many sinners will be brought to accept the salvation which he is so earnestly preaching each Sunday to large and interested congregations.

MARCUS D. HERRING.

Vancleave Circuit.

Dear Brother Meek: Guess a few words from this section of the Master's vineyard will not be out of place. I wish to say first, that you can scarcely imagine my surprise when the Bishop read out Vancleave to be looked after by this pastor. After a long, tiresome journey, we reached the work assigned to us by the Bishop, and found some of the elect ladies of Vancleave awaiting our arrival at the parsonage. They had everything in readiness for us to take charge, which we did gladly, more so, because of our former acquaintance with the good people of this circuit. Well, fourteen years make a vast difference in a country. I had the privilege of serving this work in 1899, and it was then composed of nine regular appointments, besides the schoolhouse appointments. At that time, we took in everything west of the Pascagoula River, reaching from the county line north, to the coast; and west, as far as the Harrison County line with some members in that county. Now, we have six regular preaching places, with about half the membership as it was fourteen years ago. There have been some wonderful advancements along all lines. We have better churches, more spiritual, better Sunday schools, better day schools, better roads—for we have the graded road system here—the country more thickly populated, a better class of people; all things considered, it is a country that is fast becoming the garden spot of South Mississippi. Pecan and orange groves are plentiful, both young and old ones, and more are being set out almost every day. Lands are constantly advancing in price. CORN? My! I have seen some as fine corn here as ever I saw in a regular farm country. Corn that will easily shell a bushel and a peck to the barrel. As fine syrup as the country anywhere can afford. Potatoes? No trouble to raise more than you can consume. No BOLL WEVILS HERE. Well, Mr. Editor, the brethren at different places have been telling about the good things that have befallen them, I wish to say they have not got all the goodies. We have had some good favors shown us. They have not only pounded us; but they just keep the good work going. Indeed, the lines have fallen unto us in a pleasant place. While we left some as good people at Hermanville as the country affords, some that were and are our very best friends, yet we found some mighty good friends here. And this friendship is growing. Our first quarterly conference convened at the time and place mentioned, but our sorrow was expressed in that we were so badly disappointed in not having our much beloved presiding elder with us. But his sorrow and sadness was even greater than ours, for he had been called upon to give up a very dear loved one, in which he had the heartfelt sympathy of the entire official board of Vancleave charge. We did the best we could, held our own quarterly conference, as directed by the presiding elder. Assessment made was nearly a hundred dollars less than that we received last year.

Well, lest this writing finds its way to the waste basket, guess I had better come to a close. In conclusion, permit me to say, that we are not neglecting the affairs of the church. We have received some into the church, dismissed others, taken subscriptions for the Advocate, distributed Missionary leaflets, trying to work up more interest in all that pertains to the church generally. It is our purpose to bring up all claims in full, the Lord helping us. We hope to have revivals at all our churches, and do a great work for the cause of the Lord and his glory here in Vancleave charge. Brethren pray for us, that our most sanguine expectations may be realized. Our second quarterly conference is to be at Red Hill, we hope, about the last of May.

W. L. BLACKWELL, P. C.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Husky athletes "get there" too in the game of life.

The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox.

"The Truth Seekers Bible Class," in the Sunday school at Forest, have pledged themselves to give as a special this year fifteen dollars to the Sunday school work toward keeping the Field Secretary in the field. This is a worthy thing to do. Why should not others "Go and do likewise?"

Brother O. H. Wingfield, teacher of the Men's Bible Class in Capital Street Church at Jackson, has issued a card calling on all the members of the class to be more active, and urging those who are not members to become so at once. Those out of Brother Wingfield's class have no idea what they are missing, for he is one of the best Bible teachers I have found.

A grand service was held at Brandywine on last Sunday. Brother Chas. Schultz had called all his Sunday schools to meet at that place, and the Field Secretary was there to help them. Every Sunday school on the Barlow charge was represented, and one on the Hermanville charge. Brother Schultz told the congregation of the imprisonment of our great and good missionary worker in the foreign field, and asked all those who could and would pray for the release of this great man to come to the altar and engage in prayer, and it was a great pleasure to see how the people responded. Prayer was offered by two good ladies who were followed by Brother Schultz. It seemed that God was there with us. We made a talk at the eleven o'clock hour, and in the afternoon just let those workers present ask questions, and for one hour and a half they fired questions at the Field Secretary on all the different phases of Sunday school work. Great good was accomplished.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

Brother Holloman, the treasurer, reports a Children's Day collection of $3 from the Floyd Sunday school, and $3 from Pleasant Hill; and he mentions the fact that the total for last year was more than $1000, as against $606 the previous year. This reminds us that we should begin to plan for the Children's Day program, and that the time should be arranged so as not to conflict with our public school concert rehearsals, nor should we delay till the summer exodus before the program is rendered. Give the children of even the smallest school a chance to be trained in the special exercises of this occasion; and aim to send up a more liberal contribution than that of last year to the Sunday School Board.

Rev. H. W. Ledbetter, pastor, reports from West Monroe as follows: "On the second Sunday in March the new annex to our church, the dimensions being 20 by 30 feet, was opened. It is furnished with benches and desks the proper height for children of the Primary department. There were present at the opening about 227. Our school is well organized, and last Sunday quite a number were given certificates of promotion from the Cradle Roll to the Primary department. A Home department has been started, and five classes are well organized with regular business and council meetings, and our teachers are doing excellent work. Our church membership is 95, and our Sunday school membership is nearly two and a half times that many. Mr. Wm. H. Kirkpatrick is our faithful superintendent and Mr. C. E. Faulk is our alert secretary. Our school has had a steady and marvelous growth both in numbers and in accomplishment of good work for the last eight or nine months. While at Conference the pastor purchased 'The Worker and his Work' series for his school." Where is there a record that excells this?

AN ACTIVE SUNDAY SCHOOL.

To say that the First Church at Water Valley has one of the best, most interesting, and enthusiastic Sunday schools in the Conference would not be saying any too much, for we have a real live, working school. Along with 17 teachers, the officers and pastor, we have 430 members, 230 of which are active workers. We may also add to this 100 members of an excellent Home Department which is in charge of a most faithful superintendent. We have not only members to be proud of, but a great work is being done. Most of the classes are organized to do systematic work. We have the Young Men's Bible Class, that is doing noble work. They have something over 50 members, with an average attendance of 30. On last Sunday morning they had 46 present. Each class is doing its work well, all climbing toward a higher mark; and before the year has come to a close we hope to have 700 in the school.

When you read of this excellent school and the work it is doing, remember that there is some one at the head, to lead and guide, and this individual is our learned, and high minded superintendent, a man of noble ambition for his church and its work. The school is proud of him, and he of the school. The school is not only beneficial to the members, but is an inspiration and help to the pastor in his work. Our aim is to do still greater things for the Master we are serving. And we ask for your most earnest prayers.

A WORKER.

AN INTERESTING MEETING.

By Miss Elizabeth Kilpatrick.

All Methodist, and specially all Wesley Adult Bible Class, eyes have looked with interest toward Columbia, S. C., March 17-19, to see the result of the second meeting of the Wesley Adult Bible Class Federation of that great State; and could those eyes have really seen the great crowd of enthusiastic delegates, the many fine ministers, presiding elders and college presidents present, surely they would have realized the weight and worth of this great movement to our loved Church.

Mr. J. M. Way is the fine and capable Field Secretary for the entire State and had so well planned and advertised this great meeting that the numbers, possibilities and fine enthusiasm were all there. The 1915 Federation goes to Spartanburg with a goal for doubling the already 410 organized, registered Wesley Adult Bible Classes, and also doubling the delegates and visitors, and any one who has once seen Mr. Way, the Sunday School Board and those progressive South Carolina delegates, will know that the goal was won ere it was made.

Dr. Bulla, our Church's successful and loved Wesley Adult Bible Class leader, was present and made many splendid addresses and assisted along all lines in shaping the future work, policy and good of the Federation.

This is pioneer work and South Carolina and Mr. Way, as well, deserve the highest praise for their skilled work and great results, which will help other Conferences to see the light, and better still, show them the way to follow it.

Our Dr. S. A. Steel made a brilliant address on Isaiah, and Dr. Bulla and the writer enjoyed a delightful dinner in his home with his interesting family. He is vitally interested in all Mississippi affairs and has won a high place in South Carolina.

Dr. Snyder, of Wofford College, gave an illuminating and inspiring address on Bible Study and it should be copied in all of our Church periodicals for it was well worth the hearing and following.

So many of the star South Carolina pastors were foremost in the fray—Mr. Speake, of Anderson; W. I. and G. D. Herbert, of Columbia; Peter Stokes, of Bennettville, and a whole line of others, whose full-length portraits would be interesting, but the stories of their achievements would be more so.

Columbia is a rarely attractive city, with the glamour of history, poetry and sentiment clinging about it that its great progress has in no wise altered—a city of colleges, schools, fine places of worship, a great Y. M. C. A., and is withal a lovely place in which to live.

Dr. Bulla has written a Wesley Adult Bible Class prayer that should be used in our opening or closing exercises and in our own individual visions as well, and it reads like this:

"Our Father, bless our Wesley Class
to-day;
Holy Spirit, send a revival and begin
in me right now."

Hon. C. C. Featherston, former prohibition candidate for Governor of South Carolina, was made President of the next Federation to be held in 1915, and a splendid choice it was.

It was a wonderfully gracious experience to have been present at this great meeting, and it will be a continued pleasure to anticipate returning to the great 1915 meet at Spartanburg, for such a hearty welcome as was given the writer is an experience one would like to live over again every single day.

OUR CALENDAR

GENERAL MEETINGS.

General Conference of the M. E. Church, South, Oklahoma City, May 6.

Woman's Missionary Council, Fort Worth, Tex., April 8-16.

General Board of Missions, Nashville, Tenn., April 22.

General Board of Education, Oklahoma City, May 5.

Seashore Divinity School, at the Seashore Camp Ground, Biloxi, Miss., June 23 to July 2.

JUNALUSKA GATHERINGS.

Epworth League, July 15-23; Sunday School Conference, July 24 to Aug. 2; Conference of Educators, Aug. 4-6; Missionary Conference, Aug. 7-16; Bible Conference, Aug. 16-23; Conference of Deaconesses, Aug. 24-26.

DISTRICT CONFERENCES.

North Mississippi Conference.

Greenville, at Jonestown, Miss., April 14-16.

Winona, at Tutwiler, Miss., April 17-19.

Columbus, at Brooksville, Miss., April 16-19.

Aberdeen, at Prairie, Miss., May 28-31.

Holly Springs, at Potts' Camp, Miss., June 17-19.

Corinth, at Ecru, Miss., June 18-21.

Louisiana Conference.

New Orleans, at Rayne Memorial Church, New Orleans, April 15.

Ruston, at Haughton, La., July 28-30.

Baton Rouge, at Ponchatoula, La., May 26-31.

Mississippi Conference.

Brookhaven, at Wesson, Miss., May 5-7.

Newton, at Morton, Miss., May 12-15.

Jackson, at Braxton, Miss., June 16-19.

MISCELLANEOUS.

Mississippi State S. S. Convention, Meridian, March 31 to April 2.

Louisiana State S. S. Convention, Lake Charles, April 20-23.

Annual Meeting of Woman's Missionary Society, La. Conf., at Rayville, March 31 to April 2.

Annual Meeting of Woman's Missionary Society, North Miss. Conf., at Aberdeen, June 11-15.

Louisiana State Epworth League Meeting, at Shreveport, June 17-21.

Grenada Commencement, Sunday, May 24; Millsaps Commencement, Sunday, June 7; Centenary Commencement, Sunday, June 7.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Daleville, at Saul's Chapel..Apr. 4, 5
Meridian, Seventh Ave.....Apr. 5, 6
Porterville, at Mt. Hebron ..Apr. 11, 12
Pachuta, at Orange .....Apr. 18,
De Soto, at McGowan's ....Apr. 19,
Lauderdale, at Marion .....Apr. 22,
Waynesboro, at Hiwannee..Apr. 26, 27
Shubuta .....Apr. 26, 27
Meridian, East End .....Apr. 28,
Meridian, Central .....Apr. 29,
Meridian, Poplar Springs...May 3, 4

J. T. LEGGETT, P. E.

Jackson Dist.—Second Round.

Mendenhall .....April 3,
Braxton, at Bethany .....April 4, 5
Edwards, at Clinton .....April 12, 13
Eden, at Pleasant Hill.....April 17,
Lake City, at Bethany.....April 18, 19
Lintonia, 7:30 p. m.....April 19,
Yazoo City .....April 20,
Benton, at Zeiglerville .....April 21,
Satartia, at Mt. Olivett....April 23,
Fannin, at Drakes .....April 25, 26
Galloway Memorial, 7:30 p.m., April 26,
Rankin Street, 7:30 p.m....April 29,
Madison, at Ridgeland .....May 1,
Bolton, at Raymond .....May 3,
Capitol Street .....June 7,
Millsaps Memorial, 7:30 p.m., June 7,
Camden, at Forest Grove..June 12,
Sharon, at —— .....June 13, 14
Canton, 7:30 p.m. .....June 14,
District Conference, at Braxton .....June 16, 19
Terry, at —— .....June 20, 21
Florence, at —— .....June 27, 28

PAUL D. HARDIN, P. E.

Hattiesburg Dist.—Second Round.

Eucutta, at New Hope.....April 5,
Leakesville, at Rounsaville.April 6,
Greene Co. Mission, at New Hope .....April 7,
Lucedale .....April 8,
New Augusta, at McLaurin.April 12, 13
Purvis, at Maple.....April 15,
Court St. .....April 19,
Broad St. .....April 19,
Silver Creek, at Bethel....Apr. 23,
Williamsburg, at Santee....Apr. 25, 26
Prentiss, at Bassfield.....Apr. 26, 27
Magee, at Sharon.....Apr. 29,
Oloh, at Oak Grove.....May 1,
McLain, at Cross Roads....May 2, 3
Sumrall.....May 10, 11
District Conf., at Mize.....June 9, 12

GEO. H. THOMPSON, P. E.

Newton Dist.—Second Round.

Philadelphia .....Apr. 20, 21
Carthage, at —— .....Apr. 23, 24
Walnut Grove, at ——.....Apr. 25, 27
Laurel, 14th Ave. .....May 2, 3
Bay Springs, at Raleigh....May 7, 8
Trenton, at Burns .....May 9, 10
Dist. Conf., at Morton.....May 12, 15
Newton & Montrose, at N..May 17, 18
Rose Hill, at ——.....May 23, 25
Lake, at Lawrence .....May 30, 31
Decatur & Union, at U.....June 3,
Lanrel, 1st Church .....June 7, 8
Lanrel, 2d Avenue ....p.m.June 7,
Choctaw Miss., at Phillips, p.m. .....June 13,
Pearl, at —— .....June 14,
Suqualena, at Good Hope..June 17,
Forkville, at F. .....June 19,
Homewood, at Carr's.....June 20, 21
McDonald, at —— .....June 24,
Louin, at Holders .....June 27, 28
Hickory and Meehan, at M..July 4, 5

H. W. FEATHERSTUN, P. E.

Port Gibson Dist.—Second Round.

Crawford Street .....Apr. 4, 5
Silver City, at Midnight....Apr. 5, 6
Port Gibson .....Apr. 11, 12
G. Memorial .....Apr. 12, 13
Oak Ridge, at F. H.....Apr. 15,
Rocky Springs, at W.....Apr. 18, 19
Harriston, at M. .....Wed..Apr. 22,
Utica, at L. .....Apr. 25, 26
Hermanville, at S. .....May 2, 3
Washington, at W. ..Thurs., May 7,
Jefferson Street .....May 8, 10
Pearl Street .....May 9, 10
Woodville Ct., at F.....May16, 17
Woodville .....May 17, 18
Centerville ..... Wed., May 20,
Liberty, at W.....Fri., May 22,
Gloster .....May 23, 24
Nebo, at Greendale .....May 30, 31
Fayette .....June 6, 7
Anguilla .....June 10,
Rolling Fork .....June 13, 14

T. W. ADAMS, P. E.

Seashore Dist.—Second Round. (In Part.)

Biloxi Main Street .....Apr. 4, 5
Miss. City, at Handsboro...Apr. 11, 12
Pascagoula and Ocean Spgs., at O. Sps.....Wed. p.m., Apr. 15,
Brooklyn and Bond, at Bond.Apr. 18, 19
McHenry and Lyman, at L., Wednesday, p.m. .....Apr. 22,
Saucier and Howison, at H..Apr. 25, 26
Bay St. Louis.....Wed. p.m. Apr. 29,

W. H. HUNTLEY, P. E.

Brookhaven Dist.—Second Round.

Magnolia .....Apr. 4, 5
McComb, Centenary .....Apr. 5, 6
South McComb, at Osyka...Apr. 11, 12
Gallman, at Mt. Pleasant...Apr. 18, 19
Crystal Springs .....Apr. 19, 20
Bogue Chitto and N., at N..Apr. 25, 26
Monticello, at Sontag .....May 2, 3
Brookhaven .....May 3, 4
Meadville, at Meadville ....May 9, 10
Wesson, at N. Wesson.....May 13,
Buford, at Hickman.....May 16, 17
Topisaw, at Topisaw.....May 23, 24
Barlow, at Lebanon.....May 30, 31
Bayou Pierre, at Pleasant Ridge .....June 6, 7
Hazlehurst .....June 7, 8
Summit and E. McComb, at Summit.....June 10,
Adams, at Johnson Station.June 11,
Tylertown, at China Grove.June 13, 14
Pleasant Grove, at —— ....June 17,
Scotland, at —— .....June 20, 21

ROB'T SELBY, P. E.

NORTH MISSISSIPPI.

Durant Dist.—Second Round—Part 2.

Poplar Creek, at Center....May 2, 3
West, at Emory.....May 9, 10
Hesterville, at Salem.....May 16, 17
McCool, at Liberty Hill....May 23, 24
Sidon, at Cruger.... ..May 31, June 1
Kosciusko Cir., at Pierce's..June 6, 7
Black Hawk, at Acona.. ..June 13, 14
Vaiden, at Columbiana.....June 20, 21

W. S. SHIPMAN, P. E.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

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Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

RIO.

The great desire of the women to purchase property in Rio for the purpose of establishing a large girls' school in that benighted city of a million souls, which, like the boys' school of the M. E. Church in Rome, shall be "a light upon a hill," has again been delayed by the action of the Executive Committee of the Board of Missions. At one time, under favorable conditions, the school increased largely in attendance, and numbered among its students girls from some of the best elements in the city, including members of the President's Cabinet, senators, influential doctors and lawyers. The house was sold and no place adequate to meet the demands could be found, consequently the school shaped itself to its limited quarters. Miss Glenn begged for an appropriation and the other missionaries in Brazil added their earnest appeals in behalf of this special school. Its importance loomed up even greater than their own needs. The women of the Board have not failed to be interested in this object. What, then, has been the cause of this long delay in trying to purchase suitable property? Lack of necessary funds.

"Hands that open but to receive
Empty close; they only live
Richly who do richly give."

There has been contributed and appropriated nearly one hundred thousand dollars, but a much larger amount will be needed for the erection and equipment of a first-class school; and would we consent to having any other kind? The field is left open to Southern Methodism, and surely we desire a monument worthy of this grand old church of ours! If we had had an up-to-date, thoroughly equipped school ten years ago we could have led the educational movement in this rapidly growing city. Misses Bennett and Gibson have just returned from Brazil. They came recommending the purchase of a certain piece of property situated on the principal boulevard of the city and facing the bay. However, the Executive Committee of the Board, by a majority vote, deferred the matter to the Board in annual session in April.

MONTHLY MEETING AT CLEVELAND, MISS.

Mrs. J. R. Brinson sends an account of a very interesting monthly meeting held in February by the Cleveland Auxiliary. The usual devotional services were conducted. Several members gave Scripture readings, culminating in a talk upon the lesson by the president. When the dues were collected it was found that for the home department they amounted to $22.10, and $6.10 for the foreign department. The first vice president reported that a meeting had been held at the church and at this meeting a Junior Missionary Society had been organized and the necessary officers appointed. Twenty-one members were enrolled. All mothers are asked to take part in the work. The fourth vice president reported a visit to the parsonage to see what was needed, and as a result of this visit it was decided that three rooms be papered and all the woodwork painted. The visiting committee reported 22 visits made. When the new committee for the month was appointed, a 'phoning committee was also selected. A live society, is it not? A cap and apron sale was suggested and plans immediately set on foot for its accomplishment. Twenty-six were present at this meeting, of whom three were visitors and two of these became members. Several select readings were given and then all adjourned to the dining room where dainty refreshments were served.

CALENDAR OF MEETINGS.

April 8-15, Council meeting, Ft. Worth, Texas.
April 24, Mississippi Annual Meeting, Laurel, Miss.
June 11-15, North Mississippi Annual Meeting, Aberdeen, Miss.

PORT GALVESTON.

There were over 19 immigrant vessels to enter Port Galveston with 10,489 passengers in 1913. Of these 7352 were strictly immigrants; the others were Americans who had been abroad, or aliens who were returning from a visit home. Our port missionary, Rev. J. F. Reifschneider, married 10 couples and buried 9 children (four in one family). He found employment for 112 men and assisted 27 young women to secure positions and homes. He helped put 4000 on board trains to various destinations. He shipped the baggage for these people—some as baggage, some by freight, and some by express. The local pastors have assisted in taking the immigrants from the immigrant station to the pier. If you had been one of these immigrants, don't you think you would have welcomed such a friend and helper? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Those who have made it possible to help the port missionary at Galveston are among those who did it unto Him.

NOTICE!

We have no record books for united societies at present. The supply of record books for the treasurer of the Home Department is exhausted, and we are waiting until after the Council meeting to order new ones, which will be for united societies. In the meantime, will you not improvise a treasurer's record for your auxiliary by ruling a blank book to suit your purpose? You may obtain perforated sheets for report blanks by writing to Mrs. B. W. Lipscomb. These blanks can be used for either department of the Society. Price, two for 5 cents.

FROM WESSON, MISS.

Mrs. H. H. Edwards, Press Agent, sends the following account of a social evening given by the members of the Wesson Missionary Society. Can you spell? Our Society propounded this question to the scholars of Wesson, both old and young, on the night on the 13th ult. in the nature of an old-fashioned spelling bee, and at which quite a neat sum was realized by the Society. A program composed of vocal and instrumental selections, recitations, and a number rendered by three young men who played upon the violin, mandolin, and guitar, was the first feature of the evening, and was greatly enjoyed by all present. Immediately following this program the captains were announced and sides chosen. Twenty-five to a side responded, and then the spelling began in earnest. When each side was reduced to one, the prize, a handsomely decorated cake, was awarded to the successful contestants, who were the Misses Weathersby.

BISHOP MURRAH ACCEPTS INVITATION.

The Executive Committee of the North Mississippi Woman's Missionary Society at its recent session at Holly Springs invited Bishop Murrah to preach the annual sermon at its Annual Meeting in Aberdeen on June 14. The Bishop writes that he will accept the invitation and it will give him pleasure to serve this society in this capacity.

THE COUNCIL DAILY.

It isn't too late to subscribe to the "Council Daily." If for any reason you have been unable up to the present time to send in your subscription, do so at once. Send it Mr. W. F. Barnum, business manager, Fort Worth, Texas. Send your name, address, and price of subscription, 25 cents.

NEW START DAY.

Booneville Methodist Church, Booneville, Miss.

Dear Dr. Meek: I have been long a subscriber to the Advocate but have never ventured to write for its columns before. With your permission I want to tell the readers something of our great day here last Sunday. Those of us who have long known and worked in the Church here think last Sunday was an especial occasion and is destined to bear fruit abundant. Our pastor, Brother Brown, announced on the Sunday preceding that, "Next Sunday has been designated as New Start Day," and he wanted all Methodists to take a new start indeed and in earnest. He announced that he had little regard for "Go to Church Sunday" as that was a spasmotic movement, but "New Start" means to take hold anew and persevere. The day was ideal, the brightest Sunday we have had in a long time, the air was balmy and everything seemed favorable to the day. At 10:50 a. m. the entire board of Stewards met (excepting two or three who were unavoidably detained at home) in the League hall and were ushered into the Church and occupied seats in a body. The Woman's Missionary Society met in the Ladies' Parlor and were ushered in and seated in a body. It was an inspiring sight to see forty-five ladies file in under their banner. Next followed the Girl's Missionary Society under their banner and they were seated together; and then came the newest organization of the Church, the Boys' Missionary Society, composed of twelve enthusiastic boys between fifteen and twenty-two years old. This society has recently been organized and is under the immediate management of the pastor. Every pew in the large auditorium was filled and the aisles filled with chairs. This was the largest audience ever assembled in the Methodist Church when there was service at the other churches. The choir under the direction of Mrs. J. J. Taylor had anticipated the wishes of the congregation and sang as never before. From opening Doxology to closing song, the music was the most delightful. The pastor preached an appropriate sermon from the text "It is high time to awake out of sleep." At the conclusion of the sermon, just as a closing hymn was announced, Dr. D. T. Price, President of the Board of Stewards, interrupted the pastor and asked permission to speak. In a few well selected words he heartily endorsed "The New Start" movement and asked the board to show its appreciation of the special effort and commit themselves to the policy outlined in the sermon by a rising vote. Whereupon every steward rose. Then the Sunday school superintendent, Mr. J. J. Taylor, spoke in enthusiastic words of commendation and made an appeal to the Church in behalf of the Sunday school. Mrs. W. T. Johnson, President of the Woman's Missionary Society, then rose and stated the aim of the society, endorsed the policy and had the ladies to stand as an act of committal to it. Mrs. J. B. Alexander, Lady Manager of the Girls' Missionary Society, followed the example of the others and her girls endorsed it by a rising vote. Mr. Hill Hodges representing the Boys' Missionary Society approved the "New Start" and his society committed themselves by a rising vote. Mr. Hardy W. Rees spoke words of encouragement and appealed to the congregation to join him in an endeavor to be more faithful to the Church. Thus closed the morning service. The evening service was largely musical, interspersed with short talks by Mr. James A. Cunningham, active chairman of Board of Stewards, J. J. Taylor, Mrs. A. R. Bynum, Sr., and T. Ed. Spain. We all returned to our homes feeling grateful to God for the blessings of the Sabbath and the Sanctuary. Truly a new start has been made and there are yet better things ahead for us. All departments of our Church are doing splendid work now. Twenty-four members have been added this Conference year. We are all anticipating a great revival in May when Rev. J. A. Bowen will be with us. Thanking you for this space and assuring you that we mean to "Keep it a going." Mrs. L. L. BROWN.

MAYERSVILLE, MISS.

This is our first year on the Mayersville Charge. It is but fair to these good people that we say, through the columns of the Conference organ, which is read by a goodly number of them among whom its circulation has increased twofold since the beginning of this year, that we were well received upon our arrival. We will not burden the readers with details, but the reception was warm and brotherly. The warmth and brotherly feeling did not pass away with the first few days. But has continued, and has increased as the days have gone by. We feel very much at home and have many reasons to hope for a good year's work. I wish to give a few facts concerning the work. These I think will be of some interest to the former pastors and to others who are familiar with general conditions in this community.

Upon my arrival I realized at once the need of a revival effort. I at once took steps in this direction, and upon calling a meeting of my Board of Stewards found them in full accord with my views. We arranged with Brother J. E. Williams, our pastor at Gloster, to hold a meeting for us. We began this meeting on March 11, and ran through the 18th. In some respects this was the best meeting I have ever attended. In the first place, the preaching was of the highest type. Sin was condemned in no uncertain terms; and the truths of our religion were set forth in such simple terms as to be readily understood even by the children. There was so much of the "Spirit of our Lord" about it that none could take offense. Brother Williams proved to be the man for the place. I am sure that you cannot select a man for revival services who will help the pastor more than he does. This we, as pastors, know, is one of the most important features of a revival service. Only the pastor can know what remains to be done by himself after the meeting is over. This feature of Brother Williams' work was true in a large degree in his visit to us.

All who are familiar with conditions throughout this section can appreciate the difficulties of this situation. We realized from the first that we could not reasonably expect a large ingathering because of the limited number of people in the community, but I must confess that the results surpassed our expectations. As a result of the meeting we received eight members on profession of faith. Another very gratifying result was the reclamation of some of our best men who had grown indifferent to their church duties. During the meeting we held special services for the men. These services were held in the Pythian Hall, and were largely attended. From the first, it became apparent that there was strong conviction among these men. They fully realized that the time had come for a decisive stand touching the moral welfare of the town. As a result they passed resolutions asking for, or rather demanding, a strict enforcement of the law with reference to places of gambling and other forms of vice. We feel sure that this demand by a large number of our very best citizens will not be ignored but, on the other hand, will be complied with by our officers. Already I see strong evidences that this will be the case. We are glad to note that some great temptations have been removed from our boys. Well, we have a better community—a better feeling in general—and surely a better church, which since the close of the meeting we find has been greatly improved. E. J. COKER, P. C.

FIRST CHURCH, ALEXANDRIA.

Dear Dr. Meek: I am sure you and the readers of your excellent paper will be glad to know of the progress and development, along all lines, of the work of our Church in this city. Rev. G. E. Cameron and his family came promptly to their appointment right after Conference. They received a cordial welcome and were very soon most amicably installed in their new home. Our people have responded enthusiastically to the ministry and efforts of our new pastor, and the older members of the church state that he is preaching to the largest congregations ever assembled in this city. The church is also delighted with the fact that the pastor and his wife seem thoroughly at home and pleased with their work. Last Sunday (the 22nd) was a "Red Letter Day" in the history of the Sunday school movement in this city. A special Sunday school service was held at our Church and it is estimated that there were not fewer than eight hundred people present. The partition doors were raised and both church and Sunday school auditoriums thrown into one. In fact, all available floor space was exhausted, many standing in the aisles. A most beautiful, instructive and devotional program was rendered. The work is being well organized and the campaign for growth and development along all lines is being persistently waged. It is expected that the recent location of the Superintendent's and Chief Dispatcher's Offices of the T. & P. Railroad in this city, with something like thirty families, will bring an increased strength to the Methodist Church. The new pastor enjoys the thorough co-operation and most considerate treatment at the hands of every member of his official board. The Epworth League is growing every Sunday. They are holding a regular business meeting once a week for choir practice, and to form plans for growth with Mr. J. R. Stanley, president. They have a nice League choir of young people outside of the regular church choir, the newly erected platform clear across the Sunday school room being used by them for this purpose. A complete analysis of the New Testament is being conducted in the regular mid-week prayer meeting, somewhat in the manner of a Teacher-training Class, each attendant filling a blank book with outlines and notes.

Hoping this will be the best year yet. WILMER W. WILLIAMS.

CELEBRATED NINETY-FIRST BIRTHDAY.

Dear Editor: Hale and hearty, John Bowie, the oldest citizen of Attala County, celebrated his ninety-first birthday, March 8, 1914. His native home was in Alabama, but he moved to and settled in this County in his youth. He and his saintly wife, who is in her eighty-second year, now live on the farm near the place where he first settled. Brother Bowie laid the foundation of his substantial fortune in farming. When the Civil War broke out he was at the battle's front for his country. At the close of the war his energies were devoted to his children's future. He reared six boys to manhood and three girls to womanhood.

Longevity, in nearly every respect marked by unusual mental and physical endowment and his long and successful sojourn on this earth is very remarkable. Brother Bowie has been prudent in all things, and his excellent health and preserved physique is an object lesson to the young men of the present day.

A number of friends and a host of relatives enjoyed the day with Brother Bowie and his good wife. May God bless and prolong the lives of this couple is the wish and prayer of all who know them.

G. L. LAUDERDALE.

AN APPRECIATION.

On February 3, 1914, Albert R. Dirksen of Slidell, La., fell asleep in Jesus, his brief illness being from pneumonia. He was 23 years 5 months and 6 days old. All that could be done was done for his recovery, but God called him home. Brother Dirksen was saved during our revival conducted by Brother Riggs in 1912. Immediately thereafter he entered actively into Christian service, as a teacher of boys in the Sunday school, and as a leader of cottage and other prayer meetings. He was always ready for service for Jesus. He was a living epistle, known and read of men. A favorite song of his was: "We'll work till Jesus comes," and he never spent an idle moment. He loved God's Word and soon became familiar with it. He rose early to study the Bible and carried his Testament daily. His faith was bright and clear. It was a great joy to him to testify to a saving knowledge of Christ. He had the courage of his convictions, and stood firmly against evil regardless of criticism. He was a faithful steward, a friend to the preacher, and he loved God. The funeral was conducted by his pastor, Rev. D. C. Griffin, assisted by Rev. F. Talmage, the Presbyterian pastor, Rev. L. W. Sloan, the Baptist pastor, and the writer. Several friends in the congregation spoke in appreciation of Brother Dirksen, the grand climax being reached when the only brother of the deceased, who is a man full of the Holy Spirit, stood resting his hand upon the casket and plead with the unsaved friends of his sainted brother to accept Jesus. Loved ones, you have a triumphant hope, for Albert is with God.

T. D. LIPSCOMB.

MEMORIAL RESOLUTIONS.

Adopted by the Woman's Missionary Society of the Methodist Church, Richton, Miss.:

Whereas God in his wisdom and love has taken out of this world to a brighter home in heaven the devoted sister of our beloved president, therefore be it resolved:

First—While we bow in humble recognition of the fact that an all-wise Providence attends our lives and orders all things for the best, and while we know that Mrs. Milner's loss is her sister's eternal gain, nevertheless we realize her deep sorrow and extend to her our sincerest sympathy.

Second—That to the heart-broken father who bears so bravely the taking away of Miss Helen, we offer our tenderest sympathy.

Third—That a copy of these resolutions be sent to the bereaved family and a copy be sent to the New Orleans Christian Advocate and one also to our home paper.

Signed: Mrs. J. A. Russell, Mrs. G. P. McKeown, Mrs. Charles Gurganus, Committee.

NOTICE!

To the Presiding Elders, Pastors and Epworth Leaguers of the Mississippi Conference.

The Mississippi Epworth League Conference will hold its next session at Meridian, Miss., June 17-21. It is our purpose to make this the best conference we have ever held. We are anxious to have the largest attendance we have ever had and will ask the presiding elders and pastors not to arrange for their district conferences nor protracted meetings on our dates, if at all possible to keep from it, in order that they may attend and encourage the attendance of the leaguers in their districts and charges. We are making an effort to have Bishop McCoy with us for this meeting and announcements will be made later as to whether he can attend or not. The following are the officers elected at the last meeting place for our Conference at Laurel:

League Officers—President, W. D. Hawkins, Meridian; 1st Vice-President, C. H. Poythress, Meridian; 2nd Vice-President, Miss Laura Rankin, Gulfport; 3rd Vice-President, Miss Bertha Mitchel, Lanrel; 4th Vice-President, Miss Addie Greely, Hattiesburg; Secretary, Miss Erskine Thompson, Hattiesburg; Treasurer, A. R. Campbell, Sumrall; Junior Superintendent, Mrs. T. B. Clifford, McComb City; Era Agent, Miss Agnes Arnold, Hattiesburg; Editor of "Era Column" in Advocate, Dr. H. W. Featherstun, Newton.

District Secretaries—Brookhaven, Mrs. Sidney Hopkins, Hickory; Seashore, Mrs. R. E. Johnson, Gulfport; Port Gibson, Clifford Fields, Natchez; Newton, Roy Stumbough, Laurel; Meridian, Miss Mabel Holliday, Meridian; Jackson, J. E. Ridgeway, Jackson; Hattiesburg, Rev. W. B. Amesworth, Silver Creek.

District Junior Superintendents—Brookhaven, Miss Virginia Powell, Fernwood; Seashore, Miss Corine Avery, Gulfport; Port Gibson, Miss Jessie Porter, Natchez; Newton, Mrs. H. L. Tolle, Newton; Meridian, Miss Ida Curtis, Meridian; Jackson, Miss Florence Granbery, Jackson; Hattiesburg, Mrs. Dan Gilman, Hattiesburg.

We would earnestly request that pastors where there are no Leagues will strive to organize Leagues before our Conference and elect delegates to attend; their attendance will inspire them and the information they get help them to establish the newly organized Leagues on a firm basis. We would urge the pastors who have Leagues to see that there is a good delegation to attend the Conference. Our Church has no other organization that is adapted to the young life of the Church to develop and train them for service and the Epworth League is worthy of our best efforts. Since 1908, I have not been connected with the Conference League work in an official way, and I am a little behind on its plans and work; and I earnestly crave the help and co-operation of all, in order that we may do our best for the young life of the Church in making the coming Conference a success. W. D. HAWKINS.

Pres. Miss. Conf. Epworth League.

LOUISIANA CONFERENCE

Lafayette Dist.—Second Round.

Rayne	Apr. 4, 5
New Iberia.... Wed.	Apr. 8
Morgan City	Apr. 11, 12
Franklin	Apr. 12, 13
Patterson	Apr. 18, 19
Lake Charles	Apr. 22, 23
Sulphur and Vinton, at Sul.	Apr. 25, 26
Crowley	May 3, 4
Vermillion, at Perry	May 9, 10
Gueydan and Abbeville at G.	May 10, 11
Eunice, at Iota	May 16, 17
St. Martinville, at Lydia	May 23, 24
Jeanerette	May 24, 25
Acadia Cir., at Church Point	May 30, 31
Lafayette	June 6, 7
Lake Arthur	June 7, 8
French Mission, at Port Barre	June 12, 13
Indian Bayou, at Indian B.	June 14, 15
Evangeline, at Ville Platte	June 21, 22
Bell City.... Wed.	June 24
Houma—Lafourche Mission at Bourg	June 27, 28

JAMES I. HOFFPAUIR, P. E.

NOTICE.

To the Presiding Elders: If you should have a vacancy in your Conference to be supplied until the meeting of the General Conference, and desire the services of a well-equipped young minister who can give good school and Church references, address L. S., 125 Fourth Ave., N. Nashville, Tenn.

MARRIED.

At the residence of the bride's father, Mr. Jeff. Thompson, Mr. JOHN W. ADAIR and Miss LULU THOMPSON, both of Franklin County, Miss., on March 22, 1914, Rev. DuBoise of the Presbyterian Church officiating.

"Character is higher than intellect. A great soul will be strong to live as well as to think."

NEW ORLEANS
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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 9, 1914. CHAS. O. CHALMERS, Publisher.

THE INSPIRATIONAL VALUE OF THE DOCTRINE OF THE RESURRECTION.

By Rev. G. W. Henry.

To write or speak, for edification, on the subject of the resurrection we must have a specific point in mind. Vague generalities may entertain, but they do not necessarily instruct. We could approach the subject as a scholastic critic or as a sermonizer. We could view it as a prophecy as found in the Old Testament, as the development of a doctrine, as a doctrine in Apochryphal literature, as a doctrine taught by Christ, as a doctrine taught by the disciples, as a doctrine taught by the post-apostolic Church, as a dogma found in the creeds, et cetera. Let us consider the resurrection of Jesus as a doctrine of inspirational value.

The thought of a resurrection was permanently fixed in the sacred literature of the Hebrew people, as is clearly supported by documentary evidence. Herod thought that Jesus was John, who had come back to life. But, like many another wholesome and helpful doctrine, the resurrection was only imperfectly and partially interpreted. There was the thought in the Hebrew mind of a national resurrection, then the thought of a figurative, national and individual resurrection, then the individual, then the idea of a present resurrection as taught by Christ in a conversation regarding Lazarus, who had been in the grave.

The New Testament will warrant the belief in two types of resurrection, viz: one for the just, and one for the unjust. These differ both in kind and in time. The millennium doctrine—whether pre or post—will raise a point of only minor consideration in the matter of Christ's reign and the time of a resurrection.

We will assume that the "times" the Father holds in the secret of his own counsel. The Prophet Habakkuk says: "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." But the "time when" is left as indeterminate. Christ's body was raised the third day. But the "time when" our body shall be clothed with incorruption and immortality we know not, but we abide the time which is in the keeping of Him over whom death hath no power.

There is no dissertation, however impelling in logic or pleasing in diction, that has the irresistible appeal of the gospel. But its power, like the secret of the Lord, is with them only who believe. The gospel of the resurrection, like any other phase of the gospel, rests the question of life on belief.

The historicity of the resurrection is attested to by many infalliable and incontestable proofs. He was seen of Mary, then he appeared to Simon, then to the two on their way to Emmaus, then to ten, then to the eleven one week later, and also to Thomas, then to seven by the Sea of Galilee, then to a company (Paul says five hundred), then to James, then to the disciples at Jerusalem just before the ascension, then to Paul. These are, however, but some of the fragmentary accounts of Christ's appearances. These were testimonies to an observed fact, and not a fact to be demonstrated. These incidents were recorded by believers for believers. The belief in an event so sudden and so startling is conditioned on its reality. So the apostolic teaching took this form: "If Christ be not risen from the dead then is our preaching vain, and your faith is also vain." Furthermore, all that was preached as necessary to be believed in was Christ as Lord and the matter of the resurrection. (Romans x, 9.)

The primary and the abiding fact of the resurrection event gave to the believers a unity of doctrine. They went everywhere preaching the resurrection, but those only who were witnesses of the resurrection could be apostles.

Again, it gave boldness to the witnesses. Not only did one say, "Blessed be the God and Father of our Lord Jesus Christ who has begotten us again unto a living hope by the resurrection of Jesus from the dead," but he further said, "for there is none other name under heaven, given among men, whereby we must be saved."

Again, this idea gave to the disciples a spirit of authority. The thought was brought forth to occupy an important place. Through the good news of the resurrection, life and immortality are brought to light. Forgiveness of sins were to be obtained in the name of Jesus. Prayers were made in his name. "In the name of Jesus Christ of Nazareth, walk," said Peter to a lame man. Yea, his very divinity stands or falls according to the veracity or falsity of the claim. Says Paul, "* * * declared to be the son of God with power, according to the spirit of holiness, by the resurrection of the dead* * *."

The crowning glory of such a doctrine is the inspiration that it gives to me. It gives to life a value that nothing else can impart to it. As I labor, assurance is given that the labor of my hands will be established. Therefore every ministry to the poor, every prayer for the sick, every exhortation to the wayward, every word of consolation to the broken-hearted, is a sacrament. We thus live each day in the full consciousness that when this earthly tent is taken down we shall be clothed upon with our house which is from above. Thus we face death with no sense of gloom or despair, but "in hope of eternal life" we move on, borne up by these words: "Because I live, ye shall live also." Let men who can be comforted with their doctrines of falsehood and skepticism get whatever satisfaction they can, but let me live to preach and believe in the well attested truth, confessed by an innumerable multitude through thousands of years that we shall rise from the dust and be with our Savior and our loved ones. A glorious triumph is that obtained through the power of the resurrection!

Jackson, Miss.

Beyond all doubt the teachings of the Bible furnish the best and most unerring guide to the performance of public duty and the discharge of personal obligations. I earnestly hope that God's day may be hallowed and His word studied through this whole land, till their obligations are felt and acknowledged by all its people.—General Lewis Cass.

THE NAME ABOVE EVERY NAME.

If history be the biography of a few great men, the history of the world cannot be known without the study of Christ. It is his hand that has "lifted the gates of the empires off their hinges and turned the stream of the centuries." Not a century has passed since his birth on which his hand has not been laid. The impress of his spirit is on the world's greatest civilizations.

Though he did come from a hated race, meanly born and humbly bred, all civilized nations bow to the sceptre of the Christ. Without letters, he has the first place in all the libraries of men. Coming out from Joseph's workshop, in the early morning of his life, living but a brief period, meeting a malefactor's death, he has come to a throne and dominion such as no Caesar ever had. He, who never had a dollar in his hands, has created values in all the marts of earth. He never wielded a sword, but he has come to be the Conqueror of men. Born in a manger and buried in a borrowed sepulcher, with a life as obscure as short, and a death of unpitied shame, men write of him in histories, praise him in song, exalt him in theology, interpret him in philosophy, and worship him in temples. The peasant of despised Nazareth leads captive all civilized nations.

Christ did not bring his religion to men as the Mormons made known their faith, saying an angel wrote it on a gold plate. Nor did he bring it as Moses brought the Moral Law from the fiery Mount. Our religion has come to us in and through Christ; in his life, person and words. Christianity is Christ among men. It is his life lived in the lives of men.

No other fact in history has for nineteen centuries met such a light of scientific research and critical investigation as the fact of Christ. The result is that His name is the most permanent one in history. To no other fact does the human mind such homage pay. As the circle of human learning widens, Christ becomes better known. As nations advance in the amenities of life and in the arts of civilization and in true refinement, the higher do they life the Christ on the throne of worship. Lifting him, in turn he lifts us.

The name of Christ gives unity to history. As the planetary bodies are bound together in one splendid whole by the central sun, so the name of Jesus unifies all history. Could such a Name come by chance? Could such a Life be the result of fortuitous circumstances? One increasing purpose (and Name) runs in the history of men and providence of God.

Christianity has now overcome the subtle skepticism of Hume; the destructive criticism of Renan and Straus; the meanness of Issingin; the shame of its founder's death; the poverty of its unlettered propagators. It is like the anvil that wears many hammers out. Like the impregnable Gibraltar, it can safely stand the beating billows of criticism. "His name is above every name."

"His name, like sweet perfume,
Shall rise with every morning sacrifice."

—Rev. C. F. Sherrill, in Baltimore and Richmond Christian Advocate.

EASTER MORNING.

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou?" She, supposing him to be the gardener, saith unto him, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

Where turned he first his newly risen feet?
Towards that bright city where the base is gold,
And as it were transparent glass, the street,
And every several gate a pearl? Behold,
He standeth where the stone was late unrolled:
"Whom seeketh thou?" Thus in the dawn-light dim,
He seeketh her who, weeping, seeketh him.

The old, sad question no more quivereth
Upon our lips unanswered: Will the dew
Of memory dry amid the dust of death?
Love's stricken leaves fall, withered, where they grew?
The old things be less precious for the new?
Lo, in the garden, in the dawn-light dim,
He seeketh her who, weeping, seeketh him.

AN EASTER MEDITATION.

By Rev. C. F. Sherrill.

The free gift of God is eternal life through Jesus Christ. So rings the note of the New Testament. Christ came to bring life in its fulness and sweetness; and to enter into that life makes this lower life divine and noble. Since Christ on the first glad Easter morn went through the grave and made it a skylight, light from the higher life falls upon our path and glows in our hearts. Earth is more beautiful and life sweeter, because the upper world is so near. The heavenly home imparts its joy to the earthly home. The joy of Easter is the joy of this life—the joy of living in view of the unending life.

This full life here and hereafter is the gift of God. It comes not by human toil and exertion, but by divine regeneration. It is not the carving of a faultless statue, but the germination of the seed. However perfect the piece of statuary, it is lifeless, and must forever remain so. The seed has God-given life, and under the divine care comes to the fragrant and beautiful flower. Eternal life is not culture; but conversion. Not refinement, but regeneration. Not renaissance, but spiritual resurrection. Not renovation, but re-creation. It is not new clothes, but a new birth.

How beautiful is the world under the touch and glory of Spring! New and glorious life is everywhere. This is the resurrection of nature. This life is the gift of God.

How beautiful in the fields of earthly toil is the resurrection of the human life! Paganism is exchanged for Christianity. Peace takes the place of battle-fields. Oriental harems are turned into Christian homes. A Gladstone steps in the place of a Draco, who wrote his laws in blood. A McKinley rules instead of a Nero. The sweet flowers of gentleness and kindness steal into bloom. It is the new life that follows Easter. It is the gift of the risen Christ.

How beautiful and glorious will be this life in its fulness! The songs of the angels, the White Throne, the fellowship of the saints, the smile of the Father, the River of Life! Life in its fulness. Eternal life.

And when we have been there ten thousand years,
Bright shining in the sun,
We will have no less years to spend
Than when we first begun.

—Baltimore and Richmond Advocate.

THE PERSONAL METHOD OF WINNING SOULS.

By Rev. James W. Lee, D.D.

Not during the history of St. Louis has there been so sane and well-planned a religious campaign looking to the salvation of the people as the churches have organized for this Lenten season. All Protestant churches of the city have entered into it, but it is a source of joy to the Southern Methodists that our preachers were the first to develop the programme for the movement. Rev. Luther E. Todd had tested the new method thoroughly while pastor at Centenary Church, and again just after the last Annual Conference he had tried it in his new church at Wagoner Place, with such amazing results that no doubt was left in any mind as to the value of the personal method in reaching the people.

Recognizing, as we now do, how successful the modern line of evangelical activity is, it is strange that it has not occurred to us all along that this is the simple and Scriptural way to win the careless and indifferent to the Church. This was really the plan followed by our Savior himself. He did not seem to attach much importance to crowds as such. He shunned crowds. He singled out and called and won to himself first one individual and then another. Nathaniel, the woman of Samaria, Nicodemus, the nobleman from Capernaum, the man at the pool with an infirmity for thirty-eight years, the man who was blind from his birth, etc., are typical cases and indicate that Christ was constantly on the lookout for individual persons to heal and save.

Now, the preachers of our Protestant Churches in St. Louis have simply returned to the way of winning souls followed by the Lord Jesus Christ. Of course, the gospel as preached from the pulpits Sunday by Sunday is not discounted, but modern sinners are shy and elusive and hard to reach. So, after firing into the multitudes from the pulpits on the Lord's Day, St. Louis preachers have found it necessary to fix bayonets, move out into the highways and engage in hand-to-hand contests with the rank and file of God's wandering children in the week days. Nor do the preachers go alone into these week-day battles with sin and hardness, as found walking about in men and women. Each preacher seeks to enlist every able-bodied person in his congregation in the same work. Thus ministers and laymen are fighting side by side for victory, and they are succeeding splendidly.

It is thought 2000 persons will be won to our Southern Methodist churches in the St. Louis District alone. We have 10,000 members, say in round numbers, and an ingathering of 2000 will give us a 20 per cent increase in six weeks. This carried out in the whole Southern Methodist Church of 2,000,000 in round numbers, would give us an increase in six weeks of 400,000 new Southern Methodists, and this can be done if the preachers and people all through the South will together enter into the personal kind of religious work now engaging the efforts of all our St. Louis Protestant churches. Of course, all this means prayer and consecration and vast determination, but what are we in the world for, and what reason can we give for being alive and for being members of Christ's Body, which is his Church, if it be not that we may concentrate all our might and prayer and thought to the salvation of men and women for whom Christ died.

St. Louis, Mo.

ABOUT PREACHERS AND PREACHING.

Dear Brother Meek: I have been thinking for some time that I would write you a line and tell you how much we appreciate your splendid work as editor of the Advocate, but one thing after another has kept me from doing this. A business man these days has about all he can do to look after himself and his interests. That is one of the objections I find, if you please, to this age in which we live. We are all living and leading strenuous lives, crowding every moment full of labor and toil. I sometimes think a Roman galley slave was no more of a slave than the average business man.

And that reminds me just here of the mistake our preachers sometimes make in trying to entertain the average business man at the 11 o'clock service on Sunday by talking much of the great business enterprises of this country, and the growth and development of the same. Had you ever thought about how far that is from preaching the Gospel, and how tiresome it is to the modern business man? He does not want to hear anything about business from the pulpit. The fact is, he has studied business all the week, and really learns more about the great business enterprises of this country in an hour than the average preacher knows in a week.

That poor fellow who has worried over business problems all the week wants to hear something about the doings and sayings of Jesus on Sunday. He wants to renew his spiritual life with the pure Gospel. To tell a weary soul the simple story of the crucifixion—how Jesus wore the crown of thorns, how his persecutors spat upon him and buffeted him on every hand; how he bore the cross to Calvary's summit; how he prayed for the thief, and the promise he made to him; and then how he died! He did all this that we might have rest from the burdens of the day, and life free from the blight of sin. Such, in my humble judgment, is far better preaching than the stories of all the successful business men of all the ages.

I very well remember that on one occasion I happened to be in one of the good towns of North Mississippi on a Sunday, and as my usual custom is to attend church service on Sunday, I did so on that day, and invited several of my drummer friends to go with me. They went. To my utter astonishment, the preacher, who was well able to preach a good Gospel sermon, spent the whole hour discoursing on the achievements of modern science. My friends were disappointed, and so was I. We left that church as hungry for soul food as when we went.

Nothing will take the place of the Gospel. Tell scientists, tell business men—in fact, tell all the world of Jesus and his love. That is the only thing that will fill and satisfy a hungry human heart. But I did not intend to say this when I began.

The Amory and Nettleton charge, at its first quarterly conference of this Conference year, increased its pastor's salary to $1500 per annum. We pay this as it comes due. We thought that, inasmuch as the Conference was good enough to send us one of the best men in its bounds, that we would in a measure try to reciprocate their kindness by giving him and his family an ample support.

I hear some very glowing reports from both Brother Bell, of the Aberdeen District, and Brother Woollard, of the Columbus District. Brother Borders is doing well at Aberdeen, preaching to fine audiences. I also hear that Brother Duren is much appreciated at Columbus, and is preaching to fine congregations.

You know, I think a great deal of Duren, Woollard, Park, Young, Bell, Felts, and Borders. The fact is, if ever I saw a Methodist preacher that I did not love I do not know it. Every day I feel the good influence of these men as they go in and out among the people of this country.

Methodist preachers are a peculiar set, anyhow. They can stand more wetting and more drying, more feasts and more famine, more staying and more moving, more poverty and more wealth, than any set of men on earth.

Brother Park made a fine beginning at Tupelo, but, I am sorry to tell you, he has been recently very much indisposed. From what I could learn of him, I am sure that he stood for several days where he could almost feel the lashing of the waves of the Jordan, but you and I know they had no terrors for him. He is better now, and I hope he will soon be himself again.

You are giving us a most excellent paper. You dash just enough sauce into the editorial dish to make the food taste spicy and good. The quality is par excellence and the flavor is fine. Let the mill continue to grind. J. A. LOWE.

Nettleton, Miss.

A WORD TO THE CHURCH.

By Bishop E. E. Hoss.

By the decision of the Supreme Court of the State of Tennessee in the Vanderbilt case, the Church has lost everything that is worth having. To use one part of a famous saying of John Randolph, of Roanoke: "We are all broken down and cut up, horse, foot, and dragoons." The statement published in some of the papers that the Church is left just where it has been for forty years is too absurd to merit reply. For seventeen years Bishop McTyeire was president of the Board, with a power of absolute veto. Up to 1905, with the full approval and consent of the Board, the Bishops shared unrestricted rights as trustees. The only thing now decreed to us by the Court is a right of confirmation that is less than the shadow of a shade, for the Trustees elected by the Board are to enter upon their office without waiting for confirmation. Even in the exercise of this limited right, the Church is humiliated by having held over it, as if it were a band of lawbreakers and anarchists, the threat and menace of "contumacy."

The decision of the Court is the law of the land. It is a complete and final denial that the Church has any trace of ownership in the University. The whole thing belongs to the Board of Trustees. There is no earthly way in which the Church can have the slightest voice in controlling even the Theological Department. Hide and hair go together. The Church is out from Dan to Beersheba and from the rising of the Sun even to the going down of the same. The slightest effort on our part to exercise any real authority would inevitably end in another lawsuit. Nothing can change the status. The Board itself cannot trade off nor concede away any part of the power adjudged to it by the Court. It is just as well to look that fact fairly in the face.

The shriveled remnant of confirmation that the Church still holds is just enough to enable it to worry the Board without benefiting itself. But that is neither a dignified nor a Christian thing to do. If the institution belongs to the Trustees they are entitled to take it and manage it to suit themselves, and I, for one, shall never consent to engage in any spiteful interference with their performance of the task.

The Church must quietly submit to existing conditions with Christian dignity, not for wrath but for conscience sake. Any attempt on our part to evade the decree of the Court, or to seek to recover by methods of indirection, the position which we have lost, would be in the highest degree unethical and improper. This does not mean, however, that we are in the slightest measure compelled to admit that the opinion of the Court is either a just and righteous exposition of the law or a fair statement of the facts in the case. We bow to it simply because it is the voice of organized authority, and for no other reason.

It is a time for serious thought. The doctrine that men may organize and control corporations for everything from making soap to running railroads, but that Christian Churches may not do so for the promotion of Christian education, is one that cannot permanently stand. It is a destruction of religious liberty. The sweep of the ages is against it; the very genius of our Government is at war with it. Let us not be cast down. The Lord still reigns, and He will not vacate His throne.

ANENT VANDERBILT UNIVERSITY.

Dear Dr. Meek: It is only a short time until our brethren meet in General Conference—about a month. In this time the Church has to determine what shall be her attitude toward Vanderbilt University. The decision just handed down by the Supreme Court of Tennessee bas made it impossible for any self-respecting Methodist to advocate the continuance of the relationship which has existed there from the foundation of that institution 40 years ago. In a court of last resort our ownership and management has been annulled. That which is left us is a mere shadow of what through the years we have felt to be ours in substance. No one had ever denied it. But denial came at last, and those who have fought the Church have won. Their glory is their shame. We have been despoiled of our own by those whom we have honored and trusted. Whatever the ambiguity of language may make possible, or the law may decree, yet in equity and by every moral consideration, Vanderbilt University is, and will be ours eternally. The Church, indignant at this outrage, will never hold the despoiler guiltless, be he high or low; nor view his deed as less than vandalism.

The little salvage of authority left us from the wreck is not worth the holding. With the University, let it go! We have not the time nor the disposition to be searching among the flotsam and jetsam. A scavenger is always detestable.

While our soul will rise in eternal protest against the wrong, we are powerless before the law. But no thought of gain to be won, nor of advantage to be held, will allow us to fawn upon or treat with those who have thus wronged us. Let them go with their wrested authority and rights. The Church is seeking to give Christian education. To give this in partnership with those who have thus violated a sacred trust is preposterous. The Methodist Church neither wants nor needs such affiliation or alliance.

Let us again turn our attention to the establishment of a university. By our own gifts and the gifts of those who were friendly to us and to our cause, we have built one, though we have now lost it. We can build another. Shall it be at Dallas, or Durham, or elsewhere? With faith in God and our face to the future, let us press on, firmly fixed in a great purpose.

W. W. WOOLLARD.

THE LATEST TURN.

The Supreme Court of Tennessee has spoken. If the gentlemen that compose this tribunal suppose that the two millions of Methodists in Dixie will accept their dictum they have a surprise in store for them. Their word is law for the time; but "nothing is settled until it is settled right." Some two millions of the best men and women of America do not believe that this matter is settled right. I am not a lawyer; but I have studied the canons of evidence and for ten years taught logic; and I am utterly unable to see in the Supreme Court's decision anything other than a strange, illogical perversion of justice and an egregious blunder.

What must the Church do? Do what Chancellor Kirkland and his followers seem to think that it will do—tamely submit, and go on giving support and patronage to the University thus ruthlessly wrested from our control? We cannot afford to educate our sons and our preachers in an institution occupying the relation to the Church which this decision would fix. Hardly one in a hundred thousand of us, I think, would brook such a suggestion.

Whether or not it is wise to appeal to the Supreme Court of the United States, others must decide. If we do not, we should immediately remove our Theological Department to some other place and build for ourselves a great university so protected that this calamity can never occur again.

We need a better place than Nashville, and in a State with laws fairer than are those of Tennessee. And when we remove our educational center from Nashville, the Publishing House and accompanying interests should go also. The General Conference, fortunately so near at hand, will meet the issue squarely.

No other course would be sane—none other would be righteous. Loyalty to the great Church imperatively demands it.

H. WALTER FEATHERSTUN.

THE VANDERBILT CASE.

Dear Dr. Meek: I wish to say, for one, that I most heartily indorse your editorial relative to the Vanderbilt case and the Court's decision. The decision may be in accordance with a strict construction of legal technicalities, but it is a clear sweeping away of chartered rights and an ignoring of all equities. I mean no contempt of Court, but maintain the right to express an opinion.

Through the influence of Bishop McTyeire, Mr. Vanderbilt gave his money to the Board of Trust as representative of the M. E. Church, South. For about thirty years that fact was neither questioned nor disputed.

I do not believe Mr. Vanderbilt could have been induced to make his gift had he suspected that there would ever be an effort to set aside the chartered rights of the Church. It seems to me that Chancellor Kirkland was the prime instigator and chief conspirator in this scheme. His act seems shamefully traitorous to the Church whose confidence he enjoyed, and whose educational interests he was chosen to conserve and forward.

As the Church has no rights nor interest in this institution, it is sincerely hoped that she will set up one for herself, being careful to know whose are the vested rights. She cannot do less and maintain her self-respect, or that of others.

Since Nashville—not those loyal to justice—prefer Mr. Carnegie's million to all the interests of the Church there located, it is most fervently hoped the Church will seek a more friendly and appreciative location for her interests, if it be granted that she has such interests. I make no apology for what I have said. It is only a part of what I think and feel.

L. L. UPTON.

Slaughter, La.

THE ONLY COURSE.

The only thing left for the Methodist Church to do now is to establish a new University. To lease out the instruction of her sons for the ministry and other work, to risk the influences that might enter into the scholastic and moral development of the rising generation, without the privilege of a word or action counteracting such as might be considered bad, is a condition not to be at all contemplated. A father would be a pitiable travesty upon that relation who would allow such a condition to prevail with his children, even though all the courts in the land should interpose their learned decisions. The responsibility of the Church is fully as serious. Not for a minute should she hesitate to open negotiations for the establishment of another institution of a similar kind, but not of a similar spirit of management.

It may be interposed that it is a matter of no small moment to build and equip a great University. True, but it is a matter of far graver concern to allow the young of the present generation to be trained without the supervision of the Church. The Lord will honor such an effort by raising up from among the people men who will munificently aid such a movement. Already the echoes are rumbling. A $1,000,000 here, another $1,000,000 there, only shows us what may be expected if such a course should be taken. Let the Church arise in her loyalty to God, declaring for such a purpose, and from unknown and unexpected sources money will come to place her right for her work. And when this has come to pass, then by all means let the elective phrases be written so lucidly that even a Supreme Court may see too plainly to be muddled by inordinate ambition, or to have their vision obscured by the dangling gold of anti-Christian sentiment. Then let the Church bid a final farewell to Vanderbilt and her little bunch of trustees.

J. W. DORMAN.

Memphis, Tenn.

THE VANDERBILT MATTER.

Dear Dr. Meek: I have just finished reading of the demonstration in Nashville on last Saturday evening after the Supreme Court had rendered its opinion in the Vanderbilt case.

Of course, every right thinking man in the Church is surprised at the ontcome. Not only the Methodists, but other Churches in the country have expressed themselves as siding against the Board of Trust in their efforts to wrest the control of the University from the Church that founded it, and that has up to this time patronized it and believed she owned it. The conduct of the student body and faculty offered an unpardonable insult to the Bishops, and therefore to the whole Church, in the demonstration of Saturday night.

The decisions of a thousand Supreme Courts cannot change the fact that the Committee appointed by the Memphis Conference founded Central University for, and in the name of, the Methodist Episcopal Church, South, this Committee being a representative body of the said Church. If the city of Nashville, through her newspapers, and the State of Tennessee are to combine with the Board of Trust to take away the University from the Church there is but one alternative, and that is, to pull up everything we have in Nashville and move to some place where we can have the sympathy and support of the city in which we locate. I have felt for some years that the University was slipping away from the Church, that it was ont of harmony with our standards, and unless there was reform in the teaching force the sooner we got rid of the University the better.

The University has been in recent years gradually alienating from the standards of the Church the sentiments of the younger men preparing for the ministry who have attended there, and has also been creating among them a spirit of disloyalty. If the University is to control itself without hindrance on the part of the Church, or some responsible Board of the Church, the sooner we get rid of it the better.

It is to be expected that the approaching General Conference will take the proper steps in the matter. If it is impossible that we properly control Vanderbilt, we must have a great University which will be our very own.

Fernwood, Miss. W. H. SAUNDERS.

WORK IN THE LAFAYETTE (LA.) DISTRICT.

All the preachers of the Lafayette District have their work in good condition. I think it is safe to report improvement at every appointment. We have had upwards of 200 accessions during the first quarter, and, in most instances, our finances are in better shape than at this time last year, notwithstanding the persistent cry of hard times. We have a company of true, faithful, hard-working men in charge of the various stations, circuits and missions of the Lafayette District, and it is difficult to make special mention of any one of them.

I have supplied the Vermilion Circuit with Rev. W. R. McPherson, a young man from Mississippi, and, if I am not mistaken, the Church will hear more of him in days to come.

Rev. A. A. Bernard, of Eunice, is in the midst of a church building campaign. It now looks very much like a success, and we will have the much-needed new church in Eunice in the near future.

At Kaplan, one of the appointments of our French Mission, Brother Hebert has good reason to believe a church will be built before the Conference year ends.

Our Lafayette congregation and Sunday school have outgrown their present quarters under the wise and faithful leadership of Brother Harrison, and they are planning enlargement.

Our French Mission work, under Brothers Hebert and Breithanpt, is yielding a rich harvest of souls, and if wisely and faithfully managed will result in great things for Methodism.

Brethren of the Louisiana Conference, snffer a word of exhortation: Do not hesitate nor be afraid to have your churches put their money into the French Mission work of south and southwest Louisiana. Already we are reaping a rich harvest, and if this work is backed up by your prayers and money, success is assured.

The outlook is bopeful over the entire district. Our men are at work, trusting in Him whose promises cannot fail. JAMES I. HOFFPAUIR.

A MAN FOUND, BUT NOT THE MONEY.

A good man, Rev. M. M. Marshall, has been appointed to the work in the Isle of Pines, but I have not secured the money needed to build the house at Nenva Gerona.

Brother Stewart, who has been on the Island for several years, writes me a letter under date of March 27, as follows:

"I am now in a position to say that I can raise four thousand ($4,000) dollars on the Isle of Pines for the Neuva Gerona work. As a further guarantee I agree not to call for what the church at home gives until I have this secured.

"Our people ought to remember that there are no well-to-do people in Neuva Gerona. While there are some wealthy people who own land in the Isle of Pines, they merely have their winter homes here and do not bear the burdens of the community. These fall on the poor.

"These American residents are taxed by the Government and yet they have to support their own schools by public subscription. The Cuban Government makes no provision for American schools. American boys and girls are going bad because we cannot get hold of them. My wife and I must live in Neuva Gerona where we can be in touch with them as they come in and reach them as they go astray. There are three American barrooms and about seven operated by Cubans in Neuva Gerona and there is nothing being done to offset this evil except preaching twice a month.

"We are distressed about the situation and unless the Methodist Church, South, responds to this, the accounting of our Stewardship will be sad indeed. The Methodist Episcopapl Church, South, is responsible for the Isle of Pines. Our presence here keeps out the other evangelical denominations. We must meet the responsibility or make room for some one who will.

"I hope this will make it clear to the Church that we cannot recede bnt must go forward. Quarters and half-dollars, along with an occasional larger subscription, are coming out of the pockets of people who are heavily burdened now and have a meager income. What we need is something substantial from some who have an abundance. "Yours in Christ,

"MALCOLM M. STEWART."

I cannot urge the case more strongly than it is presented in this brief, plain statement by Brother Stewart.

Surely there are those among our two millions of people who will supply the money required for this building at Neuva Gerona, which is so sorely needed. W. A. CANDLER.

Atlanta, Ga., April 3, 1914.

A GLANCE AT THE JOURNAL OF THE MISSISSIPPI CONFERENCE.

To an interested layman, nothing is so instructive as the Journal of his Conference. There he will find the naked facts as they are without any one to apologize, explain or excuse—the facts as they go into the record of the year's work. It is an excellent index of the religious state of the Church, and rather suggestive as to the ability of the pastors, the loyalty of the laymen, and the fidelity of the people in general.

In the Journal of the Mississippi Conference recently held at Natchez, it is sad to find so many charges which failed to pay up everything in full. In one district only four charges are reported with a clear deck. The Seashore leads all the Conference, though in numerical strength it is the very weakest save one. In the amonnt paid the preachers, it is excelled by only two—the Brookhaven paying twenty dollars more, and the Jackson a little better. Yet more charges paid up everything in full in this weak district than in any other. The Meridian District shows a slightly larger gain in membership, but no other has so substantial a gain. There is a net gain of 1700 members in the Conference reported, though this appears to be an error, as there is a positive loss reported from four districts, and my addition refuses to agree with that of the Statistical Secretaries, in several places. Just for a comparison, I note that there are thirty-eight charges in the Louisiana Conference reported to have paid $1000 and over to the pastor, and only thirty-three in the Mississippi Conference, yet there is a loss reported from the sister State. I cannot think that the WORD has lost power or force, neither am I persuaded that the preachers are lacking in ability, industry, or consecration. What is the reason? Why does the Cause seem to be languishing? It behooves us as laymen, and preachers, as well as the presiding elders, to make an earnest effort to find the cause, and with all our powers put our shoulders to the wheel and force an advance in religious matters.

As Lay Leader of this (the Seashore) District, I have visited many charges, and hope to visit more during this year. At each place the people heard the message gladly and were most attentive to the subject presented. This speaks volumes for the faithful pastors who labor among them. No wonder this district stands first. Earnest pastors and listening people always make for better things. Dr. Huntley is always in the front of the fight, advising, helping, suggesting, and we hope that this year will be the banner year for this district in every way.

For various reasons it seemed best for me to remove from Bay St. Louis to Biloxi, and I am here now. The pastors who expect me this spring will make a note of my new address.

Biloxi, Miss. J. C. BALLARD.

WHY DISCONTINUE THE MISSISSIPPI CONFERENCE SUNDAY SCHOOL FIELD SECRETARY?

Report No. 1 of the Sunday School Board of the Mississippi Conference, adopted at Natchez last December, asked for an assessment of 5 cents per Sunday school scholar in each pastoral charge in the Conference, and the collection on each of the four Fifth Sabbaths, in order to maintain our Field Secretary during the year 1914.

At the mid-year meeting held in Jackson a few days ago, so I am informed, action was taken removing our Field Secretary from the field before the end of the Conference year.

According to my humble judgment, the best work being done by our Sunday School Board is being accomplished through our Field Secretary. Then, why remove him?

I am not disposed to dictate, nor even suggest, to any Board how it shall run its affairs, but I am curious to know why this Board would ask help for an object and then, the first opportunity it gets, remove the object. Does this relieve the Mississippi Conference of its obligation to pay the assessment? L. L. ROBERTS.

Vicksburg, Miss.

AWAKE IN JESUS.

Eila C. Jamieson.

I.
Awake in Jesus! blessed morn,
With praise we greet the Easter dawn;
Sweet flowers bloom, glad birdies sing,
And winter's night gives birth to Spring.

II.
Awake in Jesus! life divine,
Eternal life, for all mankind.
Because he lives, we shall live too—
God's precious promise ever true.

III.
Awake in Jesus! there's no death.
The Son of truth and righteousness,
Triumphant over death and sin,
Forever lives, our Lord and King.

IV.
Awake in Jesus! O, how sweet—
Life more abundant, life complete.
Awake in Jesus, Christ our King.
Awake! Awake! Give thanks and sing.

New Orleans, La., April, 1914.

Church News

There have been 2,490 Adult Bible Classes organized in the Southern Methodist Church.

* * *

One of the largest churches in Southern Methodism is the Centenary Church of St. Louis, Mo., which has a membership of 2,251. St. Paul's Church in Atlanta has a membership of 2,090.

* * *

The largest Sunday school in the world is at Brazil, Indiana. It has an enrollment of 5000, with a Bible class for men of 1000. Brazil, according to the census of 1910, has a population of 9,340.

* * *

On March 27 a rehearing was asked of the Supreme Court of Tennessee by the attorneys for the Bishops of the Methodist Episcopal Church, South, in the case of the Vanderbilt University.

* * *

Rev. Matt S. Hughes, D.D., L.L.D., is the fraternal delegate from the Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church, South, that will begin its session in Oklahoma City on May 6.

* * *

The Church Extension Society of the M. E. Church, South, of Atlanta, Ga., is live and active. Membership fee is $1 per year. A secretary is elected for each Church, and it is his duty to represent the Society to his congregation and enlist their sympathy and support.

* * *

The Georgia Sunday School Convention meets at Milledgeville, Ga., April 14, 15, and 16. Mr. Asa G. Candler and Mrs. Mary Harris Armor are two widely known characters who will take important parts in the convention.

* * *

Egbert Le Fevre, M.D., LL.D., one of the most noted physicians of New York City, and prominent in the Reformed Church in America as one of the four medical advisers on its Board of Foreign Missions, suddenly died on March 30, to the grief and great loss of that Church.

* * *

It is gratifying for Christians to know that today there are 70,000 Protestant Christians in Japan, 200,000 in Korea, nearly a half million in China, and a million in India. A hundred years ago there was less than a hundred missionaries in all mission fields; to-day there are about 22,000.

* * *

Dr. Conrad, of New York City, is advocating what he calls the "Win-One-More" movement to the church life of the country. He says it increased the efficiency of his members as disciples of Christ and added great numbers to the church roll. Each person is supposed to determine to win another certain person, known only to himself and the pastor, into the kingdom.

Secular News and Comment

Frank M. Miller has been appointed United States marshal for the Eastern District of Louisiana in the place of Victor Loisel who was requested to resign from the place.

* * *

Over $400,000 is registered by the big clock on Canal Street, New Orleans, as having been subscribed to carry out the Exposition of Big Ideas that is being propagated for that city.

Another turn in Mexican affairs through the victory of the rebels at Torreon practically gives the Constitutionalists control over the whole northern part of Mexico. General Villa, one of the Constitutional leaders, estimates the total loss at Torreon at 1500 killed and 3500 wounded.

* * *

Much indignation is being expressed in New Orleans because this city is not to be made one of the reserve centers about to be established under the new financial system of the United States government. Dallas, Texas; Richmond, Va., and Atlanta, Ga., will be the reserve centres for the South.

* * *

The sealing-steamer, "Southern Cross," with 170 men aboard and with a cargo of 17,000 seal pelts, cannot be heard from off the coast of Newfoundland. It is feared that these men and valuables are lost, and that they may be victims of the terrible blizzard of Tuesday, March 31, when 77 of the sealer "Newfoundland" were lost.

* * *

E. F. Kearney, who has just returned to New Orleans from New York, brings news of critical stages in the railroad condition in the country. Mr. Kearney is vice-President of the T. & P. Railroad, and he says a move must be made soon to allow the railroads to increase their rates to avert serious financial trouble.

* * *

The Commissioners of the city of New Orleans have made a law that every one driving an automobile in the city must be licensed. A committee to pass upon the candidates for license has been appointed and it has been at work some time. The prospective chauffeur must demonstrate his skill before the committee, and must have his picture taken to be filed away for possible future reference. This seems to be a good move for the protection of life.

* * *

On last Sunday morning the Picayune printed its last issue as a separate and independent newspaper. For seventy-seven years the Picayune has been a factor in the public life of this great city; and after it rose to a place of influence, has had much to do with shaping the moral and political affairs of the community life. The Times-Democrat of New Orleans, the other powerful morning paper, absorbed the Picayune, and the first issue of the united paper invited the attention of the public on Monday morning, April 6.

* * *

The frequent and belated snowstorms, according to the Department of Agriculture at Washington, have rejoiced the farmers because they have stored up the moisture in the soil which promises splendid crops this season. The conditions for winter wheat are considered ideal, especially so in New York State and the Eastern States generally, while in the Middle States they are far better than the average. In the corn belt a far better crop is predicted this year because the moisture produced by the snows will more than counteract the persistent drouth which so depleted the corn crop of last year.

* * *

Commenting on our headlong recklessness of life as Americans and the fact that we are always looking for some kind of a machine to save our lives because we have no time to care for them ourselves, The Saturday Evening Post, for April 4, says: "Just now we are insisting on all-steel cars, which are no better than any other cars until after a collision or derailment caused by human carelessness has occurred. This is more or less like dressing pedestrians in motor proof steel armor, instead of requiring both chauffeurs and other pedestrains to go circumspectly. There is no question that carelessness of life is an American characteristic. So long as it remains one, no mechanical device will save us from a heavy mortality record."

A CORRECTION.

In my report of the mid-year meeting of the Board of Missions of the Mississippi Conference, which appeared in the Advocate of March 26, I notice the following error, which I desire to correct:

In a carefully prepared address on "The Need of Aggressive Missionary Evangelism in the Home Field," Rev. Geo. H. Thompson is reported to have made some startling disclosures regarding spiritual destitution in some portions of the Seashore District. In justice to Brother Thompson and to the brethren of the Seashore District I would say that the destitution of which he spoke, and which he graphically brought before us with the aid of a map, exists in the **Hattiesburg District**, of which he is the presiding elder. How I came to make the slip is almost unaccountable to myself. There is no question of the fact, however, that spiritual destitution, though not so extensive or startling, does exist in one or two other districts of our Conference.

M. M. BLACK,
Sec'y Board of Missions, Mississippi Conf.

CHILDREN'S DAY.

By E. B. Chappell, Sunday School Editor.

Because of inquiries recently received in regard to the future disposition of the Children's Day Fund, I deem it expedient to make the following explanation: The amount ordered by the General Conference to be raised by the Sunday schools for the endowment of a chair of Religious Pedagogy and Sunday Schools is now in the hands of the treasurer, with the exception of a few hundred dollars, and this deficit will soon be made up from accruing interest. All the money raised this year on Children's Day will go, therefore, to the Conference and General Sunday School Boards to be used by them in promoting Sunday school work. It is hoped that this announcement will encourage pastors and Sunday school superintendents throughout the Church to make special efforts to see that Children's Day is observed and an offering taken in every school in the connection. Our cause is suffering for lack of funds. For the first time in many years the way is now absolutely clear. Let us show our interest in the great work of Christian training by rallying to its support. All offerings taken on Children's Day should be promptly forwarded to the treasurer of the Conference Sunday School Board.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY SOCIETY OF LOUISIANA.

The Woman's Missionary Society of the Louisiana Conference held its annual session at Rayville, La., April 1-3, as announced in the issue of the Advocate of last week. The Advocate has not yet received an account of the proceedings of the Annual Meeting. This will be published in a later issue. Mrs. E. R. Kennedy, Chairman of the Social Service Committee, has very kindly mailed the Advocate a report of that Committee which was adopted at the Annual Meeting held at Rayville last week. The report is as follows:

The Committee on Social Service recommends:

First—That the subject of Social Service be made a feature of the program of every Annual Conference.

Second—That a Committee be appointed to assist the Fourth Vice-President in co-operating with all philantbropic and State agencies that have for their aim the bettering of social conditions.

Third—That the Committee shall study conditions and methods for the amelioration of same.

Fourth—Whereas there is a widespread effort on the part of the public toward the suppression of vice, and whereas the best thinkers, political and sociological, are agreed that segregation in our cities is not a remedy for the social evil; therefore, be it .

(a) Resolved, that this Social Service Committee record its protest against this method of dealing with the evil, and determine to make every possible effort to abolish this legalization of crime.

(b) Whereas so many of our women and girls have unintentionally assumed immodest and improper dress, which tends to lower the esteem and honor of womanhood, we recommend a sensible reform along these lines, and ask the hearty co-operation of this body of women in this effort.

Fifth—That we declare our unqualified condemnation of the legalized liquor traffic, and do all in our power to abolish the same.

Sixth—That whereas the picture shows which could be a means of education and uplift are in many instances hurtful in their influence,

Resolved, that the Fourth Vice-President of each auxiliary make personal investigation, and endeavor to establish a censorship of same.

Signed by: Mrs. E. R. Kennedy, Chairman; Mrs. R. H. Wynn, Miss Martha Nutt, Miss Eliza Iles, Mrs. H. R. Moore, Mrs. W. D. A. Gorton.

ANNOUNCEMENT.

The Publisher of the New Orleans Christian Advocate has installed a complete outfit for the execution of small job printing, and, with the aid of the Parcels Post, we are now prepared to receive orders from our friends for every description of stationery and printing. Those in need of service will confer a favor on us by sending us their orders.

Easter Bells,

Or

THE EASTER MESSAGE IN PROSE AND POETRY.

Compiled by Carl Theodore Wettstein.

"Fear ye not! For I know that ye seek Jesus, which was crucified. 'He is not here,' for he is risen, as he said. Come! see the place where the Lord lay."—Matthew xxviii, 5, 6.

THE EASTER MESSAGE.

Matthew xxviii, 6, 7.

Brightly gleams this message glorious—
"He is risen."
Over every foe victorious
"He is risen."
Love receives its pledge and token;
All the power of death is broken;
From on high the word is spoken—
"He is risen."

Us from Him shall nothing sever:
"He is risen."
Precious is this truth forever—
"He is risen."
Where the darkness is oppressive,
Where the foe is most aggressive,
Truth proclaims in tones expressive
"He is risen."

This concerns each tribe and nation—
"He is risen."
This secures for men salvation—
"He is risen."
Soon shall errors old and hoary
Fall before redemption's story,
Which proclaims in power and glory
"He is risen."

This brings joy in days of sadness,
"He is risen."
This inspires all songs of gladness,
"He is risen."
Saints no more the future dreading,
Hail the light which He is shedding:
Now they sing, while homeward treading,
"He is risen."

—T. Watson.

EASTER DAWN.

May the dawn of Christ's arising,
Death and darkness both surprising,
Fill our souls with joy this day.
May His Resurrection Greeting,
Softly-spoken, heart-entreating,
Take Golgotha's gloom away.

May the Risen Christ appearing,
Like a benediction, cheering,
Make this day serene and bright,
And, His grace on us bestowing
Peace beyond all human knowing,
Flood our lives with Easter Light.

—John D. M. Brown

REJOICE!

Rejoice! The battle has been won;
Christ's mighty triumph has begun;
The power of death is now undone.
Hallelujah!

The hosts of sin have conquered long,
But now at last their power is gone,
Wherefore rejoice, and raise the song,
Hallelujah!

Their champion stood before the host,
And proudly made his evil boast,
But God's own Israel was not lost.
Hallelujah!

For David's Son has come to win
The crown from death, and silence sin,
Then let fresh hymns of joy begin.
Hallelujah!

All glory, praise and thanks to Thee,
Who from all sin hast set us free,
That we may sing eternally,
Hallelujah!

—John C. Mattes.

FILLS OUR HEARTS WITH JOY.

It is the universal presence of the risen Christ that fills our heart with joy. It is the eternal joy of the Church. It is the cause of the jubilant note of Easter. Easter is not so much the celebration of the fact that no tomb could hold Jesus Christ, as it is of the great wonder that He is alive for evermore. And our joy songs celebrate not His ascension out of the grave into heaven, but the fact that He came back from death to dwell with His Church through the Holy Spirit.—Congregationalist and Christian World.

FROM BROTHER BOWEN.

Dear Brother Meek: Please accept my sincere thanks for your clear, strong editorial of March 26 in the New Orleans Advocate on the Vanderbilt question. Just the words we need now. I am convinced more than ever that you must remain the Editor of the Advocate. God has bestowed upon you that wonderful gift. The Lord bless you.

The meeting in Houston, Miss., with Brother Neblett, from March 15 to 26, was a good success. This was the second visit I made to this fine charge in one year. The official board of the Church announced that they would make "it annual" and I was invited to be with them every year. This I do gratefully appreciate in my mother Conference. Brother and Sister Neblett are doing great work and command the love of all the people. I am here in a good meeting, and go from here to Lexington, Miss., thence to Okolona and Booneville, Miss., and then return to North Alabama. The Lord is blessing my work. My health is very good. Again thanking you for your personal kindness to me and also the valuable service you are rendering our great Church, I am yours faithfully, J. A. BOWEN.

Birmingham, Ala.

BROTHER SWARTZ'S DIFFICULTY RELIEVED.

Brother Swartz's discussion of baptidzo and the Greek prepositions in the New Testament has been well done. So far as I am concerned I feel proud of him. I feel proud of him for three reasons; first, his familiarity with the Greek language; second, his sweet spirit in controversy, and third, he is ours; our professor and our Methodist brother. His discriminations are nice and accurate but he fell just a little short in his philological conclusion which very likely was due to the text that governed him. Any one can see, when his attention is called to it, that any text that is not in harmony with itself, is not, and cannot be, as trustworthy as the one that is. The one Brother Swartz seems to have followed is not consistent with itself. This is evident from the fact that it declares that Christ went "up from" the water in Matt. 3:16 and in Mark 1:10 "out of the water." We all can see that that will not do irrespective of what any one may say. Now therefore what is the remedy? It is this: since all texts agree that it is "from"—Matt. 3:16 therefore those texts that declare that it is "from" in Mark 1:10 are more worthy of a following than those that have "from" in Matt. 3:16 and "out of" in Mark.

Again Brother Swartz says: "The circumstances under which some were baptized, as for example, the Eunuch, make immersion possible." We should like to know the circumstances for such a mode in the face of the facts, that no water has been found in the place where they were sufficient to immerse, and too, that they were reading Isaiah who declared the water would be poured and sprinkled, and also, that our Saviour had called "pouring" baptizing. It does seem to me that since all that was said about water when Christ should make his appearance on the earth was that it would be poured and sprinkled, and too after Christ did come and while here, he did declare "pouring" baptizing, and baptizo was used to express pouring as baptizing, that there are strong grounds for one to be rather dogmatic as to the Scriptural mode of water baptism. ISAAC L. PEEBLES.

EASTER MUSINGS.

By Mary F. Savage.

The bells are ringing! The children are gathering in the Sunday schools in city and country, and their sweet songs, mingling with the soft strains of the organ, ascend on high to celebrate the Resurrection! The tiny leaves and flowers of April have risen from their graves in new-born beauty! The birds are caroling anew sweet praises! All nature seems to whisper "He is risen!" Bells, children, flowers and birds tell the story of our risen Cbrist.

Some writer has said that "there are pictures in music"—that the sweet strains are not only heard but are seen, that the sounds possess color; and this is true, when the vivid imagination can draw the pictures as the ear listens to the tones now soft, then loud, now peaceful, then warlike. Thus from the bells, the music, the clear bird-notes, the sweet child-voices, pictures pass, panorama-like, before the mind's eye this Easter Day:

Gethsemane! Here, in the beautiful garden amid the pure white lilies, we see our Lord, sad and sorrowful, and hear his submissive prayer, "Not as I will, but as Thou wilt."

Calvary! Here the cruel and ignominious death upon the cross—the crown of thorns we see while we hear the cry, "Father, into Thy hands I commend my spirit!"

The Holy Sepulchre! Here we see his body resting in the spacious tomb of Joseph of Arimathea through the Paschal Sabbath and two nights. What a strange silence seems to reign everywhere during this period!

The Resurrection! Now we see the angel give Jesus a robe as he lays aside the fine linen and carefully folds the napkin. It is early morning; the great stone is rolled away, and our Lord treads softly amid the flowers. He has gone only a short distance when the Marys are at the tomb—the angel speaks, "Behold the place where He lay!" Mary Magdalene, through falling tears, sees the empty tomb, then turns away to seek her dear Lord, pausing to ask the gardener if he can direct her: but lo! it is not the gardener—it is Jesus. He speaks, "Mary"—and we see the pierced hands uplifted to forbid her nearer approach as she utters the cry of "Master."

The agony in the garden, the death on the cross, the resurrection morn—each speak unto the Christian's heart to-day in mingled sorrow and joy. There are sorrowing ones here, there and everywhere, even amid the flowers and lilies of this Easter-tide, but their sorrows are not as was his in Gethsemane.

He arose from the dead! May we joyfully arise with him this Easter morning. Out of the tomb of too little brotherly love and too small activity of Christian labor, let us rise into greater love and sympathy for our fellow-beings and, with greater zeal, work for the Master, that we may "know Him and the power of the Resurrection."

Oysterville, La.

MISSIONARY DAY.

To the Pastors of the Mississippi Conference.

Inasmuch as we adopted a resolution at our last Annual Conference pledging ourselves to observe the second Sunday in April—Easter Sunday—as Missionary Day this year, it is highly important and desirable that all our pastors unite in this observance, and thus co-operate in early missionary campaigning, and in utilizing the Easter anniversary to the best advantage. Such concert of action will mean much to the cause that is dearest to the heart of our Lord. Envelopes for Easter Missionary offerings have been sent by our Mission Board to a number of our pastors.

M. M. BLACK,
Sec'y Board of Missions.

The Home Circle

AN EASTER HYMN.

By Lucy Larcom.

Break the joyful Easter dawn,
Clearer yet and stronger;
Winter from the world has gone,
Death shall be no longer.
Far away good angels drive
Night and sin and sadness;
Earth awakes in smiles, alive
With her dear Lord's gladness.

Open happy hours of spring,
For the sun has risen!
Through the sky glad voices ring,
Calling you from prison.
Little children dear, look up
Toward his brightness pressing;
Lift up every heart a cup
For the dear Lord's blessing.

THE STINGIEST MAN.

The minister's pale little wife grew more nervous still. She had only lately recovered from a severe illness.

Sunday school was over, and the organist had not yet made her appearance. Pretty, light-haired, thoughtless Kate Wallace held the position, but she came only when fancy or inclination prompted. Consequently in her absence some one had to take her place, and that "some one" was always the minister's wife.

The congregation were filing into their seats—still no organist. It was almost time to begin. Finally the minister's little wife turned again. Old Matthew Gordon, who sat next to her, looked at her.

"Ain't over that sick spell yet, are you?" he said somewhat gruffly. "You're nervous."

The minister's anxious little wife tried to smile. "Am I? I'm sorry, but the fact is, I keep hoping Kate Wallace will not fail to come to-day."

"Why?"

"Oh, she plays so much better than I do."

Matthew Gordon shook his white head. "She does not," he answered promptly.

"Thank you, Mr. Gordon, but you see, though I have a good musical education. I—I have no piano, and being without one, one misses the practice that is so necessary. That is what worries me about playing in public."

Old Matthew Gordon looked at her. He remembered suddenly how little there was in the parsonage parlor. Only a couple of chairs, and a table, and a few pictures. He remembered how pitifully small the salary was, and that it was never promptly paid. "No piano!" Of course, there was no piano!

And yet, as he looked at her he saw nothing but sweetness on the pale face. There was no bitterness there, no unrest, no lines of discontent. Evidently she did not mind being the wife of an underpaid minister, bless her!

He looked at her slender, well-shaped hands, real musician's hands, and he wondered why it had never come to him before, all that she was missing. The manufactories were turning out thousands and thousands of pianos every year, and yet, for this sweet, delicate, musical woman there was none. He was a close man himself. He gave little away to charities of any kind. He had the name of being the stingest man in the whole village. He was gruff, he was tactiturn; he was not always polite, and he loved his money, and the accumulating of it.

The minutes dragged, and still no organist; then, with a last look at the clock, the minister's little wife smiled a good-bye to the white-haired old man in the pew beside her, and went up into the choir.

Matthew Gordon listened, and he thought to himself that he had never heard her play so well. Somehow his soul rose on wings when she struck the chords of

"A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky."

Somehow, as she played the old hymn so grandly, he forgot his sordiness and his love of money, and then it came to him what he would do.

She played the hymns, two of them, and one solo. The minister rose to begin his sermon.

It was the third day afterward. The minister, coming home from a call upon old Mrs. Tulliver, who was sick, and who lived in the country, heard some one playing as he opened his gate.

He stopped. He was at the wrong house, of course—they had no piano! But no, there was the familiar little scarlet geranium in the window, the same curtains.

He opened the door and went in. There in the poor, plain little room that had held only two simple chairs and a table, stood a beautiful piano with shining keys, and before it sat his wife.

Somehow he had not realized before what a wonderfully sweet face she had. Just now it was radiant.

She saw him, and ran to meet him. "Something beautiful has happened," she cried. "Some one has given me a piano! It has been so long since I could practice," she added. "I've been here all afternoon," she went on, "playing over all my old music."

Her voice broke. "I don't believe I was ever so happy in my life!"

The minister went over and looked at it, touched it, struck a note. Tears came to his eyes. "It is lovely—lovely, Ruth," he said slowly. "Now tell me the name of this 'some one' who has done this."

For answer his wife put a card in his hand.

He read it, and started. "Matthew Gordon!" he cried; "Matthew Gordon!" The close, austere, old man who attended his church, and who gave to it so sparingly! He could not believe his eyes.

"Ruth," he added, "this is a miracle. He is the last man in the world I would ever have credited with such an act as this—the last."

His wife looked at him. Her eyes were full of tears. "How little we know," she said softly; and then she added: "Somewhere in the Bible it says: 'The first shall be last, and the last first,'—doesn't it?"—Pittsburgh Christian Advocate.

SOMEBODY'S GRANDFATHER.

Who does not love the boy who shows respect for old age!

Recently, in one of the waiting-rooms in the depot of a large city, there entered a bright-faced young boy, leading by the arm a man with snow-white hair.

The boy escorted him to a seat, and placed the basket and bundle he had been carrying on the floor beside him. Then, with a word or two, he went away. He returned presently with a porter, to whom he spoke some words about the one sitting down. Then, with a hearty handshake accompanied by a bright smile, he started in the direction of the door. A gentleman going out at the same time, who witnessed the advent of the boy and the old man said as the door was reached:

"Your grandfather, I suppose? Going on a journey?"

"Not mine, but somebody's grandfather," was the reply given with a little laugh. "Poor old gentleman! I found him on the corner as I was going to school. He had lost his way to the depot and was in a tremble. He's going to his daughter's in the suburbs. I wish I had time to put him on his train, but I should have been late for school if I had waited, so I gave him into the porter's hands."

"That was very right and kind of you," the gentleman said with an appreciative look that made the blood surge to the boy's face, but the latter only said, "Thank you, sir."—Author unknown.

SECRET OF ENGLAND'S GREATNESS.

Queen Victoria, of England, was once asked by an African Prince who visited her court on an embassy, what was the secret of England's greatness. The queen handed him a beautifully bound copy of the Bible and said: "Tell the Prince that this is the secret of England's greatness."

MRS. N. H. ABARR.

On February 28, 1914, Mrs. N. H. Abarr died at her home at Long Beach, Miss., having reached the ripe age of eighty-four years. In many respects Mrs. Abarr was a remarkable character. She was a woman of strong will and capable of coping with almost any combination of circumstances. Very seldom during her long and active life did she fail to accomplish an undertaking. A history of her experiences would doubtless read like a romance. In other days, long before she came to live on the Gulf Coast, she traveled in the Western Wilds. Through Kansas, the Indian Territory, Texas, and Northern Mexico she, with her husband and daughter, homesteaded land, camping out while doing so, in the open, living the life of the Plains. During that part of her life, she passed through many experiences which, when told by her, would bring up vivid pictures of the West as it was in the long ago.

Several years after they came to the Coast, Mr. Abarr died leaving Mrs. Abarr and her daughter, Miss Mary, who was for a long time on the staff of the New Orleans Picayune. Three years ago her beloved daughter died and Mrs. Abarr, weighted down with disappointment and sorrow in being left alone, had no desire to tarry here, but hoped and prayed for the time to come when she, too, might depart and be with those she loved. During the last months of her life she was confined to her bed, and when finally the end came, it was in the way of a promotion to a higher life.

To the congregations she loved so well and to which she was ever true—Long Beach and Sunshine—Sister Abarr left the bulk of her property here; this consists of two houses and lots in town and a well improved farm of 25 acres just outside the city limits of Long Beach. All told, the property is worth nearly $5000 Her property in the Northwest was deeded to the Northwestern University, the institution at which her daughter received her education. Some other property here in Long Beach was given to two worthy orphan boys.

Sister Abarr was a noble character. Peculiar she certainly was, but true as could be to the principles of righteousness. The world would be vastly better if more such lives had left their stamp upon it. May those who knew and loved her strive to emulate her virtues, trust in the Savior, as she did, and follow her home to heaven.

ELMER C. GUNN.

Long Beach, Miss.

Christian Advocate.

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Editorial

SOME REFLECTIONS AT EASTER TIME.

Again the peoples of Christendom rejoice on the return of the anniversary of the resurrection of our Lord. The South winds begin to blow, the trees to bud, and the flowers to bloom. The seeds that are sown germinate and the tender plants shoot forth green blades. What a happy time to commemorate the rising from the dead of our Lord!

Easter means that men know, through the risen Lord, that they have the gift of immortal life. The world had long cherished a hope of immortality when Christ came. Job had propounded the great question: "If a man die, shall he live again?" And he answered it: "I know that my Redeemer liveth." The Psalmist had declared: "God will redeem my soul from the power of the grave." However strong may have been the belief of the Old Testament writers in immortality, much life was breathed into the structure of faith when Christ stepped from the tomb and witnessed himself to no less than five hundred people after he was crucified. The credentials of the risen Lord made so emphatic the fact of immortal life that Paul eloquently preached: "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." In the resurrection was the faith of Martha vindicated as evidenced at the grave of Lazarus when she said: "I know that he shall rise again at the resurrection at the last day;" and also were the words of Christ made potent to men as he confessed on the same occasion: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. For whosoever liveth and believeth in me shall never die."

The triumph over death in the resurrection was so complete that Paul joyfully challenged: "O death, where is thy sting? O grave, where is thy victory?" The new vigor that took hold of the little band of apostles after the resurrection was amazing. It was now evident to them what Christ had taught in many things he had said that at the time they did not clearly understand. Now it was plain he referred to his death and resurrection when he said: "Destroy this temple, and in three days I will raise it up." Peter had confessed that he was the Son of God, but it is evident Peter did not understand the potency of this Sonship, for he afterwards denied the Master in a time of seeming danger. The disciples had heard and had seen as Christ forgave and healed the sick, and in a degree they comprehended the situation; but the illuminating power of the resurrection drove away all shadowing misunderstandings. In the fact of the resurrection their thoughts were quickened and what Christ had said in the past was remembered; their faith was strengthened and they believed his promises; their zeal was kindled and they were ready to preach his gospel. The kingdom has never ceased to grow where men realized the truth of the resurrection.

That the Lord's apostles be thus empowered the resurrection was necessary. Christ's persecutors might have gained confidence and put his fair name to shame had he not risen. He had been spat upon and reviled; and upon the cross he was insulted by these words: "Thou that destroyest the temple and rebuildest it in three days, save thyself. If thou be the Son of God, come down from the cross." To have left his disciples to bear the weight of such injustice, and with the shadow of the cross hanging heavily over their saddened hearts, might have discouraged them in the great undertaking of preaching the forgiveness and atonement for sins. What they needed was encouragement, hope, enthusiasm. They needed assurance. This Easter time is the testimony over again for nearly nineteen hundred times that Christ is risen. His words ever echoed in the hearts of the disciples: "Lo, I am with you alway, even unto the end of the world." And as they preached the gospel of repentance they felt justified to do so in the light of the resurrection; they felt the vital connection between a life resurrected from sin and the rising from the dead of Christ. The risen Christ was their authority for preaching the new birth from sin into a life of righteousness. Paul was filled with the thoughts of a risen Lord when he said: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

Happy is he who realizes that the soul will never die, but will live according to the gospel of the resurrection. That the eyes be lifted up from the sordid things of earth toward the great beyond is a blessed privilege. The hopelessness and worthlessness that look from the faces of many poor unfortunates evidence their failure to grasp the words of Jesus: "I am the resurrection and the life." The soul of a man who has seen the riches of eternity rebels at the thought of mere mortality. If the things which are material are so lasting, certainly the soul is more so. A particle of matter is never destroyed, the decomposed earthly temple continues in varied forms of existence after the soul has taken its flight. The same aggregate of atomic substance that formed the earth in the beginning still remains in changing forms of life. God's creative work in the realm of the material, from the evidence open to all, has been enduring throughout the ages. Certainly the soul of man, the most wonderful of all God's creations, is more permanent than the dust of the earth. That integrity of soul, born of the inner consciousness of immortal life, shall never suffer the humiliation of death. Upon the rock Christ Jesus stand we though suns are blotted out and worlds crumble. The resurrection of our Lord is the divine testimony that strengthens into absolute knowledge the predisposition to believe in immortal life. In Christ the human race has determined to live forever. The effect of this soul-exaltation upon the moral qualities of men is incalculable; for, instead of living as beings whose existence is but for a moment, every act assumes a moral color that adds to, or takes from, the opportunity of gaining eternal salvation. The hope of immortality sanctions goodness, preserves character, and explains the fact of human existence.

C. A. B.

CHRIST AND REFORM.

When presented with a penny having the image and superscription of Caesar, and being asked if tribute money should be paid to this Roman potentate, Christ said that men must render unto Caesar the things that were Caesar's, and unto God the things that were God's.

Christ was not directly a reformer. Of course, his teachings taking effect upon the individual, indirectly worked reforms in government. But Christ came primarily to save the world in reaching each individual. He had a message of salvation that would reconstruct life in every one, and after a while would permeate the whole body of men. There is nothing that Jesus ever said or did that would make men believe he desired to lay violent hands upon the government of nations and control them. He refused the crown of a kingdom of earth when men marched triumphantly with him into Jerusalem. Jesus did not lift his voice to commend or condemn the rulers of the various nations coming under his observation. His great mission was to atone for sins and relieve the world of sin's awful guilt.

These are different times than those in which Christ lived. Christianity has laid firm hold upon the civilized nations, and it largely dominates the moral policy of these governments. This of course is as it should be. But still there is the danger of men mistaking the true mission of Christ. The one great object of saving from sin the individual man must be ever kept in view.

Those who desire reforms are trying in many instances to gain them through the promulgation of laws that will drive out certain evils. The statute books of the nation and the various states are being crowded with laws against evils that are working harm to humanity. But Christians may ever remember that to make a law is not always to work the proper reform. The law may be violated. In the case of prohibition, Christian people are wisely endeavoring to get Congress to pass a constitutional act prohibiting the liquor traffic; but let us not forget that the mere making of a law will not convert a nation and will not save it from drink. The mission of Christ is still to the individual. He expects every Christian to labor for the bringing in of sheaves into the kingdom. The passing of prohibitory laws is just the beginning of rescuing the unfortunate sinner.

C. A. B.

PENIEL.

A rift in the busy affairs of life reveals to a struggling heart the great necessity of help from a higher power. There are many longings and passions that sweep over the soul stirred by various presentations of attainment, as in music, eloquence, beauty, and art. There is scarcely any man who does not feel at times that he would like to be able to do other things than has been his lot that he thinks contains a large degree of value. Who is not moved by the achievements in the business world when men are able to handle much property? But perhaps it is not the utilitarian side of life that stirs the souls of others. Under the influence of grand music some feel ambitions awakened that have long been dormant.

We are placed in this world with hard tasks to accomplish, but with great sources of strength to help. It is possible that we mourn too much over the sufferings and hardships of life. There is a world of inspiration on every side that properly used will assist in the fulfilling of any obligation.

"Jacob was left alone; and there wrestled a man with him until the breaking of the day." And when the man-angel found it impossible to free himself from the grasp of Jacob he touched the hollow of Jacob's thigh with lameness. Still the struggle prevailed throughout the hours. And at last when the Hebrew said: "I will not let thee go except thou bless me," the angel blessed him there.

Where is our Peniel? The great need of this wrestle with God often is most evident to the soul of a godly man. The sense of sin, of unworthiness, sweeps into life and tends toward driving us to the mercy seat. But do we reach Peniel? Is it not often the case that on the very way to the private chamber of prayer other things press upon the heart and the matter of spiritual refreshment goes by? We call this a busy age. The tendency toward commercialism, toward industrial thrift, toward a fast and nervous life, is pressed upon every one. But to the Christian there is one thing that must not be forgotten, and that is the vital relationship with God. Many recognize this inner struggle toward God as the greatest source of inspiration; but, alas, some manifest a great poverty of spiritual life in neglecting to find Peniel.

C. A. B.

We are pleased to state that the Editor of the Advocate is very much improved physically, and that the indications now point to his complete recovery within a few days. He has had no fever since Sunday, and is able to be up in his room. It is now thought that likely he will be at his desk in the Advocate Office by the time this issue of the paper is in the hands of our readers; but necessarily he will need to guard against overtaxing his strength for awhile, and he asks his correspondents to continue to be patient with him for a season.

PERSONAL AND OTHER NOTES.

We take pleasure in announcing that the Methodist Ministers' Wives' Club of New Orleans will meet with Mrs. R. H. Harper, 734 Nashville Avenue, in this city, on Friday afternoon on April 17, at 2:30 p. m.

Rev. W. A. Terry, our pastor at Madison, Miss., has had to remain indoors for several weeks on account of a severe attack of rheumatism. We sympathize with Brother Terry in his affliction, and we are glad to know he is much imprpoved.

The Advocate has received a fine list of new subscribers and renewals, consisting of twenty names, from Rev. J. G. Johnson, of Black Hawk, Miss. It cannot but appreciate very highly the diligence of Brother Johnson exercised in behalf of the Advocate. He has our sincere thanks and best wishes.

Rev. C. C. Wier is conducting "Passion Week Services" at Morgan City and Berwick, La. He has sent out a neatly printed card to his people announcing the hour and place of each service. Brother Wier is one of the progressive pastors of the Louisiana Conference, and he succeeds wherever he goes.

The infant son of Rev. W. B. Waldrop, the pastor of Galloway Memorial Methodist Church at Jackson, Miss., has been quite ill for about ten days, and at this writing is very little improved. Brother and Sister Waldrop has our heartfelt sympathy in this trial, and we pray for the speedy recovery of their little son.

Our work on the Pickens Circuit is progressing under the leadership of Rev. J. D. Simpson. We are in receipt of an optomistic note from one of Brother Simpson's members, Mr. E. W. Burton, which we appreciate, and in which he tells of the fine prayer-meeting congregations at Pickens. We wish this charge and its preacher much success in Christian work.

Rev. A. H. Steel, of Oloh, Miss., has recently sent the Advocate a list of 7 subscribers. He

has the thanks of the Advocate for his interest in its behalf.

A nice list of 7 subscriptions received from Rev. T. J. O'Neil, at Montrose, Miss., made us glad recently. We take this means of acknowledging them and also of thanking Brother O'Neil for his kindness in thus remembering us.

Rev. L. P. Wasson, of Shaw, Miss., sends the Advocate two new subscribers, and expresses his commendation of our editorial policy in the Vanderbilt matter. Brother Wasson reports that his missionary and Conference assessments for 1914 are all provided for.

We are in receipt of a postal card saying that Rev. N. E. Joyner, of Monterey, Mexico, will attend the coming session of the General Board of Missions in Nashville, Tenn., April 22. Many of Brother Joyner's friends will be pleased to see him in the United States.

Rev. E. S. Lewis, of Oxford, Miss., in a personal letter, commends the Editor in his recent strictures on the Vanderbilt case, and he also expresses his sympathy in the present illness of the Editor. Brother Lewis has the thanks of the Advocate for his kind words.

Two more subscriptions are reported to the Advocate by Rev. W. A. Bowlin, of Booneville, Miss., making a total from him of twenty-two new subscriptions. Sister Bowlin has been ill for the past three weeks with an attack of la grippe. We are glad to report her convalescence.

Any of the brethren who desire the services of an evangelist during the time between April 21 and May 21 may address Rev. D. A. Morris, at Eros, La. Brother Morris is holding a meeting at Eros, which has opened with much promise, for his brother, Rev. C. M. Morris.

We gladly give space to the following official announcement: "The Board of Church Extension of the Methodist Episcopal Church, South, will hold its Annual Meeting in Oklahoma City, Oklahoma, on May 1-4, 1914." W. F. McMurry is the Corresponding Secretary of the above Board.

The First Methodist Church, of Houston, Miss., held a Sunday School Institute with a fine program on April 6, 7. We trust it was productive of much good. We are indebted to Rev. R. P. Neblett for the receipt of this program. Brother Neblett is wide awake and is doing a fine work at the First Church, Houston.

In a personal letter to the Editor, written on April 3, upon hearing of his serious illness, Bishop W. B. Murrah expresses his sincere regret. He adds that his engagements make it necessary for him to leave home for several days. How precious are true friends, and how we appreciate their love and sympathy!

Rev. J. H. Bell has sent the Advocate a list of seven subscribers, for which he has the thanks of the Advocate. Brother Bell is doing a fine work at and around Glen Allen, Miss. He is establishing new preaching places and building up Methodism in that part of the country. Such news is encouraging and hopeful.

Rev. T. J. Durrett, of the North Carrollton (Miss.) Charge, is at Hot Springs, Ark., for his health. We sympathize with Brother Durrett in his trial, and we can appreciate his feelings in having to be absent from his work. We earnestly hope he will soon be able to resume his pastoral duties again.

A Ruston (La.) dispatch to the New Orleans Item, bearing date of April 6, reads as follows: "Bishop W. B. Murrah, of the Methodist Episcopal Church, South, preached at both services in Trinity Methodist Church here Sunday, and at 4 o'clock in the afternoon he dedicated the Edith Higginbotham Memorial Home at the Methodist Orphanage."

A note of optimism and progress is sounded by Rev. W. H. Saunders, at Fernwood, Miss. He says: "Bishop Murrah will dedicate our new church at Kokomo on the first Sunday in July. We had a fine quarterly conference at Kokomo, one of the best it has been my pleasure to take part in. Brother Selby, our presiding elder, makes things go, and looks after all the interests of the Church."

We acknowledge with thanks the invitation of the Galloway Memorial Sunday School class of the First Methodist Church, Houston, Miss., to attend its reception on the evening of April 6, given in honor of Miss Elizabeth Kilpatrick and Rev. V. C. Curtiss. Such a reception must be very encouraging to our Mississippi Sunday school workers. We are sorry not to have been able to attend.

Rev. J. G. Snelling has arranged a service for next Sunday afternoon, at 3:30 o'clock, for the placing of the stone tablet, which takes the place of the laying of a corner-stone, in the new Carrollton Avenue Church of New Orleans. Dr. J. M. Henry will read the ritual service, and the music for the occasion will be under the efficient direction of Mr. and Mrs. T. O. Adams. Brother Snelling has about completed the building of his fine new church.

The following telegram has just been received from Rev. Paul M. Brown of Shreveport, La.: "Please announce in the Advocate the death of Mrs. D. A. Simpson, of Greenwood, La., one of the oldest and most highly esteemed members of our church in Caddo Parish. She died Sunday at six o'clock. She was the mother-in-law of Rev. A. S. Lutz." Both the Editor and the Business Manager of the Advocate extend their sympathy to Brother and Sister Lutz in this bereavement.

Rev. J. G. Snelling, our energetic pastor at Carrollton Avenue, New Orleans, has hit upon the unique plan of holding "heart-to-heart talks" during this week with the various classes that compose his church. One evening is devoted to the men, another to the women, another to the young people, another to the children, and still another to the Bible classes and Sunday school teachers. We are in receipt of his well-prepared folder, and we wish him much success in his church work.

We are pleased to make announcement of the program of the Whitworth College Commencement, as follows: Commencement Sermon, May 17, 11 a.m., by Dr. B. F. Jones of Moss Point, Miss.; sermon before the Y. M. C. A., May 17, by Rev T. B. Clifford of McComb City, Miss.; grand concert, Monday, May 18, 8 p.m.; graduating exercises, Tuesday, May 19, 10 a.m.; literary address by Dr. W. H. LaPrade of Hazlehurst, Miss.; delivery of diplomas by Hon. T. B. Lampton, President of the Board of Trustees.

Our hearty thanks are due Rev. T. C. Wier, at Starkville, Miss., who in a personal letter received a few days since sent us 10 renewal subscriptions to the Advocate and an interesting account of a meeting conducted by Rev. J. B. Andrews, which has just closed. The pastors of the Baptist and Presbyterian Churches united cordially with our pastor, Brother T. H. Lipscomb, the meeting being held in the Methodist Church. There were a number of penitents, of whom many were converted, and the members of the several churches were spiritually revived.

Dr. Bevery Carradine, one of the strong preachers of Methodism, and who held prominent pulpits in New Orleans in the years past, will be in the city soon. His program is as follows: Lecture at Felicity Church, Friday, April 17, at 8 p.m., on "Strange Characters;" sermon at Felicity Church, April 19, at 11 a.m.; sermon at Rayne Memorial Church, April 19, at the Vesper Hour; and a lecture at First Methodist Church Monday evening, April 20, 8 p.m., on "Some Old Acquaintances." No admission will be charged for the lectures and free-will offerings will be taken for the benefit of the churches.

Brother J. F. Foster, our live pastor at Amite, La., called at the office on Monday of this week and reports good progress in several ways. His Bible Study Class had an attendance of 66 last Wednesday night. A Protestant Ministers' Association has been organized at Amite, which meets regularly on Mondays. It includes besides the pastors of the town, the preachers who live and preach in the country near by. A Boys' Scout Troop is another good thing Brother Foster has helped to introduce into Amite. The boys hold their meetings in the Methodist Church, and each one is required to attend his own Sunday school, or in the event he is a Catholic, attend catachism at least twice a month.

In a personal note from Rev. Paul D. Hardin, the progressive presiding elder of the Jackson (Miss.) District, he states that the $1600 indebtedness on the district parsonage has been paid through the generosity of the laymen at Jackson and through the co-operation of the pastors and people of the whole district. We appreciate the kind words of Brother Hardin in his indorsement of our utterances on the Vanderbilt matter.

We rejoice with Rev. B. E. Meigs, our pastor at Rankin Street, Jackson, Miss., in the success of his revival services just closed. The news of old-time conversions is always cheering. We are glad to know that his new parsonage will soon be completed, which his good people are preparing for him and his family.

Rev. Chas. W. Crisler, at Hattiesburg, Miss., writes us that: "Rev. John B. Andrews, assisted by Prof. J. E. Thomas, director of music, and Mrs. Thomas, pianist, is in the midst of a great meeting at Main Street Church. The three Methodist Churches have joined forces in this evangelist campaign. The service last Friday night reached high tide. After a great sermon many came forward for prayer. Twenty-one professed conversion. We are without doubt entering on the greatest revival our city has ever experienced." We rejoice with Brother Crisler over the prospect of a revival at Hattiesburg and thank him kindly for his assurance of sympathy and remembrance of us in prayer in this our time of need.

Rev. Briscoe Carter, presiding elder of the Ruston District writes us that things churchly have started very hopefully in his district, and announces that Bishop Candler has appointed Rev. S. S. Bogan to the Winnfield charge, and Rev. S. H. Frazier to Bernice, La. For both of these good brethren we wish the best of success in their new fields of labor.

In sending us a remittance on his subscription to the Advocate, Brother Robert O. Randle, one of our zealous laymen at Monroe, La., writes: "Our work here in Monroe is progressing very nicely under the pastorate of Brother Miller. We have just closed a very beneficial meeting under the leadership of Rev. T. B. Price, and our church is being revived, and prospects for a good year's work are opening up." This is good news whereof we are glad.

It is with sincere regret that we learn of the death of Mrs. Walter J. Bolton, at Booneville, Miss. Brother Bolton is the efficient secretary and treasurer of the board of stewards of our church at Booneville, of which Sister Bolton was a devout member. She was only ill for several days and the end came unexpectedly. May the God of all comfort sustain the stricken husband in his hour of need, and bless him and the three children now motherless.

From Brother C. B. Ames, an able member of the firm of Ames, Chambers, Lowe and Richardson, attorneys and counselors-at-law in Oklahoma City, Okla., comes the following announcement to which we gladly give space: "The Committee on Assignments met last night and assigned the North Mississippi delegation to the Lee-Huckins Hotel. This is the largest hotel in the city and will probably be regarded as headquarters." We thank Brother Ames kindly for sending us the above information.

Rev. A. W. Turner, Superintendent of the Anti-Saloon League of this State, called at our office in passing through the city last Tuesday. Brother Turner seemed to be much encouraged, and reports good interest at each place where he held the following meetings: Roseland, Saturday night; Kentwood, Sunday morning; Amite, Sunday night, where the High School Hall was secured to accommodate the crowds; and Tangipahoa, Monday night. On Field Day at Shreveport, on the Fifth Sunday in March addresses were made in eight of the churches of that city, by such prominent speakers as Dr. Gambrell of Texas, Dr. Eichelberger, Superintendent of the Mississippi League, Dr. J. A. Wright of Columbus, Ohio, and Rev. A. W. Turner, Superintendent of Louisiana. The meetings were well attended and the results very satisfactory. As the date for the meeting of the Louisiana Legislature draws near interest in this great work is increasing throughout the State. The workers and friends of temperance expect to secure some needed legislation; and Brother Turner requests that pastors and other friends of the cause confer with their legislators with regard to supporting temperance measures.

THE NEED OF A METHODIST HOSPITAL.

The need for our Methodist Hospital in Memphis grows daily more apparent and urgent. Last week I brought a dear old Methodist preacher from one of the hospitals in our city to my own home. Two other Methodist preachers were in the institution at the same time.

Two days ago another Methodist preacher, fresh from evangelistic work in Arkansas, died at one of the Memphis hospitals after a very brief illness.

Rev. R. A. Clark, pastor of our First Church in Jackson, Tenn., has just undergone a serious operation in the same hospital.

Sister Sherard, wife of the president of our Hospital Board, is in another hospital at this time, having undergone a painful operation which will keep her in bed two or three weeks.

The hospitals of Memphis are full of our people, probably seventy-five or one hundred now, and Methodism is making no return of like service to others, nor can she till her own hospital is built and operating.

Can our Methodist people be indifferent to this situation? A contribution or subscription for the hospital of their own church will be the best answer.

H. M. ELLIS,
Field Secy.

Memphis, Tenn.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On March 17, 1914, the spirit of Mrs. ROWENA MAY passed from the toils and sufferings of earth into the joys of the life beyond, in the home of her daughter, Mrs. Lillian Doyle, at Hamburg, Miss., who had cared for her with a tenderness that could not be surpassed since last November. In her last conversation to the writer, she said, "My children are all so good to me, and the neighbors are so thoughtful." All that human hands could do was done, but God knows best. Sister May joined the M. E. Church, South, when a young girl and lived a consecrated life. Her home was always the preachers' home, and her company was an inspiration. She was born on Feb. 4, 1843, and was married to Mr. May on Nov. 7, 1867. Their home was blessed with nine children—six girls and three boys—all living except one girl, who preceded her mother to the better world. She leaves a husband, eight children, thirty grandchildren and many relatives and friends. Our heart goes out in sympathy to the bereaved ones; but let us not grieve, remembering that "Earth hath no sorrow that heaven cannot heal."

J. F. CAMPBELL, Pastor.

Mrs. MARY F. OWEN was born Sept. 28, 1846; died Feb. 23, 1914. When she was but a child her parents moved to Texas where she grew to womanhood and was happily married to Richard Owen at Clarksville, Oct. 10, 1865. Five children were born to this union, three of whom survive her. At her husband's death, she returned to Mississippi and spent the remainder of her life near Buena Vista. When quite young she united with the Methodist Church and consecrated her life to the Master's service. As its summer and autumn moved on each bore the blossom and fruits of its season. Too much cannot be said of the beautiful Christian character of this good woman, of her meek, Christ-like spirit hidden behind the cross, yet shedding its influence and radiance so abundantly in the home-circle and upon all around her. Hers was a life of self sacrificing devotion. She found joy in serving, never counting the cost of love. She will be much missed by the community, the church, and her family, but friends, be comforted for she, like Paul, was ready to be offered up. Her passing away was peaceful as that of one who "wraps the drapery of his couch about him and lies down to pleasant dreams." Some day, if you emulate her example, you will see her again in the love-land of God's dear long eternity. Mrs. E. H. ROOK.

MARY ADA PATTON was born February 21, 1869, and died March 3, 1914. She united herself with the M. E. Church, South, at Pleasant Valley, Miss., at an early age, and lived a consistent Christian life until God in his unbounded wisdom saw best to call her from her earthly home to join her loved ones in her heavenly home; therefore, be it resolved:

1. That we realize her loss to the Church and community—a vacancy that can never be filled. Her Christian life is so impressed upon the minds of those who knew her, though she be dead, her influence still lives. To her Church she was ever a faithful member and always ready to give of her substance for its needs.

2. That our sympathy be extended to the broken-hearted brothers, sisters and relatives that are left to mourn her loss. We know your bereavement is hard to bear, but you have the consolation of knowing that she is one more link in the golden chain that draws you nearer the eternal home where all will be reunited.

3. That these resolutions be spread on the minutes of the M. E. Church, South, at Pleasant Valley, a copy be sent to the family and one to the Guntown Hot Times and the New Orleans Christian Advocate for publication.

Signed by: Mrs. J. F. Milam, Mrs. B. C. McCarley, Miss Ica Watson, Committee.

The subject of this sketch, Mrs. J. R. MOORE departed this life on March 5, 1914. She had lived to brighten this world for 67 years. Her Christian life was beautiful from its beginning to its close; and though her sorrows and troubles were many, her faith in God never wavered. She was twice married, first to Dr. Thompson of Ohio, and later to Dr. J. R. Moore of Meadville, Miss. One child blessed the first union, and of the second marriage three girls were reared to womanhood and three boys to manhood. The son of the first marriage and the six children of the second, all live to honor the life of their devoted mother. Her regular attendance and sympathetic attention at the church services were an inspiration to her pastor. Our church has lost a consistent member and our town a Christian life, but may we remember that "Jesus doeth all things well," and that we are separated only for a short time from one who was loved by all who knew her. We pray God's blessings on the sorrowing children. May the grace of Jesus be sufficient in this time of grief.

J. W. THOMPSON, P. C.

ANDREW JACKSON SULLIVAN was born in Jefferson County, Miss., July 15, 1833; and died at his home in Bude, Miss., March 14, 1914. Brother Sullivan was converted and joined the Baptist Church at the age of 22 years. Later, a Methodist Church was organized in his community, with which he united, and in which he served as steward before becoming a member, continuing to hold that office till his death—in all about 40 years. His life was exemplary and fruitful. He was faithful to every trust; and was never satisfied until his pastor was paid in full. He was married to Miss Lydia McKnight, in October, 1858. Two infants preceded him to the better land. His wife and nine children—one of whom is our beloved brother, Rev. W. M. Sullivan, now pastor at Shubuta, Miss.—are left to mourn their loss. During the last two weeks of his life he attended a revival conducted by Rev. D. E. Kelly, scarcely missing a service; and, being full of the Holy Ghost and faith, he was an inspiration to the preacher and a help to the congregation. His last days were doubtless his most fruitful ones. May God bless the bereaved family.

J. W. THOMPSON.

The subject of this sketch, NATHAN AUGUSTUS BALLARD was born on May 19, 1844; and died Feb. 12, 1914. He was married to Miss Mary L. Carnth, which union was blessed with 8 children. His wife preceded him to the home beyond about three years ago. He joined the M. E. Church, South, while young and continued his membership with the same till death. The writer had the privilege of knowing him several years. He was a lover of Sunday school work, which seemed to be a great factor with him all through his life. He seemed to take a delight in the Children's Day services. Many were the trials of his life, but amid them all he trusted in Him who is able to deliver us when we are tried. His last days were days of suffering, but God sustained him and He, alone, knows how much he suffered. May the sorrowing ones look to him, who is able to comfort them and strive to meet their loved ones in that land where there is no sorrow and sadness, but all is peace forevermore, and where "We shall meet to part no more."

CECIL FLOWERS.

Tidings From the Field

Hollandale, Miss.

Dear Editor: On Sunday, March 29, the people of Hollandale, Miss., were very fortunate in having Rev. H. S. Spragins to preach for them. His sermon was an intellectual treat and was listened to with marked attention. His subject was "Lay up treasures in heaven." This discourse was pronounced by many the finest ever heard here. The Greenville District Conference convened at 3 o'clock p. m., Brother Spragins presiding. Reports on the general departments of the Church here and at Leland were very satisfactory. At Leland, our able pastor, Rev. L. W. Cain, has worked wonders having about doubled the membership in about 15 months. The Hollandale Church is growing, but not as fast in some ways as it should. On the third Sunday in April we will begin our revival and are hoping and praying for good and lasting results. In our Conference we had the pleasure of having with us Brother W. L. Hoy, and Brother J. T. Mathis both stewards of the Leland Church. Come to see us sometime, Brother Meek.—"Steward."

Oakdale, La.

Oakdale is among the new appointments of our Conference. But already it is an important charge. We have two preaching places—Oakdale and Elizabeth. We have about one hundred members, who are loyal and true. Our new Church at Oakdale will be completed by May 1, and will be a beauty. We hope to have one of our Bishops to dedicate it, as we feel that a visit from one of our Bishops would greatly encourage our people here. Our official board are a fine lot of men who know how to do things. The pastor and the presiding elder are both paid on the monthly plan. We have received about thirty members, but have held no revival to date. We hope to be able to hold our revival in May. We have organized a Church at Oberlin, the parish seat of Allen Parish; and hope to soon begin a movement toward the building of a new church in that town. This field affords a great opportunity for work and promises great returns in the salvation of souls. We hope to be able to report a field for two pastors at our next Conference.—B. H. Sheppard.

Louin, Miss.

Dear Brother Meek: With great pleasure I am writing this letter for insertion in your next issue of the Advocate, should you deem it possible. I wish to extend my heartiest thanks and sincerest wishes both physically and spiritually for the welfare and success of the kind and enthusiastic little band of Methodists who reside in Louin, for their cordial hospitality and charitable acts of kindness to their pastor and his loved ones on their arrival in their new home among them. In a splendid manner did these worthy people minister to our necessities, gladdening our hearts very much. They had prepared an excellent dinner that awaited us when we dismounted from the train. But being tired, and having the little children with us, we decided rather to dine in our own home, to which the good people acceeded, knowing that children demand attention. The ladies brought the finest of foodstuffs and delicacies; and at the same time, the brethren sent teams and hauled our household goods several miles over the rough roads. Then, Brother Meek, such a severe pounding as we received! The writer has not goten over the effects of it yet. The pound-supper was heartily received, to which the grocer, the milkman and even the confectioner contributed. We were all happy, I can assure you. After reading from Rev. 2:21, I spoke on the future home of the saints in glory, concluding with prayer. Praise the Lord for moving these good people to help his servant! May his richest blessings crown their efforts in work for him. Pray for us, Brother Meek, that we may have a revival in our own hearts, and glorious results in the work of the year.—N. S. Loftus.

Baker, La.

It was my good pleasure to attend the meeting of our Annual Conference at Crowley. I enjoyed meeting my ministerial brethren and also quite a number of the laymen. Bishop Candler preached a great sermon on that Sunday. I was returned to the Baker charge, and was met with a cordial welcome. This makes our fourth year among this people, and there are none better in the Louisiana Conference. We have learned to love them and know it will be sad to say goodbye to them at the close of this year. We held our first quarterly conference on February 7 and 8. Our beloved and efficient presiding elder, Brother H. W. Bowman, came and preached three very strong gospel sermons to the delight and profit of all present. He presided over the conference with grace and ability and made a fine impression. The stewards raised the pastor's salary from $761 to $800 with the presiding elder's salary added. Our congregations have been larger, on the whole, this year than they have been since I came to the charge. Rev. J. M. Hamil of the Memphis Conference, came down on a visit and prospecting tour, and while in this community, preached three good sermons for the people of Baker. Well, I was surprised at the unreasonable and unjust decision of the Supreme Court of Tennessee in the Vanderbilt case. The decision rendered was out of harmony with reason as well as the law in the case. It does not take a lawyer nor a judge to understand the fundamental principles of justice. It is a burning shame that a few men can find loopholes and mere technicalities by which to render a decision that will thwart every principle of equity and justice. Human courts are not always right in their decisions by any means. I think that the matter, should be, if necessary, carried to the Supreme Court of the United States. The Church cannot afford to surrender her rights in the matter until she has exhausted every means within her reach.—S. D. Howard.

A HINDRANCE TO PRAYER.

An unforgiving spirit is one of the commonest hindrances to prayer. Prayer is answered on the basis that our sins are forgiven; but God cannot deal with us on the basis of forgiveness when we are harboring ill will against those who have wronged us. Any one who is nursing a grudge against another has fast closed the ear of God against his own petition.

How many there are crying to God for the conversion of husband, children, friends, and wondering why it is that their prayer is not answered, when the whole secret is some grudge they have in their heart against some one who has injured them, or who they fancy has injured them.—R. A. Torrey.

LOGANSPORT, LA.

Our work is moving on as well as could be expected under existing conditions, but there is room for great improvement. We have had many hindrances in the work since Conference. Among these—sickness, which, in some cases has proved fatal. One of our best and truest men of the Longstreet Church, Brother A. H. Thompson, was taken from us in January. He was ill about two weeks. Then in the month of February death entered the home of Brother A. M. Garret, of Logansport, and took from that home the head of the family. Brother Garret was himself not a member of the Church, but was one of the best and truest men I ever knew. It was hard to give these good men up, but we humbly bow in submision to the will of Him who doeth all things well, and pray His blessing upon the bereaved ones.

Notwithstanding many hindrances our work in some respects has gone forward. The Sunday school at Logansport has on a membership contest which is proving a great success under the wise administration of our energetic Superintendent, Brother C. Price. Our Church at Logansport has ordered a new organ, and we are planning to order new pews in the near future. We also expect to build a parsonage during the year, and at the fourth quarterly conference we plan to ask the presiding elder to send a resident pastor to give full time at Logansport next year. But what most concerns us is a general revival of religion. We expect to hold our meeting at Logansport in June, and at the other points later in the summer. We are having congregational singing at Logansport, and I have ordered fifty copies of the "Little Hymnal" for that Church, and find there are some people who can sing the old time hymns.

Will not the entire Conference pray that we may have a great revival of religion in the Logansport Charge this year? Especially do I ask your prayers for myself. It is a tremendous task to carry a college course and serve as pastor at the same time.

Mr. Editor, I think you are correct about the Vanderbilt matter. The Church has suffered a grave injustice in the recent decision of the Supreme Court of Tennessee.

FRANCIS R. POWER.

HOWELL F. WEST.

The death of this sturdy layman occurred at his home in Natchez, Miss., on the morning of February 14, 1914. This announcement is, to those who knew him, sufficient to indicate that Mississippi Methodism, and our Jefferson Street Church at Natchez particularly, has sustained a great loss. He was born near Fayette, in Jefferson County, March 28, 1853, and was the son of Thomas West and Martha Foreman. His sterling ancestry had much to do with the early history of Mississippi. His great-grandfather, Cato West, was from 1803 to 1805 Acting Governor of the Mississippi Territory. Judge Richard Reed of the present Supreme Court is his cousin. He was for many years a druggist and was located at Fayette until the year 1886, and later at Natchez, and the last years of his life were spent as a traveling salesman for a firm in New Orleans.

He asumed obligations early in life, and was always faithful to every trust. Brother West was a life-long and an ideal Methodist, typically loyal to his Church and his pastor. More than that, he was a devout man of prayer, and the family altar occupied an honored place in his home. During his life he held all the places of trust a congregation places in a layman's hands, his death making a sad vacancy on the official Board of his Church. His wife was Miss Emmie Whitney, of Fayette, who, with her surviving children, is now in the shadow of this sorrow. Their children are Howell, Whitney, Martha and Thomas. Besides these, two little girls, Alma and Marie, had gone on to the better world. His sister, Miss Emma, and his brother, Dr. T. C. West, mourn him who was to them both brother and father. Looking backward to his true life terrestial, or forward to the union celestial, dear friends, more than ordinary comfort is yours.

H. B. WATKINS.

LOUISIANA CONFERENCE

Lafayette Dist.—Second Round.

Morgan City ..... Apr. 11, 12
Franklin ..... Apr. 12, 13
Patterson ..... Apr. 18, 19
Lake Charles ..... Apr. 22, 23
Sulphur and Vinton, at Sul. Apr. 25, 26
Crowley ..... May 3, 4
Vermilion, at Perry ..... May 9, 10
Gueydan and Abbeville at G. May 10, 11
Eunice, at Iota ..... May 16, 17
St. Martinville, at Lydia ... May 23, 24
Jeanerette ..... May 24, 25
Acadia Cir., at Church Point. May 30, 31
Lafayette ..... June 6, 7
Lake Arthur ..... June 7, 8
French Mission, at Port Barre ..... June 12, 13
Indian Bayou, at Indian B. June 14, 15
Evangeline, at Ville Platte. June 21, 22
Bell City ..... Wed. June 24
Houma—Lafourche Mission at Bourg ..... June 27, 28

JAMES I. HOFFPAUIR, P. E.

Alexandria Dist.—Second Round.

Longville, 7:30 p. m. ..... April 10,
De Ridder, 11:30 p. m. ..... April 12,
Bonami and Carson, at Carson, 7:30 p. m. ..... April 12,
Merryville, at Fields ..... April 14, 15
Oakdale, at Elizabeth ..... April 19,
Pineville, at Tioga, 7:30 p. m. ..... April 22,
McNary ..... April 25, 26
Alexandria ..... April 26, 27
Pollock, at Eden ..... April 29, 30
Glenmora, at Melda ..... May 2, 3
Harrisonburg ..... May 6,
Mellville, at Woodside ..... May 9, 10
Marksville, at Simsport, 7:30 p. m. ..... May 10,
Provencal, at Victoria, 7:30 p. m. ..... May 13,

H. W. MAY, P. E.

Ruston District.—Second Round.

Simsboro, at Salem ..... April 11, 12
Ringgold, at Andrew's ..... April 14,
Athens, at Arizona ..... April 18, 19
Homer ..... April 19, 20
Haynesville, at Whitehall. April 25, 26
Gibbsland, at Oak Grove. April 27,
Dubach, at Harmony ..... April 30,
Bienville, at Burk Place ..... May 2, 3
Bernice, at Summerfield ..... May 8,
Jonesboro, at Dodson ..... May 9, 10
Winnfield ..... May 10,
Arcadia ..... May 22,
Minden ..... May 23, 24
Cotton Valley ..... May 24, 25
Sibley ..... May 26,
Haughton, at Doyline ..... May 27,
District Conference at Haughton July 28-30.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Bonita, at Jones ..... Apr. 12,
Calhoun, at Douglas ..... Apr. 18, 19
West Monroe ..... Apr. 20,
Tallulah ..... Apr. 26,
Waterproof, at St. Joseph ... May 3,
Eros, at Village ..... May 9,
Brooklyn ..... May 10,
Lake Providence ..... May 24,
Monroe ..... May 24,
Bastrop, at Collinston ..... May 28,
Oak Grove, at Pioneer ..... May 28.
Sicily Island, at Ferriday ... May 30,
Mangham, at Little Creek .. May 31,
Gilbert, at Wisner ..... June 14,
Winnsboro ..... June 15,

WM. SCHUHLE, P. E.

Shreveport Dist.—Second Round.

Logansport, at Bethel ..... Apr. 11, 12
Anacoco, at Prospect ..... Apr. 18,
Preach at Zwolle ..... Apr. 19,
Hold Zwolle Conf. at Noble. Apr. 20,
Coushatta, at C. ..... Apr. 24,
Wesley, at Davis Springs ... Apr. 25,
Bayou Lachute, at Atkins .. Apr. 26,
Mansfield ..... May 2, 3
Grand Cane, at Keithville .. May 3, 4
General Conference, Oklahoma City ..... May 5, 26
1st Ch., Shreveport ... a.m. May 31,
J. S. Noel, Jr., Memorial, p.m. May 31,
Mansfield Commencem't. May 31-June 3
Joint Conference for all Shreveport Churches at First Ch., 8 p.m. ..... June 3,
Mooringsport, at Oil City ... June 4,
South Mansfield, at Benson. June 6,
Vivian, at —— ..... June 13, 14

Centenary Commencement Sermon will be preached June 7 by Bishop Mouzon; District Conf. in Queensborough Church, June 10-12 (beginning with opening sermon by T. H. Morris at 8 p.m., June 10, and closing with the evening service on the 12th).

State Epworth League Conference, Shreveport, June 17-23. Seashore Divinity School, Seashore Camp Ground, June 23-July 3.

WM. H. COLEMAN, P. E.

Baton Rouge Dist.—Second Round.

Plaquemine ..... April 9,
St. Francisville, at Wilhelm. April 11, 12
Port Vincent, at Antioch ... April 12, 13
East Feliciana, at Clear Creek ..... April 18, 19
Clinton and Jackson, at Clinton ..... April 19, 20
Keener Memorial ..... April 22,
Tickfaw, at James Chapel .. April 25,
Baton Rouge, First Church. April 26,
Baker, at Bethel ..... April 29,
Denham Springs, at Friendship ..... May 2, 3
St. Helena, at Wesley ..... May 7,
Pine Grove, at Killian's Chapel ..... May 9,
Amite ..... May 10,
Mt. Herman ..... May 13,
Franklinton ..... May 15,
Kentwood ..... May 17,
Hammond ..... May 20,
Ponchatoula, at Springfield. May 23, 24
District Conference, at Ponchatoula ..... May 26-31

H. W. BOWMAN, P. E.

MISSISSIPPI CONFERENCE.

Seashore District—Second Round.

Biloxi, Main Street ..... Apr. 4, 5
Miss. City, at Handsboro .. Apr. 11, 12
Pascagoula and Ocean Spgs., at O. S., Wed. p.m. ..... Apr. 15,
Brooklyn and Bond, at B. ... Apr. 18, 19
McHenry and Lyman, at Lyman, Wed. p. m. ..... Apr. 22,
Saucier and Howison, at H. Apr. 25, 26
Bay St. Louis, Wed. p.m. ... Apr. 29,
Moss Point ..... May 2, 3
Escatawpa, at Orange Gr., Monday p.m. ..... May 4,
Americus and Rosedale, Wed., 11 a.m. ..... May 6,
Gulfport, First Church ..... May 10, 11
Columbia, Wed. p.m. ..... May 13,
Hub, at Baxterville ..... May 16, 17
Logtown, Wed. p.m. ..... May 20,
Derby, at Byrd's ..... May 23, 24
Carriere and Picayune, at P., Monday p.m. ..... May 25,
Mentorum, at Powers ..... May 30, 31
Coalville, at Fayard's ..... June 3,
Poplarville ..... Tuesday, June 9,
Lumberton ..... June 13, 14
Wolf River Mission, at Beulah, Monday ..... June 15,
Wiggins, Tuesday ..... June 16,
Vancleave ..... June 20, 21

The District Conference will be held at Poplarville June 10-12.

W. H. HUNTLEY, P. E.

OUR CALENDAR

GENERAL MEETINGS.

General Conference of the M. E. Church, South, Oklahoma City, May 6.

Woman's Missionary Council, Fort Worth, Tex., April 8-16.

General Board of Missions, Nashville, Tenn., April 22.

General Board of Education, Oklahoma City, May 5.

Seashore Divinity School, at the Seashore Camp Ground, Biloxi, Miss., June 23 to July 2.

JUNALUSKA GATHERINGS.

Epworth League, July 15-23; Sunday School Conference, July 24 to Aug. 2; Conference of Educators, Aug. 4-6; Missionary Conference, Aug. 7-16; Bible Conference, Aug. 16-23; Conference of Deaconesses, Aug. 24-26.

DISTRICT CONFERENCES.

North Mississippi Conference.

Greenville, at Jonestown, Miss., April 14-16.
Winona, at Tutwiler, Miss., April 17-19.
Columbus, at Brooksville, Miss., April 16-19.
Aberdeen, at Prairie, Miss., May 28-31.
Holly Springs, at Potts' Camp, Miss., June 17-19.
Corinth, at Ecru, Miss., June 18-21.

Louisiana Conference.

New Orleans, at Rayne Memorial Church, New Orleans, April 15.
Ruston, at Haughton, La., July 28-30.
Baton Rouge, at Ponchatoula, La., May 26-31.

Mississippi Conference.

Brookhaven, at Wesson, Miss., May 5-7.
Newton, at Morton, Miss., May 12-15.
Jackson, at Braxton, Miss., June 16-19.
Seashore, at Poplarville, Miss., June 10-12.

MISCELLANEOUS.

Louisiana State S. S. Convention, Lake Charles, April 20-23.

Annual Meeting of Woman's Missionary Society, North Miss. Conf., at Aberdeen, June 11-15.

Louisiana State Epworth League Meeting, at Shreveport, June 17-21.

Grenada Commencement, Sunday, May 24; Millsaps Commencement, Sunday, June 7; Centenary Commencement, Sunday, June 7.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Greenville Dist.—Second Round.

Shelby .....April 11, 12
Clarksdale .....April 12, 13
Gunnison, at Deeson.....April 18, 19
Lula and Dubbs, at Rich...April 19, 20
Glen Allan, at Leota .....April 26, 27
Coahoma and Lyon, at Lyon..May 2, 3
Tunica and Robinsonville, at Tunica .....May 3, 4
Rosedale and Hillhouse, at Hillhouse .....May 10, 11
Friar's Point, at Sherard...May 17, 18
Jonestown and Belen, at Belen .....May 24, 25
Boyle, at Litton.....May 30, 31

The District Conference will be held at Jonestown, April 14-16, with Bishop James Atkins presiding.

H. S. SPRAGINS.

Sardis Dist.—Second Round.

Olive Branch, at Centre Hill, April 11, 12
Wall Hill, at Hebron .....April 19, 20
Tyro, at Loxahoma .....April 25, 26
Senatobia .....April 26, 27
Coldwater, at Love .....May 2, 3
Arkabutla, at Mt. Olivet....May 9, 10
Lake Cormorant and Hinds, at Lake Cormorant.....May 10, 11
Longtown, at McGees Chapel, May 16, 17
Crenshaw, at Mastodon ....May 23, 24
Charleston, at ——— .....May 30, 31
Eureka, at ——— .....June 5,
Oakland, at ——— .....June 6, 7
Courtland, at ——— .....June 7, 8

J. W. DORMAN, P. E.

Winona Dist.—Second Round.

Minter City, at Minter City, a. m., ...April 12
Schlater, at Schlater, p. m....April 12
District Conference, at Tutwiler .....April 17, 19
Mars Hill, at ———, a. m..April 23,
North Carrollton, at Coila, a. m. .....April 25,
Carrollton, at McCarley....April 26, 27

Bishop James Atkins, will preside over the District Conference. Notice will be given of the hours for holding the business sessions of the quarterly conferences. BEN. P. JACO, P. E.

Columbus Dist.—Second Round.

Artesia, at Sessums.....April 11, 12
Brooksville .....April 18, 19
Cochrane, at Dancy.. .....April 26, 27
Crawford, at Crawford.a.m..May 2, 3
Macon.. .. ..p.m..May 3, 4
Sturgis, at Mt. Airy..a.m..May 9, 10
Starkville.. ....p.m..May 10, 11
Mashulaville, at Middleton...May 16, 17
Longview, at Smyrna.. ....May 23, 24
Columbus Cir., at New Hope.May 30, 31
Macon Cir., at Souls Chap..June 6, 7

The District Conference will be held at Brooksville, commencing Thursday, April 16 (Bishop W. B. Murrah presiding), and closing Sunday, April 19. The opening sermon will be preached Thursday evening by Rev. R. O. Brown. W. W. WOOLARD, P.E.

Corinth Dist.—Second Round.

Mooresville, at Allen's Ch..April 10,
Sherman, at Blue Springs.April 11, 12
Kirkville, at Silome.....April 17,
Wheelers, at Lebanon.....April 18, 19
Mantachie, at Ebeneezer,..April 25,
Guntown and Baldwyn, at Baldwyn.. .....April 26, 27
Myrtle, at Pleasant Grove..May 1,
Hickory Flat, at Bethel ....May 2, 3
New Albany, at Wells Ch...May 9, 10
New Albany .....May 10, 11
Chalybeate, at State Line..May 15,
Dumas, at Dumas.....May 16, 17
Belmont, at Golden.. .....May 22,
Tishomingo, at Mt. Nebo ..May 23, 24
Ripley Cir., at Blackjack...May 30,
Ripley and Blue Mountain, at Blue Mountain...May 31, June 1,

District Conference at Ecru June 18 to 21. J. H. MITCHELL, P. E.

Aberdeen Dist.— Second Round.

Shannon, at Center Grove..Apr. 10,
Verona, at Palmetto .....Apr. 11, 12
Houlka, at W. Chapel .....Apr. 17,
Buena Vista, at Macedonia..Apr. 18, 19
Houston Miss., at Algoma..Apr. 25, 26
Pontotoc .....Apr. 26, 27
Nettleton, at Union .....May 2, 3
Smithville Miss., at Antioch.May 9,
Amory and Nettleton, at A..May 10, 11
Okolona, Miss., at Grady's C.May 15,
Greenwood Springs, at Riggan's Chapel May16, 17
Tremont .....May 21,
Fulton Miss., at Fulton ....May 23, 24
Prairie .....May 30, 31

District Conference at Prairie, May 28-31. Bishop W. B. Murrah has kindly promised to be with us.

JOHN W. BELL, P. E.

Holly Springs Dist.—Second Round.

Waterford, at Lebanon.....Apr. 11, 12
Potts Camp, at Winborn....Apr. 12, 13
Duck Hill, at Bethesda.....Apr. 18, 19
Coffeeville, at Antioch ....Apr. 20,
Abbeville, at Mt. Zion.....Apr. 25, 26
Cambridge, at Liberty Hill.Apr. 27,
Lamar, at Sylvestria .....May 2, 3
Byhalia, at Fountain Head...May 4
Pine Valley, at Mt. Liberty...May 8
Taylor, at Forest Hill.....May 9, 10
Mt. Pleasant, at Union.....May 23, 24
Ashland, at———.....May 26
Randolph, at Spring Hill....May 29
Toccapola, at Tula.....May 30, 31
District Conference at Potts Camp.... .....June 17, 19

R. A. TUCKER, P. E.

Durant Dist.—Second Round—Part 2.

Poplar Creek, at Center....May 2, 3
West, at Emory.....May 9, 10
Hesterville, at Salem.....May 16, 17
McCool, at Liberty Hill....May 23, 24
Sidon, at Cruger.... ..May 31, June 1
Kosciusko Cir., at Pierce's..June 6, 7
Black Hawk, at Acona.. ..June 13, 14
Vaiden, at Columbiana.....June 20, 21

W. S. SHIPMAN, P. E.

NOTICE.

Evangelist G. A. Klein, 1507 Belmont, Nashville, Tenn., will be within the bounds of the North Mississippi Conference in June. He has one open date for July 1. If any one in that section needs the services of an evangelist for July he desires to be communicated with at once.

THE SMALL AUDIENCE.

The small audience is neither insignificant nor negligible. The man who despises such an audience is himself small. Henry Ward Beecher said that he could preach as well to six people as to six hundred. He could say that with truth, because he was a large man. A numerically small church is a microcosm, containing representative strains and streaks of all phases of humanity. It may be a harp of a few strings, but a David can play divinely upon it. Then, too, in any little church or community there may be in training to-day some lad who to-morrow will be a Luther, a Wesley, a Moody, or a Grenfell.—Zino's Herald.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

CHRIST IS RISEN.

O! I hear the children crying,
Crying near and far away.
O! I hear the children crying
On this blessed Easter day.

Lord Jesus loved the children;
"Let them come to me," he said.
To-day with joy we celebrate
His resurrection from the dead.

See the children go in thousands
To the whirling factory mills;
Sometimes broken by the wheels,
Starving when the wheels are still.

God of our righteous fathers,
How wide this wail of woe!
And must man live in luxury
While the child is slaughtered so?

Great Easter day has come again;
(How loud the children cry!)
Lord Jesus, make men hear the pain
That rings out plaintively.

O! I hear the children crying,
Crying near, and far away,
But the Spirit of the Lord has come
To plead their cause to-day.

—Marcia Davies.

SOCIAL JUSTICE.

One point of social jnstice that is beginning to be regarded as a human right is that those who labor for daily bread shall have reasonable working hours, in order that they shall not be so overworked in the shop and factory that they shall be unfitted for all the other demands of life.

President Wilson and the national law-making bodies have done themselves credit and the world a real service by passing and signing a bill for an eight-hour working law for women in the District of Columbia. This seat of the capital of the nation may reasonably be expected to lead all the States in measures to promote public health and welfare. However, np to this time thirty-seven States have been far in advance of it in protecting women from excessive hours of labor. Four States, viz., Arizona, California, Colorado and Washington, have before this provided for an eight-hour day for working women.

Congressman Peters, in his speech before the House last March, took such a high stand, that we quote him here. He said: "during nearly twenty years men employed by the Government as laborers or as mechanics have had the eight-hour day, and in this very Congress a law has been enacted extending this limitation of hours for men to laborers and mechanics employed by contractors doing work for the Federal Government. This is largely a physiological question. Since we consider it wise to protect by an eight-hour day, so far as we can, the men working directly and indirectly for the Government, how much more necessary it is that we make every effort to give similar protection to as large a proportion as possible of the future motherhood of the citizenship of this country."

We rejoice that our Nation has come to realize that the conditions of labor that affect women — wives and mothers—is of concern to the whole Nation, and in protecting their health and welfare they are but rendering social justice to a part of the great whole and building a safer foundation for the future.

FACTS ABOUT THE SOUTHERN MISSIONARY NEWS BUREAU THAT WILL INTEREST YOU.

The Sonthern Missionary News Bureau began operations on Sept. 15, 1913. At the expiration of three months, on Jan. 15, 1914, 450 newspapers had accepted and were using all or a part of the missionary news letters each week. The actual circulation of these papers is approximately 1,750,000. Therefore, approximately 7,000,000 readers were being reached with missionary news through the secular press each week.

Within three months, through the efforts of the Southern Missionary News Burean, news items relating to mission work had been printed 18,750,000 times.

Allowing the advertisers' estimate of four readers for each paper printed, the concinsion follows that mission news has been read within three months 75,000,000 times.

If you do not see missionary news in your local papers, ask the editors why.—Southern Missionary News Bureau, Nashville, Tenn.

NOTICE, YOUNG PEOPLE.

The special for the young people for 1914 is the Laredo Seminary, at Laredo, Tex. The amount to be raised, $10,000. Auxiliaries would do well to take the snpport of one teacher per month —that is, make a special of a teacher whose name will be given you along with the needed amount by Mrs. F. F. Stephens, the Council Second Vice President. The auxiliary can select the teacher and fix the sum for one, two, or three months' salary as the object for which you are to work. The beauty of this plan lies in the assurance that the missionary teachers will be upheld by the special prayers of the young people during the period through which they are carried by the different auxiliaries. Repairs, furnishings, and incidental expenses, along with the current expenses ,call for an appropriation of $10,000.

FROM THE CORRESPONDING SECRETARY OF THE HOME DEPARTMENT OF THE LOUISIANA CONFERENCE.

The following letter has just been received by us. Illness in Mrs. Cunningham's family, we feel sure, is the cause of the delay.

"Natchitoches, La., Feb. 24, 1914.

Dear Sisters: $2025 was pledged to the Home Department in 1913, but the report for the year shows that only $1615.40 was collected. This leaves a balance of $409.60 unpaid. These figures show that some one did not bring their gift of love to the Giver—was it your auxiliary?

If you refuse to pledge anything to your Home Department this year, you are voting to recall every deaconess and close up St. Mark's Hall, French Mission, and all the work done in our Home Department. If you give the same as in 1913, you show that you are opposed to the work growing in yonr State, and in other fields. I believe yon want to see the work advance, and that you will increase your Love Offering. Your district in 1913 pledged —— and paid ——. Yonr auxiliary paid in 1913 —— on the Home Department pledge. Are yon satisfied with your gift to the Master? Please pray and plan for larger gifts this year and write your district secretary and me just what you will pledge for 1914. We must have this information before March 15, 1914. Don't throw this letter aside, but act on it at yonr next meeting and thus strengthen, instead of weakening the chain of love that binds us close to our Master.

Lovingly,
MRS. W. T. CUNNINGHAM,
Cor. Sec'y, Home Department.

PLANTING CORN FOR MISSIONS.

Planting corn for missions is something new, but if the 600,000 Southern Baptist men and boys in the rural districts of the south fall in line and comply with requests being made by one of the missionary leaders, and plant one ear each for missions, the proceeds of a single year should reach $1,800,000.

The plan is a big one, but it is simple, and those who are interested in it believe that, aside from its financial advantages to missions, it will be of inestimable value in educating the people as to the great mission enterprises of the denomination as well as deepening the spirituality of those who plant corn for missions.

"Literally planting the missionary spirit into row after row as he goes," said a missionary leader in speaking of the plan, "and at the same time planting mission seeds in the heart and brain. Do you think a man could plant the 800 grains of corn on an ear for missions without holding in his mind thoughts that will uplift him and feeling his heart throb with the love that grows out of a conscious service rendered to his fellow-man."

"And then," he continued, "the educative value—don't you know that missions is going to be thought about and talked about in that home by every member of the family from the time the grains are planted until the harvest is over and the money sent in?"

It is estimated that each ear planted on this plan shonld yield one bushel of corn, and that its value would average $3.

An interesting feature is the fact that the very best corn obtainable is to be given out to those who will plant it for missions. Every farmer who accepts an ear of corn on this basis will be placed on the regular mailing list to receive the valuable bulletins of the Department of Agriculture at Washington.

This plan is the carrying out of the scripture contained in I Corinthians xvi, 2. It asks only that men give as the Lord prospers them. — Southern Missionary News Bureau.

The Sunday School.

MISSISSIPPI CONFERENCE NOTES

By R. A. Maddox.

Did you take that 5-cent assessment collection? If you did not, why not? What is the matter?

The Sunday schools on the Taylorville Charge are taking on new life. The Field Secretary recently spent a week with them. They have a great worker in their pastor. Brother O'Bryant has ten appointments in his circuit.

The Truth-Seekers' Bible Class at Forest has sent in $5, one-third of their pledge for the expense of keeping a Field Secretary in the field. This class is putting their church first, but we should not be surprised since Miss Carrie Pevey is their teacher.

On the Oloh Charge we find some of the best people in the Conference, and they love the Church. It is a small country charge, but they have paid the 5-cent assessment; and at Oloh they are organizing a Teacher-training Class, with Mrs. Allen Simmons as teacher.

Listen to what Frank L. Brown has to say: "A pastor with educational ideals, with any sense of his responsibility, will not trust the molding of his flock to untrained hands without some effort to assist in the selection and training of teachers." Now, the only way I see out of it is to organize a teacher-training class.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Rev. A. R. Beasley, at Lexington, Miss., has three "very good" Sunday schools as he calls them, in his charge and when sickness and bad weather are all over he expects to have the others come up to this estimate.

Mr. Curtis' tour through the Sardis District was quite successful. The other secretary was really grieved at not being able to be present. Out-of-the State engagements and a severe and constant toothache kept her in daily attendance upon the dentist.

Miss Daniels Corinth's competent and appreciated Deaconess, while busy with the Co-operative Home for Working Girls, still finds time to teach a great and growing Teen-age class at Southside, Corinth. She has 45 enrolled, has good attendance and a social meeting every week at Friendship Home.

The First Methodist Church, Indianola, Miss., has gotten out a most attractive pass-book and pass-card. Mr. B. H. Trotter is president, and Mr. J. H. Puri, teacher of this fine and progressive Wesley Adult Bible Class; and the technique of this attractive advertising would do credit to the best Wesley Adult Bible Class in the country.

Rev. E. D. Simpson is a very happy pastor, as on March 29, he will move into his commodious new church at Mathiston, Miss. Many notables will be present, and there will be a good program. The Adult Bible Class will be re-organized at this time, the study circle is complete. Similar circles are being organized in the country charges. It is a delight to see a charge blossom like a rose as this one has.

Miss Willingham writes so interestingly of her Class Day at Maben, that everybody will enjoy hearing of the success of that day. Superintendent Wax had a reception committee meet the early train, the church was fragrant with beautiful flowers, the music excellent and the whole atmosphere seemed to breathe the resurrection. "Let us worship God," all the Adults recited together, and Mr. McCafferty gave his preaching hour over to the Sunday school service. Superintendent Wax anticipates soon reaching "the Standard of Excellence."

BEWARE—THREE WARNINGS FOR SUNDAY SCHOOL TEACHERS.

1. **Beware of the Unprepared Lesson.** No teacher can keep the confidence of his class, to say nothing of impressing the class, who has fallen into the habit of an inadequately prepared lesson. There are four degrees of knowledge: (a) Recognizing what another calls to your mind; (b) recalling upon your own motion; (c) securing a mastery of the subject matter; (d) mastered by the truth, so that you become a voice.

2. **Beware of the Unfamiliar Language.** Two preparations of the lesson are necessary—the one for your own sake and the other in the terms of the pupil's thinking. Many a good lesson is lost because it sails above their heads and fails to relate itself to their lives.

3. **Beware of the Failure to Win the Co-operation of the Pupil.** There is no education except self-education. No teacher is worthy the name, no matter how much a master of the subject, how fine a disciplinarian or how pleasing a personality, who cannot interest her pupils in their study task. The teacher should seek to awaken in every scholar a purpose to possess God's Word for himself, which, in most cases, means the spiritual awakening of conversion.

Resolutions Adopted by Class No. 2, of the Methodist Sunday School at Webb, Miss.

Whereas Almighty God in His wise Providence has seen fit to remove from our midst our beloved friend and teacher, Mrs. Lula Hurt; and,

Whereas: By her faithful leadership, unselfish interest and faithful exposition of the lessons she hath endeared herself to us be it, therefore, Resolved:

First—That we have lost a faithful teacher and devoted friend, that we bow in humble submission to the will of him who doeth all things for the best, knowing that our loss is her eternal gain; and although we miss her presence, her influence shall ever be felt among us.

Second—That we, the members of her class, do emulate her example and strive to meet her in the bright beyond.

Third—That we hereby extend to the bereaved family our heartfelt sympathy in this hour of sorrow.

Fourth—That a copy of these resolutions be sent to her family, to the New Orleans Christian Advocate for publication, and that they be spread on the minutes of our Sunday school.

Signed: Carroll Commander, Marcus Sharp, Louie Turner, Inez Cowan, Thelma Crain, John Cossar, Jr., Joe Sullivan, Thelma DeLong, E. C. DeLong, Supt.; E. B. Sharp, P. C.

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Christian Advocate Piano Club

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MISS VIOLA CLAYTON.

Helena, Ala., Jan. 6, 1913.

Ludden & Bates, Atlanta, Ga.—"I wish to state that on Jan. 21, 1912, I received the Player Piano I contracted with you for. I find everything as represented by you and I am very much pleased with same, it being a very pretty and sweet-toned instrument. I shall take pleasure in recommending it to my friends."

MISS JESSIE L. WILSON.

Christ Church, London, S. E., Feb. 5, 1913.

Messrs. Ludden & Bates, Atlanta, Ga., U. S. A.—"We have one of your Farrand Cecilian Player Pianos and are most delighted with it. All who have ever heard it are in agreement that it is one of the very best combinations that has ever been put on the market. Persons desiring such an instrument will certainly do well to examine yours, and if they will only give it a trial I feel sure they will try no further.

Fraternally yours, LEN. G. BROUGHTON.

NOTE—Dr. Broughton is a Minister of world-wide reputation, his church in England being, as you probably know, one of the largest in the world. The Player he has is the same as that furnished by the Club.

Abbeville, S. C., Jan. 7, 1913.

Ludden & Bates, Atlanta, Ga.—"I am very proud indeed of my Player Piano and wouldn't be without it for anything."

MRS. C. L. COCHRAN.

Sylvester, Ga., Nov. 26, 1912.

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Lincolnton, N. C., Jan. 27, 1913.

Ludden & Bates, Atlanta, Ga.—"I now have had my piano two months, which I bought through the Club plan, and would not take twice the amount I gave for it if I could not get another. All my friends are wild about it and think the tone beautiful and sweet."

MISS BETTIE HOLLY.

Greer, S. C., Jan. 14, 1913.

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Gary, Fla., March 10, 1912.

Ludden & Bates, Atlanta, Ga.—"We are well pleased with the Ludden & Bates piano and consider it one of the best that money can buy. It is a real beauty and the tone could not be beat. It is considered by judges of pianos one of the finest in this place."

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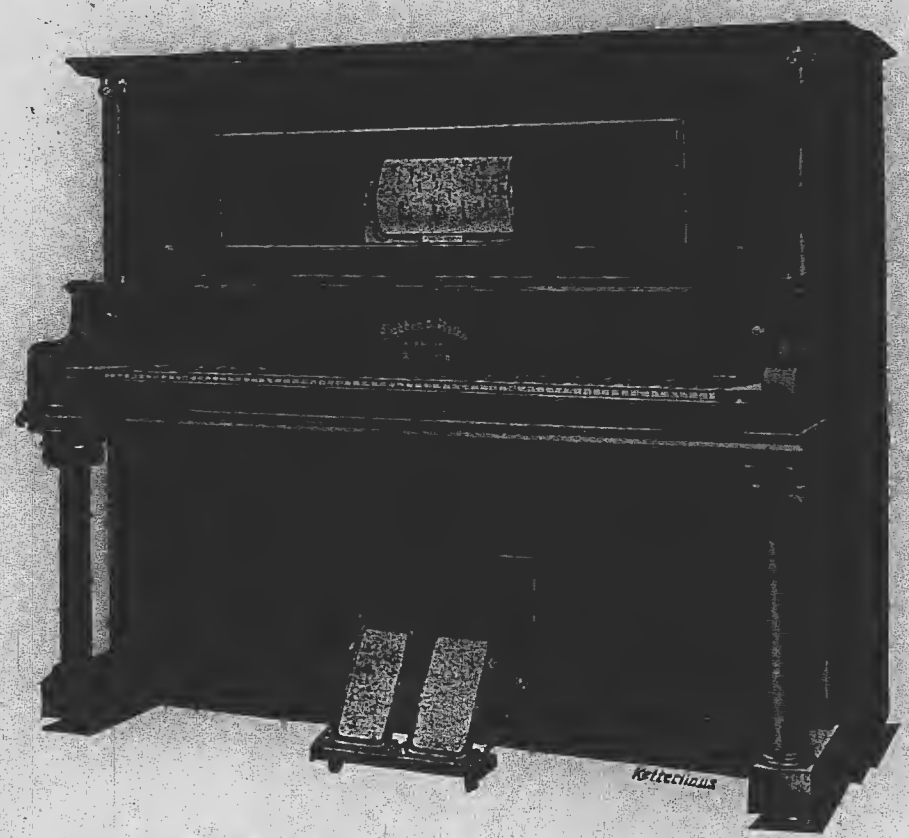

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NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 16, 1914. CHAS. O. CHALMERS, Publisher.

THE ONE GREAT THEME OF THE PULPIT.

Writing of President William McKinley, in the New York Christian Advocate of March 5, Dr. C. E. Manchester, who was his friend and pastor at Canton, Ohio, during the memorial presidential campaign of 1896 when he was the candidate of the Republican party for the chief magistracy of the Nation, says: "Having been his army comrade, and more or less acquainted with him since the war, I was naturally disappointed when. on my first Sunday after the Conference had sent me to first Church. Canton, I did not find him present at the service. Knowing his dislike of anything like fulsome eulogy, I sent him word, by a mutual friend, that he need have no fear so far as the new pastor was concerned. He acknowledged the receipt of my message, and remarked that he felt that 'Christ and Him Crucified' was the only suitable theme for the pupit. He said on another occasion 'We look for preachers in the pulpit; we can hire business men, but God calls men to preach.'"

This brings out forcibly the truth that we have so often tried to emphasize in our columns that the Gospel should never be retired from the pulpit to open the way for the discussion of any other subject. It is the one theme that never wears out and it is always pertinent. None of the current topics are any thing like so vital; nor can they stir the hearts and grip the consciences of men like the Divine Word faithfully presented.

The Editor of the British Weekly, in a recent issue of that great journal, made the following utterance:

"Even the Church can become infected with a disquiet spirit. Preachers of the eternal Gospel will advertise attractive services, and deliver discourses which bristle with the topics of the hour. James MacDonell, the distinguished journalist, used to say about certain sermons that it was hard to have to listen to a leading article on Sunday after writing leading articles all the week. Multitudes of jaded souls betake themselves to Church in the hope that they may escape from every-day cares and controversies, and find refuge in the God of peace. When will ministers understand that sermons about 'the present crisis' carry no specific for the tempests and wounds of the heart? Some of us are old enough to remember a good many crises, and we can appreciate what Wordsworth wrote to his friend at a time of public excitement: 'After all, the affairs of the world will be carried on as heretofore—by the foolishness of man, and the wisdom of God.'"

SEEKING TO DISCREDIT BISHOP HOSS.

An effort is apparently being quietly made throughout the Church to discredit the leadership of Bishop E. E. Hoss because his contentions in the Vanderbilt controversy have been overruled by the Supreme Court of Tennessee. But there is no justification for such an attempt and there is little likelihood that it will succeed. Bishop Hoss's brave and able fight has been wholly unselfish and entirely in the interest of the Church. Personally, he had not a thing to gain by the contest and it was for others—for the denomination that he loved and whose servant he is—that he took up the gage of battle and bared his bosom to the storm of opposition that he knew would have to be encountered. And from the beginning to the end of this contest, he has had, with a single exception, the approval of his episcopal colleagues and the well-nigh universal endorsement of his fellow-Methodists of the South.

Nor is the outcome of the Vanderbilt controversy in any true sense a disparagement of the judgment of Bishop Hoss. On the contrary, it shows that he was not mistaken as to the spirit and attitude of Dr. Kirkland and his associates, but that he understood aright their purposes and intentions. The alarm that he sounded was fully justified by the conditions existing, and his efforts to protect the imperiled interests of the Church were certainly most urgently needed. Indeed, if the battle in her behalf had been made eight or ten years earlier, before the Board of Trust had been manipulated out of the hands of those who were loyal to her, it is not at all likely that she would have lost the University. Her great mistake was that of trusting too fully and too long men who were in reality hostile to her claims and who were unworthy of her confidence.

But was not Bishop Hoss wholly in error as to the rights and powers of the Church in the University? According to the decision of the Tennessee Supreme Court, yes; but according to the opinion of the Vanderbilt Commission, composed of five able lawyers, and headed by the brilliant Chief Justice of the State of Kentucky, according to the decision of Chancellor Allison of Nashville and the views of many of the ablest attorneys in

BISHOP E. E. HOSS

Tennessee and the South, he was right as to every important point involved in the litigation. And that he is fully sustained by the history of the founding of the University and the equity and moral obligations arising therefrom, there is not the slightest doubt. This is perfectly obvious from the fact that there has been no man among those who have been arrayed in opposition to the Church who has had the temerity to undertake to debate this phase of the issue before the intelligent Christian public. When it has been raised, the best that they have been able to do has been to take refuge under the shelter of a cowardly silence. This much at least must be said for Bishop Hoss: **When the principles for which he contended went down, every right of any consequence that the Church had in the University ceased to exist.** As we have before stated, to him is chiefly due the credit that this outrageous result was not accomplished without a vigorous and determined fight upon the part of the Church to protect the sacred interests committed to her hands.

The extent to which Bishop Hoss has been made to suffer because of his fearless and manly struggle to safeguard the rights and property of the Church ought to doubly endear him to the hearts of Southern Methodists. From the very incipiency of the long contest his motives have been impeached and he has been severely arraigned and misrepresented. Both times that the case was argued in Court, he was assailed by the lawyers of the trustees with great bitterness and branded as an agitator and disturber; while on the day following the Saturday when the Tennessee Supreme Court rendered its decision, he was caricatured in the Nashville Tennessean in a most blasphemous and scurrilous manner; and a few days later he was arraigned in The Hustler, a Vanderbilt University publication, in an editorial which for coarseness and brutality, we have never seen surpassed. Out of this fiery storm of vituperation and abuse, our peerless leader has come with head unbowed, and spirit undaunted, and heart unembittered. There has been no nobler figure in the history of American Methodism, and his record and fame are secure. Defeat, when one has stood uncompromisingly for truth and right, does not with right-thinking people dwarf one's character or lessen the measure of one's manhood. Is Robert E. Lee any less a patriot and hero because the flag of the Confederacy went down to be unfurled no more on the field of Appomattox? Is there anywhere a hand so impious that it would seek to tear a single laurel from his brow because, with all his splendid bravery and generalship, he could not lead the Southern arms to victory?

As an illustration of the knightliness and magnaminity of Bishop E. E. Hoss, though it shines with the glittering flashes of the keen scimeter that only he can wield, we reproduce from the Nashville Banner his defense of the young Editor of the Vanderbilt Hustler who had so bitterly denounced him that his attack had reacted upon himself and involved him in trouble:

"I have not read the Hustler editorial concerning which the Banner speaks in its article of yesterday afternoon, but some friends have informed me of its contents. In my judgment, the effort to make a scapegoat of a thoughtless young man is a piece of very grave injustice. He really said no more than has long been current talk in the circle in which he has moved. If all the things alleged against me in the pleadings, briefs and speeches of the lawyers for the trustees are true, then the youthful editor was fully justified in his utterances and denunciations. Moreover, it is a little strange that his former allusion to 'Hoss bones' as having been found in the ashes of the campus bonfire, and his description of 'the new dance' invented by the students on the evening of their carousal through the streets of the city as 'The Bishop's Squirm,' were apparently passed by unnoticed as mere bits of delicious humor; and I cannot see why there should be such an ado over the more recent offense. It is my sincere hope that the matter will be dropped, and the young man allowed to complete his course without interruption. From my inmost heart I forgive him and wish him well. He simply did not know what he was doing. Let me advise him, however, that it is not a good beginning in life to assail opprobriously an old man who inherited a decent name and the traditions of gentlemanliness, and who during a public life of nearly fifty years has succeeded in maintaining a reputation for probity and uprightness. If the Banner will silence the mud batteries which it has allowed to play on me through its columns, it will be in a better position to give counsel to others."

OPEN TO ALL.

"It has been rightly said that 'the fortunate people—the truly fortunate—are not so much those who succeed in life as those who succeed in living.' Right living is a beautiful art, made up of courage and kindness and hard work and true religion; and it is open to everybody."

THE MESSAGE OF EASTER.

By Rev. S. J. Davies.

We meet on this Easter morning to commemorate in service and song the supreme event in the faith and history of the Church. The lesson of this day—its message of life and hope—means much to the men and women who have passed the meridian of this earthly day, and whose gaze is bent toward the westering slope where the sun is setting. Beyond the gray and gold of this fast declining sun of life, is there another summer land of which this is a promise and an assurance? Philosophers have taught us of the life beyond. poets have sung of its realities and joys in sounding numbers, saints have believed in it with all the powers of an invincible faith; but Jesus the Christ, Lord of life and death, has declared it in tones as clear as the clarion notes of a silver bell.

Memory weaves her garlands of greatest hue, from out of the sadness and sorrows of the past, now chastened and pure as scented petals to which yet cling fragrance, though withered and dried. The dream and vision of fair fields through which in days long gone we wandered come back, all rich and abloom anew. Instinct, intuition, reason, revelation, lift up their voices to-day and bear indubitable testimony of a life beyond life. Over pathless stretches of field and forest, through the viewless reaches of air, the call of southern plashy fen and reedy brake is heard by the wild bird hatched on Hudson shores. The chill of October days sends these messengers of winter to the South. Surely, our imprisoned soul shall some day find a fairer summer land, and greet its own in meadows of asphodel. Psychology within recent years has awakened to the immense value of intuitive processes. Of one thing we are persuaded—it is far surer and more infallible than its twin brother, reason. Some mysteries of life are understood when we recognize them as intuitive facts and are willing to rest upon this truth. Life itself is intuitive—it defies analysis, yet we live. Love is intuition, and so with many things that cross the threshold of our conscious being, at which we stop and gaze like children at a strange guest. Yet the friendly smile reassures the child without reason or speech. "Simon Peter, son of Jonas, lovest thou me? * * * Lord, thou knowest all things, thou knowest I love thee." There was no need of further convincement. Both Master and disciple knew by intuition the secret of their souls, and this was final. Wordsworth in his Ode to Immortality is in accord with the teachings of modern mental science when he makes the intimations of the child an assured prophecy of deathless life.

Again on this Easter may not the magic wand in memory's hand touch our sometime dormant souls and we awaken to a renewed knowledge of childhood's days, untroubled by the thought of life's end. If the Master of all life's curriculum named children as vested heirs of the kingdom, may there not still be a yet deeper meaning in the prophecy which declared: "A little child shall lead them!"

"Be brave, and strong, and free,
O struggling soul of mine,
For midst the seething storm, now see
The essence real, divine;
Far, clear within the bar
Shines pure a splendid star,
With radiance bright,
Immortal light."

Since the days of Bacon, Locke, and other philosophers in the wide realm of inductive reason men have essayed to prove all things thereby. No man, even with a slight knowledge of the world's progress in many departments of human activity, would grudge these magnificent thinkers their due share of credit. The planets in their courses; suns so distant that thought is wearied by trying to bridge the abyss; laws and principles so wonderful as to fill us with awe—these and countless other inventions and discoveries bear witness of the fruits of earnest labor on the part of men who saw effects and found the causes. But the dictum of reason cannot be absolute in the wide realm of spiritual life. This captain general of the mind's powers can only marshal his troops and point the way. Men can weigh the earth, but cannot weigh the soul of a child. They can measure the distance to Arcturus, but cannot mark the viewless pathway of a departing soul. Sad, sad, indeed, is the history of those titanic thinkers who fondly imagined that reason could not lead them astray. I would rather, like Socrates, listen to the voice of the spirit within, than follow some modern thinkers to the cold heights of spiritual barrenness. Wonderful old Greek! He knelt at the shrine of his very soul and calmly told his enemies they must catch him before they could kill him. True philosophy after all is more intuitional than a process of reason. We fall back to the witness of the inner voice, when reason, like a wearied eagle, rests on a crag of its own lonely desolation. Instinct is universal, necessary, inclusive—belongs alike to bird and beast, to the turtle placing her eggs in the sand and the young seeking the water, to the fledgling bird and the nursling; but intuition bears testimony in the soul of man of God, of righteousness, of a life beyond—even immortality.

Supreme above all these witnesses, yet in perfect accord with their collateral evidence, is the Word of Him who stood at the gateway of death with its frowning arch above him and its dark portal wide open and said, "I am the life." This was and is the gladdest note in all human history. He who had been dead four days now lives in faith and memory in the heart and mind of the Church, through the far reaches of the centuries. For the life given to Lazarus was a promise and assured prophecy of the life perennial, immortal, eternal.

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give thee back the life I owe,
That in thine ocean's depths its flow
May richer, fuller be."

Fisher, La., April, 1914.

WESLEY IN SCOTLAND.

By Rev. Jas. W. Lee, D. D.

Some interesting glimpses of John Wesley in Scotland are given in the new volume of the Standard Edition of Wesley's Journal, just published under the editorship of Rev. Nehemiah Curnock.

In Edinburgh.

John Wesley, on Sunday, May 29, 1763, was in Edinburgh. He writes in his "Journal:"

"I preached at seven in the High School yard at Edinburgh. It being the time of the General Assembly, which drew together, not the ministers only, but abundance of the nobility and gentry, many of both sorts were present; but abundantly more at five in the afternoon. I spoke as plain as ever I did in my life, but I never knew any in Scotland offended at plain dealing. In this respect the North Britons are a pattern to all mankind."

At Inverness.

He was at Inverness and Nairn on Monday, June 11, 1764.

"After Edinburgh, Glasgow, and Aberdeen, I think Inverness is the largest town I have seen in Scotland. The main streets are broad and straight; the houses mostly old, but not very bad nor very good. It stands in a pleasant and fruitful country, and has all the things needful for life and godliness. The people in general speak remarkably good English, and are of a friendly, courteous behaviour.

"About eleven we took horse. While we were dining at Nairn the inn-keeper said, 'Sir, the gentlemen of the town have read the little book you gave me on Saturday and would be glad if you would please to give them a sermon.' Upon my consenting the bell was immediately rung, and the congregation was quickly in the kirk. Oh, what a difference there is between South and North Britain! Everyone here at least loves to hear the Word of God, and none takes it into his head to speak one uncivil word to anyone endeavoring to save his soul."

Wesley's Influence on Scotland.

Mr. Curnock has this interesting note on Wesley's influence on Scotland:

"The reception Methodism met with in Ireland and Scotland is an interesting study. Across the Tweed it might seem to have comparatively failed. Scotland did not approve Arminian doctrine of the Methodist itinerancy. A wider outlook leads, however, to an opposite conclusion. In no part of the Empire was its success more remarkable, but it differed in character. It did for the Church in Scotland that which Wesley hoped for in the Church of England; it leavened the three measures of meal, on the testimony of impartial witnesses, 'until the whole was leavened.'

"It never attacked Presbyterianism, but, treating it with high courtesy, eventually kindled its coldness into fire. One of the earliest and most striking results was seen in America, where Scotch and Irish Presbyterians hailed Irish and English Methodists as spiritual kinsmen and created the 'camp-meeting.' In Scotland itself the movement became to a considerable extent a religious movement 'within' the Scottish Church."

SOME COMMENT ON THE VANDERBILT DECISION.

(The author of this article is one of the foremost lawyers in the State of Louisiana.—Editor.)

Dear Dr. Meek: I have just read the decision of the Vanderbilt case, and, in order to arrive at that decision, it seems to have been very necessary to make Mr. Vanderbilt instead of the Church the founder of the University; and next to dispose of the ownership of the Church in a very peculiar way.

To accomplish the first object the decision, in speaking of the Board of Trust appointed by the Memphis resolutions, says:

"It was authorized and enjoined on this Board of Trust, when so incorporated, to seek and, if possible, find a founder or builder, who would supply the necessary funds to accomplish its objects. In pursuance of this authority and injunction, the Board of Trust at first sought this founder, etc."

The Memphis resolutions are printed in full in the decision, but no such language can be found in them, nor any language remotely akin to that used above. The words, 'seek," "find," "founder," "builder," do not occur in the Memphis resolutions at all. They are not therein printed; and the only language of the most attenuated kinship is found in the 6th resolution, which is as follows: "Board of Trust, with power to solicit and invest funds, etc." Bishop McTyeire wrote these resolutions and his hand never penned any such language. Why was it necessary TO SEEK AND, IF POSSIBLE, FIND A FOUNDER OR BUILDER? The answer is from another part of the decision:

"At common law, visitorial power was a property right, belonging to the first donor and founder of a charity, and arose by implication from the gift, or it might be vested by him in his appointee."

Therefore, Mr. Vanderbilt, being the assumed founder or builder, made so by language read into the Memphis resolutions, there could be no visitorial powers of the Bishops, and the 9th resolution is wiped out.

The decision again says: "Bishop McTyeire had not solicited this donation:" and, in speaking of the conditions imposed by Mr. Vanderbilt, the decision again says:

"The chief of which was that Bishop McTyeire, through whom the gift was communicated to the corporation, should be made president for life, etc."

So Bishop McTyeire just went North and stumbled up against Mr. Vanderbilt, and did not solicit the gift, which was simply communicated through him, and yet Mr. Vanderbilt made some of the most remarkable conditions in favor of

the Bishop, clothing him with power which amounted almost to a veto in the Board of Trust. Why minimize the influence and weight of the great Bishop, lest it be feared that he might have solicited the donation as a representative of the Church? Is it possible to believe that Bishop McTyeire ever did anything else but wield his great personality to solicit for the University which he had founded for his Church?

But suppose we let Mr. Vanderbilt speak out his mind in the first sentence of his letter to Bishop McTyeire, as follows:

"I make the following offer through you to the corporation known as Central University of the Methodist Episcopal Church, South." Then among other conditions; "First, that you are to accept the presidency of the Board of Trust, etc."

No living person, perhaps, knows what went on between these two men up there in New York in Mr. Vanderbilt's home, but it is fair to assume that Bishop McTyeire, who wrote the Memphis resolutions creating a Board of Trust with power to solicit and invest funds, did solicit this donation.

What about the ownership of the University by the Church? A little thing like that needn't bother anybody. With the same ease and complacency with which language may be read into the Memphis resolutions, language may be read out of these resolutions and also out of the first sentence of Mr. Vanderbilt's letter to Bishop McTyeire. The decision is quoted as follows:

"The second resolution, that the 'institution be called the Central University of the Methodist Episcopal Church, South,' does not necessarily mean ownership of the University by the Church. If it stood alone, it might imply as much; but in connection with the other resolutions it is intended merely to define the character of the institution and invite the affiliation and influence of the Church."

In other words, it invites the adoption, the sonship, the heirship, and the favor and power of the Church to give it character; but after a while it repudiates all this. The University grows up to manhood and finally says to the Church: "All I wanted was a name and a family status and character. You are my adopted mother. I am really illegitimate, but that cuts no particular figure in this day of higher thought. The forces, which once set in motion man's material organism, are perpetual, and, in order to attain unto man's highest intellectual development, he can not subscribe to the idea of responsibility to governing causation and supervision. I must go out into the world of broader usefulness and higher efforts, so I return to you, Mother, the Book you gave me, as a light to my feet and a guide to my pathway. It is a mere fable. I have been associated for many years with men of profound thought, who tell me that the regenerate notions contained in the Book are mere vagaries of a super-sensitive imagination, and are displaced by material progress and by the evolution of the human mind, so that I cannot afford to be restricted to its teachings, if I would aspire to accomplish the great work for which I was destined." R. H. McGIMSEY.

Alexandria, La.

FACTS ON THE SHADY SIDE.

By Rev. W. W. Pinson, D.D.

There is no dark side to missions. There is a bright side and a shady side. There are some facts on both sides. Those on the shady side can be relieved. They will be when we get a square look at them, never if we hide them in the glamor of the more alluring facts. There are three classes of people looking at the facts.

One class look at the encouraging facts and act as if there were no others. They are visionaries. Another class look at the forbidding facts and act as if there were no others. They are pessimists. Another class face all the facts without blinking and still hope and strive. They are optimists.

REV. A. F. WATKINS, D.D.,
Secretary of the General Conference and leader of the Mississippi Conference Delegation. Dr. Watkins is the accomplished President of Millsaps College.

It is only a little more wholesome to forever sing with the lark, "All's well with the world," than to mope with the owl in "The City of Dreadful Night." People with warm blood and healthy brawn should face the steel of grim reality without flinching.

Here are facts to face and remedy:

1. Lack of Unification.

There is a lack of unification and co-ordination on the fields. The different lines of work, the various institutions, the missionaries and stations are too independent of each other. There is a serious lack of any unified and continuous policy. A great church ought to be able to so co-ordinate all its agencies on a given field as to make them count for the largest contribution to its one aim. This we are not doing, and the result is lost motion and reduction of the net result.

The remedy is a **continuous, resident superintendence.** It cannot be remedied by the missionaries. The means is not at their disposal. When they have tried, it has been to meet with difficulty and discouragement. Hence they plead almost with one voice for a resident superintendent. The General Conference will have to face this (the most important) question affecting our missionary interests. Important as it is to give and spend missionary money, it is far more important to so administer what we do raise and spend as to make it count for the largest and best results.

An annual visit of a few weeks, without previous knowledge of or experience in the work of a given field, then the attempt to decide questions and determine methods and policies at a distance of thousands of miles is not satisfactory and cannot be made so. Why should we continue it longer?

2. The Assessment.

We are not paying now for both Foreign and Home Missions as much per capita on the assessment as we were twenty-four years ago. In 1890 we reported an average of 24 cents a member on the whole assessment for this Board. Ten years later it had dropped to an average of 16 cents per member. We never got back to 24 cents again until 1908, and during six of those eighteen years we only paid an average of 16 cents a member. Last year we only paid on the assessment for both Home and Foreign Missions 22½ cents per member.

True, we have a large income from specials, and but for this source of relief we could not carry on our work. But it should be remembered that these do not always answer existing needs, for often new ones are created. To illustrate: between 1890 and 1901 two new missions were opened, and yet during those same years the annual income from assessment fell off more than $50,000, and in 1899 the total income from all sources, including specials, was about the same as that from the assessment alone in 1890. The increasing income from specials had not more than made up for the loss on the assessment, and yet we were carrying one new mission and projecting another. The result was inevitable indebtedness.

In the second place, the income on assessment represents the missionary liberality of nine-tenths of our people. A recent investigation showed less than 700 specials listed for last year. This is about one to every ten charges, and yet many charges carry more than one special. Two years ago, when the assessment for foreign missions was reduced $65,000 by its transfer to the assessment for home missions, the income from that source instantly fell off $41,000, showing that a vast majority measure their giving by the assessment. The income from the assessment goes down when the amount assessed stands still, owing to the multiplication and increase of other assessments. Is it not a sad fact to discover that nine-tenths of our people are not giving as much to foreign missions in this time of prosperity and missionary enlightenment as their fathers gave more than two decades ago? This should give us pause, and we should find a remedy. The base line of our missionary support must be strengthened.

3. The Income from Sunday Schools.

There is no more encouraging fact than the growth of missions in the Sunday schools. During this quadrennium the amount reported in the minutes of Annual Conferences from that source has gone from $125,000 to $200,000. Yet the sad fact stares us in the face that this has not materially added to the income of the Board. It has gone into the assessment, without even increasing that—indeed it decreases—and into other things after it has been raised for missions. Last year the total reported in the Conference minutes was $200,000. The total coming as a separate amount to the Board of Missions was $21,000—one-tenth of the whole amount. The fine effective work which has been done by our Educational Department in the past eight years counts for almost nothing in income to the Board. Many pastors and superintendents are seeking to remedy this. It ought to be remedied.

4. Lack of Method.

We are Methodists. Are we? For six or seven years we have been urging, pleading and working for a method that would reach the rank and file. In common with every Church in America, we have urged the Every-member Canvass as the latest, best and most effective method. We have set it forth not for missions only, but with the co-operation and backing of all our connectional Boards. Yet not one in ten of our congregations, perhaps not one in twenty, has even seriously attempted it, and so far as the facts indicate no adequate substitute has been found. True, it is beginning to find favor. There are indications of a great increase in the number of Churches using it this year. Yet many, many will not. How are we to account for this? Why are we so slow to adopt a method that has abundantly proven its effectiveness and which other people are using with such splendid results?

5. The Needs Unprovided.

The most painful fact of all is the inability of the Board to meet even tolerably the needs at home and abroad. We are now in the midst of the annual agony of trying to make one dollar do the work of two. The heart-breaking cry of missionaries for help and equipment must go unheeded. The growing work and glowing opportunities must be denied. The clamor and sore straits of the missions on the one hand and the meager income and threat of deficit on the other —the pity of it! How long shall it continue so? When will our great Church awake to a sense of its power and its obligation?

Church News

Fannie J. Crosby, the famous blind hymn writer, celebrated her 94th birthday on March 24.

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Our handsome new church in Orlando, Fla., where Dr. J. E. Wray is the accomplished pastor, was formally opened last Sunday by Bishop H. C. Morrison.

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Bishop R. G. Waterhouse is writing an interesting series of articles for the Pacific Methodist Advocate under the caption, "Our Pacific Methodist Pioneers."

• • •

Dr. W. L. Watkinson, the distinguished Wesleyan preacher, has recently brought out another volume, entitled, "The Moral Paradoxes of St. Paul." It is highly commended by the Methodist Times.

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It is stated that a monthly publication to be known as "The Texas Methodist" will be issued by the Methodist Episcopal Church in the interest of the work of that denomination in the Lone Star State.

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Because of the illness of Bishop A. W. Wilson, Bishop Collins Denny presided over the recent session of the Baltimore Conference. Bishops Hoss and Candler were also present a part of the time during the session.

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The Trinity College Alumnae Association has announced that it will inaugurate a campaign in North Carolina to raise $100,000 for a Woman's College to be maintained in connection with Trinity College, but not made directly a part of that institution.

• • •

The March number of the China Christian Advocate says: "The latest news is that he (President Yuan) has issued a mandate saying that while Confucius will be honored as under the Tsing Dynasty, and his ethical teachings will be taught in the schools, Confucianism will not be made a State religion." According to this periodical, the influences which have given Confucianism this boost are chiefly political.

• • •

The Woman's Auxiliary to the Wesley Memorial Hospital of Atlanta, Ga., has succeeded in raising in the city of Atlanta alone $25,000 of the $50,000 that is needed to secure Mr. Asa Candler's gift of $150,000 to that splendid institution; and the Wesleyan Christian Advocate is now exhorting the Methodists of Georgia to take up the work and increase the property holdings of the Hospital to $1,000,000. This would indeed be a great achievement.

• • •

Dr. W. P. Lovejoy states that between 70 and 80 preachers of the North Georgia Conference have volunteered to render service in revival meetings at such places as the Conference Committee on Evangelism may designate. We dare say that much good will result from this campaign of pastoral evangelism. It has been largely by the use of such methods that the brethren of the Holston Conference have succeeded in making such a gratifying showing in the work of winning souls to Christ.

• • •

In their recent meeting at Alexandria, La., the Baptist laymen of Louisiana adopted a resolution requesting Mr. John D. Rockefeller to consider the needs and opportunities of this State as a Baptist mission field. We do not think it is to the credit of the Christian Churches that they are so ready to stretch out itching palms to multi-millionaires seeking their money, regardless of the methods that they have used in obtaining it. This mendicant spirit has already, in our opinion, hurt the Churches vastly more than we yet realize. But the Baptists are not sinners above others in this respect.

• • •

Through the bequest of a Roman Catholic woman who died in Norfolk, Va., a few weeks ago, Cardinal Gibbons has lately received $265,000 for mission work in Virginia and the two Carolinas. It is stated that none of this money will be used for educational purposes, but that it will be applied to the strengthening of weak parishes and the establishment of new ones. It must be set down to the credit of the Roman Catholics that they seem to love their Church and to be ever ready to stand up vigorously in its defense. Would that Methodists were more like them in this respect!

There is so much wretchedness in the world that we may safely take the word of any mortal professing to need our assistance; and even should we be deceived, still the good to ourselves resulting from a kind act is worth more than the trifle by which we purchase it.—Hawthorne.

FAMINE CONDITIONS IN JAPAN.

Our Board of Missions has just received from Rev. S. H. Wainwright, Chairman of the Publicity Committee of the Conference of Federated Missions in Japan, a statement with regard to the distressing famine now prevailing in the northern districts of Japan, and the request that the information as to these conditions be given to the Churches of the United States in order that all who desire to help in this crisis may have an opportunity to do so. The statement is signed by ten other members of the Committee which represents thirty or more Boards at work in Japan.

Owing to unseasonable weather which resulted in the almost complete failure of the rice crop, and to an unusually small catch of fish on which a large part of the people depend for their living, it is stated that nine million people, who were extremely poor to begin with, are wholly unable to tide over this time of unusual scarcity. Business is paralyzed in a large degree and in certain localities the population is menaced with the spread of epidemic diseases. Reports are quoted from missionaries in a number of Provinces as to the extent of the need. Rev. W. T. Johnson says:

"Men are subsisting on straw, the bark of trees, unmatured daikon, acorns powdered and made into gruel, buckwheat chaff powdered and made into gruel by pouring upon it hot water. Mothers living on such food have been unable to feed their babies and have made a milk substitute for the babes out of the hulls of rice which they heat into a powder and mix with boiling water. The young men have left home in search of work, while the aged and the children are left behind to freeze and starve unless outside relief is brought to them. The committee that went from Sapporo to examine the conditions in three of the worst villages found one woman out of fifteen who was able to nurse her infant."

"The Japanese Christians are contributing generously, but their numbers are limited and their resources scant. The government has appropriated three million dollars, which, however, will be used not for direct relief, but in supplying funds for the maintenance of relief works and capital with which to prepare for future farm work."

"It is safe to say," says the report, "that the funds contributed will fall far short of the amount needed. For this reason it has been deemed necessary to appeal to the Churches abroad for help. A famine relief committee has been appointed by the Conference of Federated Missions, an organization comprising some thirty or more missions working in Japan. All funds entrusted to this Committee will be used, in co-operation with others engaged in the same good work, in bringing aid to the famine sufferers."

Dr. Wainwright, one of our Southern Methodist missionaries, who sends the appeal for the Committee, states, "We believe that a kindly ministry at this time on the part of the American people will do much to soften the ill feeling in Japan. The main thing, however, is the relief of the famine sufferers."

The Board of Missions will be glad to receive and transmit without expense all contributions that our people desire to make to this cause. Remittances should be made to J. D. Hamilton, 810 Broadway, Nashville, Tenn.

LET THE ISSUE BE KEPT CLEAR.

The Vanderbilt situation is one of great importance to the Church, and we wish to keep our readers correctly informed upon the principal points. An effort will doubtless be made to becloud the issue. Do not be deceived at this one point: If the present decision shall prove to be final, the Methodist Church has absolutely no control over the policies and work of Vanderbilt University. We note that a motion has been made before the Supreme Court of Tennessee for a new hearing. What the issue of that will be we cannot, of course, foretell. We have seen no expression from the representatives of the Church as to the possibility of having this decision reviewed by the Supreme Court of the United States. There seems to be the assumption in some quarters that the present decision is final. In that event it is our firm conviction that the Church cannot afford to continue in any sort of relationship with the University. We cannot be responsible for any institution that we cannot control—still less with one that has already thrown defiance into the face of the direct orders of the Church and pursued a policy that would forever stain the Church with dishonor. At this point the path of duty is clear. There may be some subsidiary questions that remain to be settled. Not even the Board of Trust, we suppose, could question that the Church has been maintaining some direct and vital relations with the Theological Department. We have some things in the Discipline about it that will need to be revised or eliminated. The Church cannot afford to send its young ministers to be trained in that atmosphere and to get their ideals of life from those who are now dominant there. We wish to say in this connection that we do not know the attitude of the Dean and faculty of the Theological Department toward the course of the Board of Trust. Dean W. F. Tillett, a native North Carolinian and a man for whose ability and Christian character we have ever had the highest estimate, has been wondrously quiet during all this controversy. The situation has been a delicate one, and he has probably acted wisely in that matter. But, when the shock of the present crisis has passed, the Church must know the attitude of the men with whom she is to co-operate in the future for the training of her ministry. And this pronouncement should be in accents so clear as to leave no shadow of doubt. We must know the ground of our confidence in the future.
—Raleigh Christian Advocate.

WANTED—ADVICE.

It is of course earnestly desired that our METHODIST HOSPITAL, Memphis, Tenn., be so administered, or "run," as to perfectly meet all necessities and fully satisfy and delight all patrons. It should not have a defect or make a mistake.

In order to achieve this high ideal we shall have to have advice—the very BEST advice.

But, that we may secure only the best, it will be well for us to apply the following test to the intellectual capacity of the adviser: Only such persons are capable of giving the kind of advice we need as prove by their actions that they have sense enough to appreciate the following most fundamental and evident facts, namely:

1. The METHODIST HOSPITAL must be BUILT before it can be "run" at all; and,
2. It takes "COLD CASH," rather than sympathy and "hot air," to build it.

Of course we need advice, but NOT—advice only.

Send on your contribution, or your subscription, at least. We need it now.

Your advice may follow—there is no hurry for that. H. M. ELLIS, Field Secretary.

Memphis, Tenn.

Secular News and Comment

James Gordon Bennett, the distinguished Editor of the New York Herald, has lately been seriously ill at Cairo, Egypt.

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The United States Senate Committee on Public Lands has reported in favor of having the Government acquire Monticello, the old home of Thomas Jefferson.

* * *

It is stated by Mr. Featherstun, the Street Cleaning Commissioner, that the removal of snow from the streets of New York City this winter has cost approximately $2,500,000.

* * *

A dispatch from Portland, Me., a few days since, announced the serious illness in that city of Mrs. Lillian M. N. Stevens, President of the National Woman's Christian Temperance Union. (Since the above was written Mrs. Stevens has passed to her heavenly reward.)

* * *

Mr. John Lind, President Wilson's personal representative in Mexico, has been granted a vacation, which he will spend in the United States, and it is stated by some of the secular papers that he may not return to Mexican territory at all.

* * *

According to the press dispatches, Mr. Julius Rosenwald, President of the firm, Sears, Roebuck & Co., will pay the largest income tax of any citizen in Chicago. His yearly income is reported to be $1,320,000 a year, and on this sum the tax will be approximately $70,000 per annum.

* * *

London (England) has an underwriters Syndicate that has been insuring persons against an operation for appendicitis at a yearly premium of $2.50 for every $500. Lately, however, this Syndicate has advanced its premium to $5 because of the increased number of operations now taking place in the British Isles.

* * *

According to the New York World, Mr. Edward Ray, a blind lawyer and lecturer, will be a candidate for the United States Senate in North Carolina, to succeed the Hon. Lee S. Overman. Mr. Ray, though he has been blind since he was ten years of age, is said to be an A. B. graduate of a North Carolina College, an A. M. of Harvard University, and an honor graduate of the Chattanooga Law School.

* * *

A report recently gained currency that the Hon. W. J. Bryan is in danger of losing his voice. This rumor brought Mrs. Bryan so many letters telling of cures for lost voices that it became necessary for the Secretary of State to make a statement informing the public that his vocal apparatus is still in fine order. Let us hope that many years will pass before the nation's greatest orator suffers any impairment of his wonderful powers as a public speaker.

* * *

In the year 1911, Mrs. Jane K. Sather left the University of California $700,000 to be used for certain purposes, and Mr. Earnest V. Cowell, a wealthy cement manufacturer, left it $750,000 to be applied as his will directed. Within the past few days, however, the heirs of the persons mentioned have instituted legal proceedings to prevent the University from receiving these bequests, on the ground that the laws of California forbid any decedent to bequeathe more than one-third of his estate to any benevolent institution when there are rightful heirs.

NEW TESTAMENT BAPTISM.

A Baptist preacher at Philadelphia wrote under the above caption to the Mississippi Baptist. In his article he said, "A Conference Evangelist of the Methodist Church occupied two hours in a sermon defending this very practice" (infant baptism). The Evangelist to whom he alluded never preached two hours at one time on Infant Baptism in his thirty-six years' ministry, and yet our brother does not hesitate to write that he did. Again, he said in speaking of baptism taking the place of circumcision: "Augustine of Hippo, a stanch defender of infant baptism, was the first to put forth this teaching."

The brother seemed not to know that Augustine mentions it as a fact in his works that baptism took the place of circumcision, and hence not as a thing of his own making; and also, he seems not to have known that Justin Martyr wrote of it in the same way in his Dialogue with Trypho. Justin Martyr died 100 years before Augustine was born. He had much to say about household baptism, but he did not, neither can he, disprove the point made with oikos, a Greek word employed in the New Testament for household, that it includes all of a family, even infants. He did not tell the people that infant baptism was the practice of the whole Christian Church for 1500 years, and too, that if the Baptist Church was in existence then it baptized infants and has since departed from the faith of our blessed Lord.

If the Baptist is the only true Church of God on earth, and has never baptized infants, then there was no church of God on earth till the 17th century; and hence the gates of hell did prevail against it if the Baptist claim be true.

Will our brother please to tell us where his Church was during that long time of infant baptism in the church of God everywhere? The people, and even the sincere people of his own Church, would like much for him to give that very necessary information. He has much to say about the truth and about being truthful; therefore, let him give to the people waiting, hungering for the truth, the truth about where his Church—the Church that claims to be the only true Church of God on the earth—was when every branch and the whole true Church of God baptized infants. Where, Brother, oh, where was your Church? Please tell us where it was and what it was doing while infant baptism was being practiced everywhere. What was your true Church saying about infant baptism in those days? Give us the name of one great scholar and writer that made a regular Baptist racket about infant baptism. What was his name? In what country did he flourish and what books or book has he left us by which we may know what the true Church was doing against infant baptism when it was the practice everywhere?

Now I leave just two points for our truthful brother to meet, and then we shall be qualified to study God's Word on the subject. Now, truthful brother—the brother that deals with nothing but the truth—please answer just the two points:

1. Where was your church for 1500 years after our blessed Lord ascended to heaven? In what country or countries was it doing the will of God? What great scholars or writers did it have that kept infant baptism from being practiced within its bounds? Let him inform us as to the place where we may get their works.

2. Does the Greek word oikos, used for household in the New Testament, for the whole families baptized, include little children and infants at all? Did it ever include them? and if so, please to tell us and the whole world how you know that it did not include them when it is used for the baptism of whole families in the New Testament? Let us have the truth and no inferences.

ISAAC LOCKHART PEEBLES.

SEASHORE DIVINITY SCHOOL.

The Sixth Session to be Held at Seashore Camp Ground, Biloxi, Miss., June 23 to July 2, 1914.

Speakers—Our Bishop W. A. Candler will be there. Probably, also, Bishop F. J. McConnell of Denver, and Dr. J. Gregory Mantle of England.

Place—Beautiful for situation, delightful for health and comfort. Nature built here the best. Others spend thousands for a pond and trees, here is an ocean and the native forest growth. Come and see.

Time—8 p. m., June 23 to noon, July 2, 1914. Just preceding the "revival season" and a genuine preparation for it.

Undergraduates—Four helpful instructors for each class and final examinations for those who study the course before coming.

Expense—A fee of $2.50 for the session with excellent board and lodging at $1 to $1.25 a day. Incidentals as much or as little as you wish.

We want you, unless you know it all or have been finished up. We have something worth while for the growing man.

Note—Rich and potent personality is not possible by cheap and shiftless methods.

For further information address: Rev. R. Selby, President, Brookhaven, Miss.; Rev. R. R. Ellison, Secretary, Geneva, Ala.; Rev. W. W. Holmes, Treasurer, Ruston, La.; Rev. H. M. Ellis, Publicity Agent, Memphis, Tenn.

A BRIEF TRIBUTE.

"He that believeth in me, though he were dead, yet shall he live." Men like J. H. Murphy never die. We laid his body away in a grave of flowers at the Ruston Cemetery on March 25, 1914, but to-day he is alive. His faith was in Christ, so death could not rob him of his immortality. He was an enthusiastic member of our Trinity Methodist Church, a steward, and a Sunday school worker—a Christ-man.

Ruston never had a better citizen, and the large concourse of people who attended his funeral was a partial evidence of the high esteem in which he was held. He had a cheer word, a glad hand and a warm heart for everybody, rich and poor, old and young alike. Ruston is not the same without him—and because we miss him so, he lives here yet. He made himself such a friend, so absolutely essential, that in the very missing of him his influence with us abides.

His wife and six sons survive him. He was a faithful husband and a good father. May the God of the widow and the fatherless give comfort to these hearts that are lonely and sad.

J. H. Murphy was my friend. I loved him. Peace to his ashes! His kingly spirit has triumphed over death. In the sweet bye and bye I hope to see him again. Till then, my friend, farewell. His pastor, W. W. HOLMES.

BROOKHAVEN DISTRICT CONFERENCE.

Wesson, Miss., May 5, 1914.

The conference will be called to order at nine o'clock on the morning of May 5, at which time all the members are requested to be present to answer to roll call.

The following committees are appointed: License to preach—W. H. LaPrade, B. F. Lewis, T. B. Clifford; Orders—W. H. Lewis, J. H. Grice, T. H. King; Quarterly Conference Records—J. V. Bennett, C. A. Schultz, C. E. Downer.

Rev. W. H. Saunders will preach the opening sermon at 11 o'clock a. m., Tuesday, May 5. The pastors will please send me names of delegates and local preachers at once. Also send names to Brother Forman, pastor, at Wesson. Let us have a great conference. ROBT. SELBY, P. E.

PAPYRUS STILL USED.

The Papyrus plant, which once flourished in large quantities in Egypt, but is now almost extinct there, stil abounds in the Jordan valley, as well as in the neighborhood of Jaffa and Sidon.

It grows best in a marshy soil, easily attaining a height of eight to ten feet. The stems of the plant, which are hollow, like bamboo, are leafless, and as thick as a man's arm at the lower part, tapering away to a point.

This wood is used to-day in the East for a variety of purposes, both ornamental and useful. At Jaffa it is converted into sandals, boxes, various articles of furniture, and even into boats.

In ancient times, particularly when the Pharaohs reigned in Egypt, the papyrus was cultivated and converted into paper, and many museums can boast of specimens of these ancient papyri manuscripts.—Wide World Magazine.

NOTICE.

Our subscribers and patrons are requested to make all money orders and drafts payable to the New Orleans Christian Advocate when remitting to us. If a personal check is sent, add 10 cents to cover cost of collection. We are willing to pay the exchange on checks of $5 or over, but if we are expected to give 10 cents on every small check sent us, it means a great shrinkage in our income.

A WOMAN'S SUGGESTION ABOUT THE VANDERBILT MATTER.

Dear Mr. Editor: Please do not think I am clamoring for "laity rights" and consign my communication to the waste-basket without a thought. I have never heard the faintest call "to sit in the conference," as Samantha would say. I am a plain busy house-wife and mother, who could never before this, summon courage to even make an effort to appear in print. I have read your paper and the Nashville Advocate and everything else that came my way, on either side, of the Vanderbilt controversy, and, I want to say, that my sympathies have always been with the College of Bishops and the Church at large. I felt proud and gratified, beyond measure, that the Church, so dear to my heart, had given no uncertain sound and that the Conferences so far had refused to be bought by Mr. Carnegie's millions.

But some thoughts have come to me lately, borne in upon my mind I believe by the power of God's Spirit, which I feel impelled to place before our Methodist people. I have a son, a mere boy, in a preparatory school not far from the city of Nashville. A few days after the "monster torchlight" parade of which you published an account, copied from the Times-Democrat, and, the noise from which, probably at second hand, reached him in his country school, he wrote me a letter containing a query about the matter. Now, Mr. Editor, noise rhymes well with boys and counts for much in their ideas of life. So, anxious that my son should not be misled or biased by a superficial view of the suit, I wrote him a letter giving him my views on the matter, in the course of which I used these words: "Poor Carnegie! I would not exchange places with him for the world. I have my Father's promise of an eternal life of happiness in heaven with him, while he has only money, and that can buy him nothing in that dread world to which he will surely go unless he repents." Instantly the question came to my mind, why has not Mr. Carnegie your inheritance? Have you prayed for his salvation? Conscience smitten, I went at once to prayer, and, while pleading before a throne of grace, for the conversion of this poor rich man, who, I am told, is an unbeliever, I was impressed with a desire to write these few thoughts for your paper.

Our Lord says, "Pray for those who despitefully use you and persecute you." Mr. Editor, does not this apply to the Church as a body as well as to individuals? I look upon this command as the supreme test of love and obedience. Are we as a church living up to our duty toward Mr. Carnegie? I, for one, plead guilty to years of neglect of my duty. I had resented with some bitterness his attitude towards our Church in this controversy, and had felt keenly the slap in the face, to which you alluded in your recent editorial. Beyond these feelings, I fear that we are giving little thought to our duty to him. He looks upon Christians as too narrow and ignorant to control higher institutions of learning, and he is trying to develop these institutions by removing them from sectarian rule. Should not the Church be as active and earnest in trying to lead him to the light, as he is in trying to correct the Church's mistakes?

I want to suggest through the columns of the Advocate that the M. E. Church, South, make it a subject of special prayer that God will lead Mr. Carnegie to see himself lost, and that he may repent and be saved. Would not the opening of his eyes and Dr. Kirkland's do more to settle this dispute than all the courts of our land? Mr. Editor, let us pray for Mr. Carnegie. "More things are wrought by prayer than this world dreams of." We know that God will not save a man against his will, but who knows but that even this hard-headed Scotchman is waiting to be led into the kingdom of heaven by the hand of some one chosen of God for the work? We have read of the conversion of ex-Governor Patterson because one faithful minister did some personal work. Christ came to seek and to save that which was lost and he has committed this work

REV. J. R. COUNTISS,
President of Grenada College, who is the leader of the North Mississippi delegation to the approaching session of the General Conference.

to us as his representatives in the world to-day. Let us not neglect our duty. Mr. Editor, you know how to put your thoughts into forcible, convincing words. Pray over this matter; write it up, urged our Methodist people to make it an object of special prayer and fasting, both before and during the session of the General Conference, and perhaps a merciful God will cast out the demon of agnosticism from this poor man. If he cannot save Mr. Carnegie, he can settle our dispute in his own good way. Let us carry our case before a court where justice never miscarries and the judge is not blinded by gold.

We accept the writings of St. Paul as prompted by the Spirit of God. Surely, if any part of it bears the mark of inspiration, it is the 12th chapter of Romans. No finite mind could originate such a code of Christian duty. And the climax of this wonderful chapter is reached in the last verse: "Be not overcome of evil, but overcome evil with good." Good is the only weapon that never fails to overcome—God giving it to us, not our goodness but his with which to fight evil. Let us use it to overcome the wrong Mr. Carnegie is doing, not to our denomination alone, but also to others.

Evidently some one has long neglected his

REV. R. H. WYNN, D.D.,
President of Centenary College, and Chairman of the Louisiana Delegation to the General Conference.

duty, or this poor rich man would be using his millions to God's glory in fulfilling the command in Mark 16:15, instead of tempting Christian people to sell their birthright. Let us pray for Mr. Carnegie. Yours in the good work,

Mrs. FLORENCE ELLIS.

Florence, Miss., April 3, 1914.

A VOICE FROM THE OUTSIDE.

The Supreme Court of Tennessee recently rendered its decision in the Vanderbilt University case. The decision was adverse to the Bishops of the Methodist Episcopal Church, South, and through them to their Church. It cut off Vanderbilt completely from Church ownership or control, declaring its Board of Trust to be a self-perpetuating body. True, it put in the decree the clause that the trustees elected by this Board of Trust must be confirmed by either the General Conference of the Church, or in the interim of the Conference's meeting by its Education Board; but this provision it proceeded to make absolutely worthless by decreeing that any "trustees elected" shall sit in the Board of Trust and act as trustees until actually rejected by the General Conference or its Education Board, and only when so rejected shall there be a vacancy, which the Board of Trust itself shall proceed to fill. Thus the Board of Trust has the power to fill its membership with its own appointees and to have them act, with no further result from the veto power of the Church than a shortening of the term of such trustees' service. And still further, as if to clinch the matter of the Church's complete separation from ownership and control, the decree provides that the Church's veto, if given in a contumacious manner, shall not be accepted. The Board of Trust, it is supposed, will be "the judge" of such contumacy on the part of the Church! The whole decision is a blow to Christian education and to the giving of funds in trust for the purposes of Christian education. Commodore Vanderbilt made his great donation to the institution which the Methodist Church, South, had started, organized, chartered and partly equipped, and the name of which was changed out of compliment to him. Pending the suit Mr. Carnegie promised a large sum of money for one department of the university, and actually delivered a large portion of his gift, reserving the balance to be given in case the decision of the court would be favorable to the Board of Trust as against the Bishops.—Presbyterian of the South.

The Home Circle

GRANDPA'S APRIL FOOL.

"Pooh! no one can fool me," declared Roy, pouring the cream over his oatmeal. "It's one, two—no, three years since any one fooled me; and I was only a little fellow then."

Grandfather's eyes twinkled behind his glasses. "So no one can fool you," he said slowly. "Well, we'll see. I am going to invite you and Doris to drive to town with me this morning when the farm work is finished, and perhaps we'll succeed in fooling you there."

"No danger," replied Roy, "I never forget what day is is. That's why I'm not fooled, you see."

"Well," laughed grandmother, "I think I will go along, too, and see the fun. Grandfather won't rest now until he has fooled you, Roy, so beware."

"I wish grandfather could fool him," sighed Doris. "Roy's so terribly superior over not being fooled. I always forget and get caught every time."

"You may all try," said Roy confidently, "but you'll see I will be too smart for you."

Grandmother and Doris washed the dishes, and put the house in order, while grandfather and Roy were busy in the barn.

Then grandfather harnessed Jupiter, the old gray farm horse, and with grandmother, Doris, and Roy started for the city.

"Now," said grandfather, as he gathered up the reins, "let us all keep our eyes open. Mother, you count all the red calves you see, Doris, you count the red colts, and Roy the white colts. I will give a big box of candy to the one who sees the most."

"Do you mean honest candy?" asked Roy, suspiciously.

"I mean honest candy, not the April Fool kind," laughed grandfather. "Do you want to try the game, Roy?"

"Yes, sir-ee!" answered Roy, "and I'll beat the others, too; see if I don't."

It was a beautiful spring day, blue sky with fleecy, white clouds floating here and there, and the grass showing green and tender.

Pretty soon Doris cried out, "Oh I see a dear little baby colt, and yes—it is—it is red. That is one for me."

"And there's a red calf, too," exclaimed grandmother. "That is one for me."

"Two-three-four," cried Doris again, as they passed another large stock farm.

"Two-three," counted grandmother a little later, and grandfather put the numbers down as they called them.

At last they came within sight of the city, and grandfather looked at his record.

Doris had found six red colts, and grandmother five red calves, but Roy hadn't seen a single white colt. He had seen plenty of colts, but none of them were white.

Then grandfather laughed, and cried, "April Fool, April Fool!"

"How, where, why?" asked Roy, half inclined to be angry.

Grandmother smiled and said, "Grandfather fooled you, dear. There isn't such a thing as a white colt. Even when they are going to be white horses, they are not white until they have shed their first coat of hair."

"Yes, I fooled you," said grandfather, laughing again, "although it was hardly fair to take advantage of what you didn't know. But after this remember that no one knows everything, no matter how wise he may be."—Emma Florence Bush, in Sunday School Times.

THE GOOD WIND.

When you think the wind blows a little too hard, if it blows your hair into your eyes or mouth, just brush it back. Or it may even blow the dust into your eyes. Don't fuss and fume at it, though.

Wipe your eyes out and laugh, for just listen to the good things a wind can do, and I know that you will agree with me that the winds are good in spite of the dust they kick—no, blow up.

Early in the spring the wind begins to blow, and it blows hard, too; and if you will watch the trees bend and bow before it, you will say, like a little boy I knew: "See how the wind whips those trees!"

And bless you, the wind does whip the trees, so as to shake them up and make the sap run faster.

You see, when the cold winter comes, the sap in the trees runs into the ground, where the roots are, to keep warm, for it would freeze like water if it stayed up in the trees.

Then in the spring it comes slowly up into the trees again. This is when the wind whips the trees and makes the sap hurry; and when it is all through the limbs and branches, the tree is ready to send out its pretty green buds that make the leaves.

Another thing that the wind does is to ride all the different seeds of flowers and trees on its back and take them to different places.

And when it drops the seeds to the ground, they take root, you see, and make more flowers and trees.

Then, again, when the wind blows a certain way it brings the rain and that waters the trees and the flowers and makes the things you eat grow. And it keeps the air clean and fresh, and carries the sweet perfume of the flowers to you.

Some people say the wind "howls." I do not think so. I think it is a music that it makes, and I like to hear it.—Child's Gem.

AN ENGLISH MOTHER'S CREED.

I believe in the eternal importance of the home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes and the ideals which dwell in the hearts of all children.

I believe in the beauty of nature, of art, of books and of friendship.

I believe in the satisfaction of duty.

I believe in the little homely joys of everyday life.

I believe in the goodness of the great design which lies behind our complex world.

I believe in the safety and peace which surround us all through the over-brooding love of God.

I believe in the will of God as the one and only law of human life in all its relations.

I believe in training my children to be faithful children of God and disciples of Jesus Christ. —Christian Work and Evangelist.

TREASURER'S REPORT.

The treasurer of the Board of Missions of the Mississippi Conference has received the following amounts on foreign and home and Conference missions during the quarter ending March 31, 1914:

	Foreign.	Home and Conf.
Brookhaven District—		
Fernwood	$111.00	$100.00
Crystal Springs	25.00	....
Wesson	12.00	12.00
Barlow	10.00	....
Centenary, McComb	37.94	....
Buford	2.50	2.50
Total	$198.44	$114.50
Hattiesburg District—		
Collins	$26.89	$2.84
Broad Street	13.23	15.00
McLain	16.00	27.00
Mount Olive	....	50.00
Estabutchie	....	3.00
Total	$56.12	$97.84
Jackson District—		
Flora	$5.00	$5.00
Meridian District—		
Matherville	$42.00	$10.00
East End	....	20.00
Total	$42.00	$30.00
Newton District—		
Morton and Pelahatchie	....	$10.00
Port Gibson District—		
Port Gibson	$20.00	....
Centerville	7.39	$20.00
Crawford Street	....	38.62
Pearl Street	....	4.15
Woodville	....	22.00
Total	$27.39	$84.77
Seashore District—		
Escatawpa	$5.00	$5.00
Biloxi	2.50	....
Wiggins	8.00	10.00
Total	$15.50	$15.00
Grand total	$344.45	$357.11
Specials—		
Moss Point		$25.00
First Church, Laurel		10.00
Poplarville		23.35
Bay St. Louis		2.25
Biloxi, First Church		12.00
First Church, Jackson		200.00
Total		$272.60

CHAS. W. CRISLER,
Treasurer Mississippi Conf. Board of Miss.

REPORT OF THE TREASURER OF THE LOUISIANA CONFERENCE BOARD OF MISSIONS.

Receipts—

From W. W. Drake:	
Crow Girard, French Mission	$10.00
Houma Mission S. S., French Mission	25.00
First Church, B. R., Frank Long Sp.	40.00
First Church, B. R., French Mission	16.00
From W. L. Doss:	
Epworth Church, Foreign Missions	11.00
Epworth Church, Home and Conf. Miss.	16.50
From J. F. Dring:	
Pineville and Tioga, Home and For. Miss.	3.00
Pineville and Tioga, Foreign Missions	2.00
H. N. Harrison, Lafayette, French Missions	10.00
J. A. Alford, Vivian Charge, Foreign Miss.	12.50
From W. W. Drake:	
First Church, B. R., Foreign Missions	25.00
First Church, B. R., Home and Conf. Miss.	25.00
First Church, B. R., Frank Long Sp.	35.00
P. H. Fontaine, Clinton S. S., French Miss.	5.20
Total	$236.20

S. H. MEYER,
Treasurer La. Conf. Board of Miss.

Christian Advocate.

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ROBERT A. MEEK, Editor.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

GOD INFINITELY GREATER THAN HIS WORKS.

(We think there is little doubt that the greatest preacher that the world has had since the time of John Wesley was Charles H. Spurgeon. His simple, childlike faith, his deep spirituality, and his wonderful power of statement and expression cannot but impress any one who reads his sermons and writings. But it is not so generally known that Mr. Spurgeon also sometimes wrote poetry. A few days since in reading the comments on the Eighth Psalm contained in his excellent work "The Treasury of David," we became much interested in the poem published below. Referring to the circumstances under which he composed it, the great preacher says: "When wandering amid the Alps, we felt that the Lord was infinitely greater than all his grandest works, and under that feeling roughly wrote these lines.)

Yet in all these, how great soe'er they be,
We see Him not. The glass is all too dense
And dark, or else our earthborn eyes too dim.

Yon Alps, that lift their heads above the clouds
And hold familiar converse with the stars,
Are dust, at which the balance trembleth not,
Compared with his divine immensity.
The snow-crown'd summits fail to set Him forth,
Who dwelleth in Eternity, and bears
Alone, the name of High and Lofty One.
Depths unfathomed are too shallow to
Express the wisdom and knowledge of the Lord.
The mirror of the creatures has no space
To bear the image of the Infinite.
'Tis true, the Lord has fairly writ his name,
And set his seal upon creation's brow.
But as the skilful potter much excels
The vessel which he fashions on the wheel,
E'en so, but in proportion greater far,
Jehovah's self transcends his noblest works.
Earth's ponderous wheel would break, her axles snap,
If freighted with the load of Deity.
Space is too narrow for the Eternal's rest,
And time too short a footstool for his throne.
E'en avalanche and thunder lack a voice,
To utter the full volume of his praise.
How then can I declare Him? Where are words
With which my glowing tongue can speak his name?
Silent I bow, and humbly I adore.

LET US NOT BE TOO SEVERE ON THEM.

Did the Church ever own Vanderbilt University? If we mistake not, it was once universally thought so. Such was the opinion of Bishop McTyeire, Chancellor Garland, and the Vanderbilts. Dr. Kirkland repeatedly so declared prior to the establishment of the Carnegie Foundation for Pensioning Teachers, and it cannot be forgotten with what splendid emphasis Bishop Hendrix in reading the Episcopal Address to the last General Conference (which he himself had written) rolled out the words: "OUR VANDERBILT—we call it ours, because it is ours in law and morals." Indeed, prior to the time that Mr. Carnegie began to make it to the financial advantage of educational institutions to break away from their denominational moorings, if the Church's ownership of Vanderbilt University was ever called in question by anybody, we are not aware of it.

But the Supreme Court of Tennessee has now decided that the Methodist Episcopal Church, South, does not own Vanderbilt University and has never owned it. According to the ruling of that tribunal, not a dollar in the institution is hers, or is legally held in trust for her. When the majority of the Board of Trust filed their bill in Court and we called attention to the denial of the Church's ownership made therein, if our memory serves us right, there were some persons on the Board who loudly declared that there was no possibility of the Church's losing a dollar. Yet between $3,000,000 and $4,000,000 worth of property has passed absolutely out of the Church's hands into the possession of some thirty-three men, who are not even legally required to hold it in trust for her. There is not the slightest guarantee that in the coming years a majority of this governing body will continue to be Methodists.

But let not the Christian public be too hard on these gentlemen who were so glib in affirming that there was no chance for the Church to lose anything at all as a result of the contentions of the Vanderbilt trustees. Perhaps they were sincere. The truth is, there are quite a few men in the world who are not nearly so wise as they think they are; when they imagine that they are playing a leading part in the management of things they are mere puppets in the hands of others. Though essaying to parade as leaders and speak with authority, they do not know the real significance of what is taking place. They have the strut of a giant, but the stride of a dwarf. Possessed of a meglomania that is amusing to everybody except themselves, they are more to be pitied than censured. We can well afford to judge them leniently, remembering that "but little should be required of persons to whom little is given."

MR. J. A. TOWNES DEAD.

A dispatch from Rev. W. M. Campbell, of Minter City, Miss., bearing date of April 13, reads as follows: "Mr. James A. Townes died at Battle Creek, Mich., Sunday morning, April 12, 1914, at 10:30 o'clock. Will be buried here Wednesday at 10 o'clock a.m."

We are deeply pained to be informed of the death of this worthy and useful man, whose influence for many years has been so widely felt for good. Viewed from any standpoint, he was a remarkable character and rose far above the commonplace. As a planter and business man, he had no superior in the entire Mississippi Delta. His relation to the negroes on his large plantation was almost patriarchal, and his interest in them and kindness to them was active and unceasing. Some years ago we met Bishop Galloway, just after he had been on a visit to Brother Townes, and the gentleness and considerateness that he observed him showing to his tenants, had thrilled and powerfully impressed him. The Bishop stated that he intended to write an article for some of the leading Northern journals to give the people of that misinformed section some idea of the extent to which some noble-hearted employers were still interesting themselves in the welfare of the colored people of the South, using the deceased as a shining example; but before his eloquent pen could perform this intended service he was taken from us.

Mr. Townes was a Christian in the highest and best sense of the term. He was not an eloquent talker about the gospel, but he exemplified its great truths in his daily life. He believed in the Church, and gave every year hundreds of dollars to its support. Of all the laymen in the North Mississippi Conference, we dare say that he was by far the most liberal giver. His generosity extended to the colored churches, as well as to his own. He was his pastor's unfailing friend, and always claimed the privilege of well-nigh feeding and clothing him and his family. Our church at Minter City and our Mississippi Delta Methodism have sustained a great loss. That this great-hearted and broad-minded layman was ready for the Master's summons, we do not at all doubt. As a father, husband, citizen, and disciple of the Master, he served his day and generation well, and has passed to his reward, leaving behind a name that will long be remembered and cherished. We extend sympathy to the bereaved, and pray that the Heavenly Father may graciously comfort and sustain them by his Holy Spirit.

DEFEATED BUT UNDISMAYED.

In the recent election held in Alabama, the Hon. Oscar W. Underwood defeated Congressman R. P. Hobson for the United States Senate by a majority of approximately 25,000. We have not a word to say against Mr. Underwood, whom we regard as a worthy and able man who measures fully up to senatorial size; but we deprecate the disposition that has been shown in some quarters to belittle Congressman Hobson. There is no braver act in American history than that of this young man when, with a few gallant companions, he sank the Merrimac in the Santiago harbor with a view to bottling up the Spanish fleet, and since he has been a member of Congress he has exhibited ability of a high order.

When Mr. Hobson realized that he was defeated he chivalrously congratulated his distinguished opponent, and gave to the press the following ringing statement:

"Please say to the liquor interests of America for me and for Mr. Musgrove and for the legions of undaunted Alabamians standing with us that we have only begun to fight; that the work we have done can never be undone; that we will meet them again on the battlefield of Alabama and on a hundred other battlefields, and we expect, under God's Providence, to be in the battle when the thirty-sixth State ratifies the Hobson resolution placing national prohibition in the Constitution of the United States."

We predict that those who think that Mr. Hobson has reached the end of his public career will find themselves very much mistaken. He is a man of convictions and the courage to fight for them, and in our opinion he yet has a brilliant future.

SENATOR CHAMBERLAIN ON MR. CARNEGIE.

Senator George W. Chamberlain, of Oregon, in a brilliant speech delivered in the United States Senate against the repeal of the bill allowing the United States vessels engaged in coastwise trade to pass through the Panama Canal free of charge, made the following reference to Mr. Andrew Carnegie:

"Mr. President, if men in other countries than this were guilty of the things that Andrew Carnegie has been guilty of to-day, they would be charged with treason and their estates confiscated by the Governments under which they live. Why, Mr. President, he has sown more trouble in this country than any other one man in it. He is obsessed with the idea that there shall be a United States of Great Britain and the United States. He has been obsessed with that idea for a long time, and he has not hesitated to spend his millions to undertake to create a reciprocal feeling in the minds of all the people of the United States. His tainted money reaches out to the children of our country through the universities and schools. It plies its unworthy vocation in pulpit, press, and platform."

SEEMS TO BE THE END OF THE LITIGATION.

The motion of our lawyers for a rehearing of the Vanderbilt case by the Judges of the Supreme Court of Tennessee was denied last week, and we understand that it is the opinion of our counsel that there is no ground upon which to appeal the case to the Supreme Court of the United States. We take it, therefore, that an end of the litigation has been reached. Henceforth, the only question that is likely to be before the Church is that of its future relation to the University. On this subject we have very decided convictions which it is our purpose to state more fully than we have yet done in the Advocate in the near future.

If the Church had lost this suit in a contest conducted in a straightforward and highminded manner, we could be reconciled to the outcome, feeling that she had had a fair deal; but when we take into consideration Mr. Carnegie's interference and the other underhanded expedients that have been resorted to, we cannot but be indignant at the treatment that has been accorded her. Those who wish to do so may prate about charity and magnanimity, but facts are stubborn things and such outrages ought not to be forgotten. Even a religious denomination should have some self-respect. Men who have shown themselves capable of doing what the majority of the Vanderbilt Board of Trust have done are unfit to conduct any school, whether denominational or secular.

PERSONAL AND OTHER NOTES.

The Columbus District Conference will convene at Brooksville, Miss., this week, with Bishop W. B. Murrah presiding.

Rev. W. W. Bruner has our thanks for a club of subscriptions sent from Wall Hill, Miss., on April 6. He states that the work of his charge is progressing favorably.

The Southern Sociological Conference will be held in Memphis, Tenn., May 6-10, and the National Sociological Conference will be held in the same city May 8-15.

Rev. S. S. Bogan writes: "I desire to announce through the Advocate that my address is now Winnfield, La. My reception by this people has been very kind, and we are hopeful of a good year."

Rev. Paul F. Daniel, of Liberty, Miss., says: "This is an excellent people and they are treating their preacher royally. We are working and

praying for a revival, and are expecting a year of progress."

Brother Whitman Davis, of the Agricultural & Mechanical College at Starkville, Miss., in renewing his subscription to the Advocate, takes time to add a few commendatory words, which are much appreciated. Blessings on this friend of other days!

Dr. W. L. Clifton has announced that he will not continue as President of Southern College at Sutherland, Fla., and Rev. R. H. Alderman, of the Western Virginia Conference, a former citizen of Florida, has been chosen to succeed him.

Writing from Coldwater, Miss., under date of April 11, Rev. T. W. Dye stated that he had been physically unwell for about two weeks. We trust that he will soon be rid of all traces of his illness and thoroughly at himself again.

We acknowledge ourselves indebted to Brother S. O. Andrus, of Opelousas, La., for the renewal of his subscription and some generous words of commendation. He has been a friend and reader of the Advocate for many years.

In the "Personal" appearing in the Advocate last week, Rev. W. B. Waldrop was spoken of as the pastor of the Galloway Memorial Church of Jackson, Miss. This was an error. That distinction belongs to Rev. W. G. Henry. Brother Waldrop is serving the Braxton charge.

Bishop James Atkins, of Waynesville, N. C., is holding the Greenville and Winona District Conferences in North Mississippi this week. He dedicated our Church at Shelby, Miss., last Sunday, delivering a strong and impressive sermon on that interesting occasion.

Rev. T. L. Porter, of Courtland, Miss., sends us some names for our subscription files and makes the following reference to his work: "Things are moving along nicely with us. Thank God, there is a sound of a going in the mulberry trees."

Rev. A. H. Steele, of Oloh, Miss., reports an interesting meeting at the great Southern Camps, in which he had the efficient assistance of Rev. W. W. Huff. Many were anxious for the services to be continued longer, but Brother Huff had another engagement and it was not deemed practicable to prolong them.

Rev. T. H. Dorsey, our capable pastor at Water Valley, Miss., favored us a few days since with 2 new and 12 renewal subscriptions to the Advocate. It is Brother Dorsey's habit to look well after all the interests of the Church committed to his hands. He is doing a fine work in his present responsible field.

In a note bearing date of April 7, Rev. L. I. McCain, of Bogalusa, La., says: "We are in the midst of a great meeting in our church at this place. The Lord is doing great things for us. I am being assisted by Rev. G. S. Harmon and Rev. O. C. Seevers, two members of the Mississippi Conference."

We are grateful to Mrs. L. J. Abel, of Phoenix, Miss., for some subscriptions recently sent us and for kindly words commending the Advocate. It is such friends who make possible the maintenance of our paper, and though we do not personally know them, we hold them in high appreciation.

In a letter to the office enclosing three renewal subscriptions received recently from Rev. A. L. Davenport, pastor of Chalybeate Circuit, Miss., he says: "I hope to send more soon. The outlook is good for a successful year. The Lord bless you, and may you continue to give us a good paper." We extend to Brother Davenport our thanks for both his kindly aid and helpful words.

We were pleased to receive last week an interesting letter from Rev. J. C. Park, our efficient and popular pastor at Tupelo, Miss. Brother Park was some weeks ago seriously ill and much solicitude was felt concerning his health, but we are delighted to know that he has recovered from his recent attack and is again busy and happy in his "loved employ."

We are indebted to the following friends, to whom acknowledgement has not elsewhere been made, for two or more subscriptions sent in within the past few days: Rev. A. J. Davis, De Soto, Miss., 4; Mrs. William N. Thomas, Daleville, Miss., 9; Rev. J. Y. Bowman, Utica, Miss., 6; Rev. Hayes Howell, Arcadia, La., 2; Rev. J. A. Biffle, Arkabutla, Miss., 6.

Through the courtesy of the pastor, Rev. J. Tillery Lewis, we have received a copy of the Official Directory of the First M. E. Church, South of Greenville, Miss. It is admirably arranged, and is up to a high order in every respect. Most of the names on the membership roll look quite familiar to the Editor, who has a warm place in his heart for the city of Greenville and its generous, kindly people.

Dr. James Cannon, Jr., who is one of the ablest of Southern Methodist preachers, has been placed in charge of the campaign for State-wide prohibition in Virginia, and will have his headquarters at Richmond from now until the 1st of October. As is generally known, Dr. Cannon is at the head of the movement to establish a great Southern Methodist Chautauqua at Waynesville, N. C., and has been residing in that city for some months.

Rev. H. M. Ellis, Field Secretary of the Memphis Methodist Hospital, states that the subscriptions to that commendable enterprise have gone beyond $115,500, and that work on the building will be commenced in the near future. This is indeed gratifying news, and we congratulate Brother Ellis upon this fine showing. Let the brethren everywhere open their pulpits to this faithful and energetic worker, and lend him a helping hand.

Rev. Thomas H. Mills, who is serving the South Side Church of Corinth, Miss., is seeking to place the Advocate in the homes of his people, with gratifying results. Of his work, this faithful pastor says: "We are pleased with the outlook in this charge. We have had eight additions to the Church since Conference. Our Sunday school shows some improvement. We are fortunate in having Miss Daniels, our deaconess, as the teacher of our young people."

Rev. N. B. Harmon requests us to remind the brethren that the fourth Sunday in April (the 26th) is Galloway Memorial Day in the Mississippi Conference, and that programs are now being prepared and will be sent to all the Sunday school superintendents in the various pastoral charges. It is to be hoped that this day will be generally observed, and that this deserving cause will be greatly helped by the services held and the collections taken. Let every pastor bring this important matter to the attention of his people.

In a note bringing us some subscriptions on April 7, Rev. M. L. Burton, the pastor of our First Church at Gulfport, adds: "I am now able to get out, but am very weak. I held services last Sunday for the first time in three months." We are very glad indeed to know that Brother Burton has recovered sufficiently to take up his work again and we pray that he will rapidly regain his strength. He has wrought splendidly in his present important field, and he has been sorely missed by his flock during his long-continued illness.

Brother J. E. Walker, of Rockwall, Texas, a former Louisianian, in ordering the Advocate to be sent to his home, says: "I suppose that most of the old ministers that we knew have crossed over the river, but we feel that any news from our former State will be of interest. We are living within the bounds of the North Texas Conference, in which the Church is doing a great work. This (Rockwall) county was the first county in Texas to go dry, and we expect to elect a Bail that will continue to roll forward to victory the cause of prohibition."

The many friends of Brother and Sister W. S. Shipman will regret to learn that James, their sixteen-year-old son, who, with his two brothers, has been attending Millsaps College, has recently been seriously ill with pneumonia at Jackson, Miss. Writing on April 3, Brother Shipman stated that the physicians and nurse attending his stricken son thought that he was decidedly better, and that they were much encouraged about his condition. We have had no later news, but we trust that the dear boy has continued to improve, and that ere this he is well past the danger mark and is on the road to a safe and complete recovery.

If you desire a trip to the mountains and a delightful ten days of study and rest as well, why not attend the great Interdenominational Summer Conference for the South, to be held June 26 to July 5, at the Blue Ridge Association Grounds, in North Carolina? Practically all phases of church work, especially the missionary activities, will be thoroughly discussed by men and women of national prominence in religious work. The location is ideal, three miles out from the little village of Black Mountain, with the "everlasting hills" on every side, and with excellent hotel accommodations. For further information write to the Educational Department, Board of Missions, M. E. Church, South, Box 218, Nashville, Tenn.

In a card written on the 9th inst., Rev. J. H. Holder, our pastor at Okolona, Miss., says: "I am now on my way to visit my wife in the Baptist Hospital in Memphis, Tenn., where she underwent a very serious operation ten days ago. Her condition is very encouraging, and we hope that in about two weeks she will be able to return home. We have every reason to think that she will completely recover in a few months." We regret very much indeed to be apprised of Sister Holder's illness, but are happy to know that she has the prospect of being perfectly restored to health. May the Heavenly Father have these worthy itinerants in his gracious keeping in this season of suffering and anxiety!

Rev. B. E. Meigs, the pastor of the Rankin Street Church of Jackson, Miss., under date of the 8th inst., writes as follows: "We have just closed a very successful revival in which Brother D. E. Kelley did most of the preaching. It was done well, and 22 members joined during the meeting. Forty-one have been added to our roll since the Annual Conference. Our Sunday school is doing the best work that it has ever done in its history. We have just completed and moved into a very comfortable parsonage. Brother Meigs has also added 14 to the number of Advocates taken by his members, and states that he is resolved to increase the list to at least 20 at an early date. We scarcely need to say that we highly appreciate this fine service rendered the Conference organ.

Brother G. G. Yeager writes of the misfortunes that have lately befallen the town of Hermanville, Miss. About 50 per cent of the business houses in the place were destroyed by fire some time since, and to this grave disaster was also added a bank failure that inflicted losses upon many of the people. We deeply sympathize with our brother and his flock in the adversities that have come to them, and we pray that a favoring Providence may soon smile upon them and usher in a brighter and better day. Particularly do we regret to be informed of the continued illness of Sister Yeager, who has lately found it necessary to return to a hospital in Jackson, Miss., for another operation. Let the brethren remember this anxious pastor and his stricken helpmeet at the throne of grace.

The corner stone of the new Carrollton M. E. Church, South, was laid with impressive ceremonies last Sunday afternoon by Dr. J. M. Henry, presiding elder of the New Orleans District. The following other ministers were present on that interesting occasion: Rev. F. R. Hill, Jr., Rev. W. L. Doss, Dr. J. T. Sawyer, Dr. S. H. Werlein, Rev. R. H. Harper, Rev. R. W. Vaughan, Rev. W. G. Evans, and the pastor, Rev. J. G. Snelling. Among the articles placed in the receptacle were a Bible and hymn book formerly owned by Bishop J. C. Keener, the gifts of his granddaughter, Miss Mary Wilkinson; a copy of the Discipline, the last Minutes of the Louisiana Conference, copies of the New Orleans and Nashville Christian Advocates, the Epworth Era, and Missionary Voice, and a full list of the membership of the Church and the contributors to the new church building. It is expected that the new house of worship will be ready for use about June 1.

THE LESSER EVIL.

"At the Battle of Cedar Creek," said the veteran captain of a company in one of Virginia's bravest regiments, "my company, which generally wasn't afraid of the archfiend himself, grew demoralized and panic-stricken. Despite all my efforts, they broke and started pell-mell for the rear.

"As one fellow, whom I knew was as fearless as a lion, dashed by me, I drew my revolver and cried:

"'Halt, and return to your place! If you don't, I will shoot!'

"'Shoot and be hanged!' he replied, never slackening his pace. 'What's one bullet to a basketful!'"—The Youth's Companion.

SUBSCRIPTION RATES

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1914:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks where possible. If personal check is sent, please add 10 cents to cover cost of exchange.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

The spirit of BENNIE SMITH took its flight to the Father who gave it, on March 26, 1914. He suffered much as the cause of his death was blood poison. He professed faith in Christ in August, 1911, and joined the Pleasant Grove M. E. Church, South. During his sickness he called for the writer to pray with him several times and he talked about his sins being forgiven. Just before leaving earth he lifted his hand toward heaven and said, "I want to go;" and when some one asked where he wanted to go, he exclaimed "To papa." His father died some years ago. Bennie was only 14 years old when he died, but best of all he had made his peace with God. He leaves a host of friends to mourn their loss. May God help us to meet him in heaven. His pastor,

W. W. NELSON.

The subject of this sketch A. J. SULLIVAN, was born in Jefferson County, Miss., July 15, 1833. He had resided within four miles of his birthplace until a few weeks before his death, when he removed to Bude, Miss., about twelve miles from his old home. He was married to Miss Lydia C. McKnight Oct. 13, 1858, and departed this life March 14, 1914. "Uncle Jack," as he was familiarly called, was our leading member at Providence Church, having been a steward for over 40 years. He was a great churchman and exemplified the true spirit of the Psalmist when he said, "I was glad when they said unto me let us go into the house of the Lord." He was faithful to all duties committed to his care, and was a father indeed to his younger colleagues in Church work. That his mantle may rest on his children is the prayer of one who loved him.

J. M. GRIFFING.

In the early morn of March 10, 1914, a loved one passed through "the gates ajar" and entered into the rest that remains for the people of God. Sister M. F. RICHARDSON died at the age of 73 years. Her life was one of sacrifice and heroic efforts for the good of others. She was left motherless at the tender age of 10 years, with the care of four younger sisters. What a responsibility! Yet she faithfully stood by us and bore her cares without a murmur. She joined the church in early life and proved her faith by her works. Her calm and serene life and death were alike wonderful; and will ever remain an inspiration to her children and loved ones while fond memories last. I know that each one will feel that heaven is nearer and dearer, since she has gone to join mother and grandmother there.

Her sister,
MRS. J. A. STEPHENS.

H. MONTIE WRIGHT, son of R. J. Wright, Jr., and Mrs. Minnie L. Wright, was born on May 8, 1891. He was a grandson of the honored and loved physician of Roxie, Miss., Dr. R. J. Wright. He was dedicated to the Lord, on June 6, 1892, joined the M. E. Church, South, on May 14, 1904, and lived a consistent life till his death, on March 31, 1914. Montie was one of the most self-sacrificing young men I ever knew, and he was always ready to assist his fellowmen in any laudable undertaking. He was honest, truthful, brave and industrious. These virtues coupled with his humility and strong faith in God made him one of Franklin County's best citizens. In his death Mississippi lost one of her noblest sons, his Christian parents a loving son, his relatives a worthy loved one, and the Church a faithful member. He was buried in the Methodist Cemetery at Roxie, Miss., the funeral services being conducted by the writer. The funeral sermon was preached in the presence of the largest congregation ever assembled at the Methodist Church at that place. His former pastor,

G. G. YEAGER.

Col. THOMAS HARDEMAN LEWIS was born June 16, 1836, and died June 30, 1914, after an operation at Touro Infirmary in New Orleans. Col. Lewis was the grandson of Seth Lewis, who for a generation was the chief support of the Methodist Church in Opelousas. Col. Lewis inherited the aptitude of his father and grandfather for the legal profession, and he was eminently successful as a practioner. When quite a young man he enlisted in the Confederate Army and was a brave and faithful soldier. After the war he made a useful citizen, taking part in all reformatory movements, which sought to better civil conditions. He is said to have been a "pioneer in some of the most important movements in the State." He was immensely influential in the anti-lottery movement. He is called "the father of the Good Government League." He led the fight against liquor in St. Landry Parish and helped to make that parish dry against great opposition. He was always ready to throw himself into every movement for the improvement of the moral and material conditions of the people. He was of the temper to support what was right without counting the cost to himself. His generous soul was too magnimous to allow personal advantage to sway him in a contest between right and wrong. He was moral to the center, and this determined his attitude towards men and movements. In spite of the fact that he had great influence as a citizen and was on the State Democratic Committee for a generation, he never held an office except on the State Board of Education a short while without pay. He steadfastly refused to be a candidate for any office. When offered a place on the appellate bench of the State he declined it. He wished only to be a useful citizen. He had a mind capable of great achievement. He would have more than filled the office of Governor, or U. S. Senator, and his high character would have adorned either position. With the great superiority of personality, he was a man of singular simplicity. Seeing him after half a century of separation, I was profoundly impressed with his greatness and his simplicity. His gentleness was beautiful. He was very affectionate with his family. For many years his eyesight was so impaired that he could not read, and he depended on his son, who was his partner, to read law to him and so continued his practice. I had much conversation with him on the vital subject of religion two years ago, when I visited him; and I was not surprised to learn that he was ready to go when called away from this life. He calmly spoke to his wife and children. With his arms folded about his wife, with whom he had lived in accord for over fifty years, he told her that he was ready. He bade them an affectionate farewell, then "fell on sleep," quietly and peacefully. He was an affectionate father, devoted to his children and grandchildren. He was a model husband, as tender as he could be. His ministries to a delicate wife were unfailing and affectionate through long years of suffering and his patience and sympathy were inexhaustable. He was for years an officer in the Church and his liberality was large and generous. He leaves a good name, and his loved ones can rejoice in it.

Walton, Ky. C. J. NUGENT.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Jackson Dist.—Second Round.

Eden, at Pleasant Hill.....April 17,
Lake City, at Bethany.....April 18, 19
Lintonia, 7:30 p. m.....April 19,
Yazoo City .....April 20,
Benton, at Zeiglerville ....April 21,
Satartia, at Mt. Olivett....April 23,
Fannin, at Drakes .....April 25, 26
Galloway Memorial, 7:30 p.m., April 26,
Rankin Street, 7:30 p.m....April 29,
Madison, at Ridgeland .....May 1,
Bolton, at Raymond .....May 3,
Capitol Street .....June 7,
Millsaps Memorial, 7:30 p.m., June 7,
Camden, at Forest Grove..June 12,
Sharon, at Lone Pine.....June 13, 14
Canton, 7:30 p.m. .....June 14,
District Conference, at Braxton .....June 16, 19
Terry, at Poplar Springs.. June 20, 21
Florence, at Wesleyana....June 27, 28

PAUL D. HARDIN, P. E.

Hattiesburg Dist.—Second Round.

Court St. .....April 19,
Broad St. .....April 19,
Silver Creek, at Bethel....Apr. 23,
Williamsburg, at Santee....Apr. 25, 26
Prentiss, at Bassfield.....Apr. 26, 27
Magee, at Sharon.....Apr. 29,
Oloh, at Oak Grove.....May 1,
McLain, at Cross Roads....May 2, 3
Sumrall.....May 10, 11
District Conf., at Mize.....June 9, 12

GEO. H. THOMPSON, P. E.

Newton Dist.—Second Round.

Philadelphia .....Apr. 20, 21
Carthage, at —— .....Apr. 23, 24
Walnut Grove, at ——.....Apr. 25, 27
Laurel, 14th Ave. .....May 2, 3
Bay Springs, at Raleigh....May 7, 8
Trenton, at Burns .....May 9, 10
Dist. Conf., at Morton.....May 12, 15
Newton & Montrose, at N..May 17, 18
Rose Hill, at ——.....May 23, 25
Lake, at Lawrence .....May 30, 31
Decatur & Union, at U.....June 3,
Laurel, 1st Church .....June 7, 8
Laurel, 2d Avenue ....p.m.,June 7,
Choctaw Miss., at Phillips, p.m. .....June 13,
Pearl, at —— .....June 14,
Suqualena, at Good Hope..June 17,
Forkville, at F. .....June 19,
Homewood, at Carr's.....June 20, 21
McDonald, at —— .....June 24,
Louin, at Holders .....June 27, 28
Hickory and Meehan, at M..July 4, 5

H. W. FEATHERSTUN, P. E.

Port Gibson Dist.—Second Round.

Rocky Springs, at W.....Apr. 18, 19
Harriston, at M. .....Wed.,Apr. 22,
Utica, at L. .....Apr. 25, 26
Hermanville, at S. .....May 2, 3
Washington, at W. ..Thurs., May 7,
Jefferson Street .....May 8, 10
Pearl Street .....May 9, 10
Woodville Ct., at F.....May16, 17
Woodville .....May 17, 18
Centerville ..... Wed., May 20,
Liberty, at W.....Fri., May 22,
Gloster .....May 23, 24
Nebo, at Greendale .....May 30, 31
Fayette .....June 6, 7
Anguilla .....June 10,
Rolling Fork .....June 13, 14

T. W. ADAMS, P. E.

Seashore District—Second Round.

Brooklyn and Bond, at B...Apr. 18, 19
McHenry and Lyman, at Lyman, Wed. p. m. .....Apr. 22,
Saucier and Howison, at H.Apr. 25, 26
Bay St. Louis, Wed. p.m....Apr. 29,
Moss Point .....May 2, 3
Escatawpa, at Orange Gr., Monday p.m. .....May 4,
Americus and Rosedale, Wed., 11 a.m.....May 6,
Gulfport, First Church ....May 10, 11
Columbia, Wed. p.m.....May 13,
Hub, at Baxterville .....May 16, 17
Logtown, Wed. p.m. .....May 20,
Derby, at Byrd's .....May 23, 24
Carriere and Picayune, at P., Monday p.m. .....May 25,
Mentorum, at Powers .....May 30, 31
Coalville, at Fayard's ....June 3,
Poplarville ..... Tuesday, June 9,
Lumberton .....June 13, 14
Wolf River Mission, at Beulah, Monday .....June 15,
Wiggins, Tuesday .....June 16,
Vancleave .....June 20, 21

The District Conference will be held at Poplarville June 10-12.

W. H. HUNTLEY, P. E.

Brookhaven Dist.—Second Round.

Gallman, at Mt. Pleasant...Apr. 18, 19
Crystal Springs .....Apr. 19, 20
Bogue Chitto and N., at N..Apr. 25, 26
Monticello, at Sontag .....May 2, 3
Brookhaven .....May 3, 4
Meadville, at Meadville ....May 9, 10
Wesson, at N. Wesson.....May 13,
Buford, at Hickman.....May 16, 17
Topisaw, at Topisaw.....May 23, 24
Barlow, at Lebanon.....May 30, 31
Bayou Pierre, at Pleasant Ridge .....June 6, 7
Hazlehurst .....June 7, 8
Summit and E. McComb, at Summit.....June 10,
Adams, at Johnson Station.June 11,
Tylertown, at China Grove.June 13, 14
Pleasant Grove, at —— ....June 17,
Scotland, at —— .....June 20, 21

ROB'T SELBY, P. E.

Meridian Dist.—Second Round.

Pachuta and Quitman, at Orange .....Apr. 18,
De Soto, at McGowan's ....Apr. 19,
Lauderdale, at Marion .....Apr. 22,
Waynesboro, at Hiwanee ..Apr. 26, 27
Shubuta, ...Apr. 26, 27
Meridian, East End .....Apr. 28,
Meridian, Central .....Apr. 29,
Meridian, Poplar .....Apr. 30,
Meridian, Fifth Street .....May 1,
Waynesboro Ct., at Pleasant Grove .....May 30, 31
Enterprise, at Stonewall...June 7,
De Kalb, at De Kalb .....June 12,
Moscow, at Pleas. Grove ..June 13, 14
Scooba, at Electric Mills ..June 17,
Matherville, at Salem .....June 20, 21
Buckatunna, at Chicora ....July 5, 6

The District Conference will be opened Tuesday, June 9, at 8 p.m., with a sermon by Rev. W. B. Hogg.

J. T. LEGGETT, P. E.

RESOLUTIONS OF RESPECT.

Whereas, our Heavenly Father, in His wise Providence, has seen fit to call to his reward our beloved brother, Dr. Chesley Daniel; and

Whereas, Dr. Daniel has been for many years a devout member of our Church and an honored member of this Board of Stewards; therefore be it

Resolved, 1. That we feel sorely bereaved in the death of Dr. Daniel, that we greatly miss his genial presence and wise counsel in our Conference sessions, and that our Church has lost one of its most efficient and loyal members.

2. That we hereby extend to the bereaved family our heartfelt sympathy and assure them of our love and true esteem.

3. That we request our Secretary to send a copy of these resolutions to the bereaved family, that a copy be spread on the minutes of this Conference, and that a copy be forwarded to the New Orleans Christian Advocate for publication.

R. A. TUCKER, President.
C. H. CURD, Secretary.

(Adopted by Second Quarterly Conference in session March 26, 1914, at Methodist Church in Holly Springs, Miss.)

THE PASSING OF A LOYAL LAYMAN.

On March 16, 1914, James Paris Goodnight met instant death by accident while in the discharge of his duties as timber dock foreman for the Bowman-Hicks Lumber Company, at Oakdale, La.

Brother Goodnight leaves a wife and three small children to mourn his untimely death together with a host of friends. The M. E. Church, South, and the great cause for which it stands, has not had a more loyal layman to fall within her ranks. His energy was untiring and his faith was of such magnitude that it made him a workman that needed not to be ashamed. He loved his home and his church above all. We are building a new church here, and to honor God with a modern temple of worship had been his chiefest ambition. He had planned every detail, given his time, prayers and money, that our new church might be a garner for the field here, that is white unto harvest.

Inasmuch as it pleased the Father to call our friend and brother, seemingly before his task was done, we pray that we may imitate his strength of character and Christian example, bringing honor and glory to the God of our Church. He was well read, intelligent, busy and useful. There was nothing in his life hidden, and his daily walk was above reproach. In private conversation he often spoke in the most positive language of his firm foundation and faith in his inheritance referred to by the Savior in the fourteenth chapter of John. We shall meet hereafter; but we shall miss him here. In the home, the Sunday school, the church choir, the preaching services, and in the business of the church, there will be a vacant chair.

We extend our love to the bereaved family, and mingle our tears in our common loss, but we remember that earth has no sorrow that heaven cannot cure.

Signed by: B. H. Sheppard, pastor; J. W. Hughes, and A. W. Bryan.

IN MEMORIAM.

This world is the garden of God, and here are planted many flowers; some at once respond to the Florist's care, attaining the full blush of matured beauty, while others are still striving to bloom. God is attracted by the exceptional loveliness and purity of this flower, and commands that it be gathered and given a place in his mansion, there to adorn and cast its sweet fragrance. This flower never wilts, but continually gives off its sweet perfume, which is wafted throughout the heavens even reaching again its earthly nursery where it reinvigorates other flowers encouraging their petals to swell, their buds to open, unfolding the full beauty of God's flower. God again sends his angel florist to pluck these other flowers and place them as companion flowers of the first making of God's house something not only angelic in beauty and purity but angelic in fact, for these rare flowers are transformed and made into the angels of God retaining their eternal beauty, never fading.

It was once our pleasure to be chosen as the keeper for a time of one of these rare plants. We placed it in the sunny isles of God's own royal garden—the Church—where it absorbed a portion of the vigor and loveliness of others already there. It continued to grow in favor with God and in the love of its companions until the 7th day of February, when nearing her twenty-second year, we surrendered up to God our sweet charge. God sent his angel florist with command to pluck this lovely flower and bring it to his house to adorn and delight the same. So passed Mrs. Eugenia Smith of Myleston, Miss., only child of P. Y. and Josie Miller. Her life was beautiful, her disposition lovely, obedient, ever thoughtful of the happiness of father, mother, and husband, true to her loved ones, true to her neighbors and to God—faithful and true unto the end. She is now forever at rest with her Lord and Savior from whence her beautiful influence reaches earthward inviting us to be of good cheer and follow her to where there is no death, no sorrow, never any more parting, where all is love.

PAPA AND MAMMA.

LOUISIANA CONFERENCE

Lafayette Dist.—Second Round.

Morgan City ..... Apr. 11, 12
Franklin ..... Apr. 12, 13
Patterson ..... Apr. 18, 19
Lake Charles ..... Apr. 22, 23
Sulphur and Vinton, at Sul.. Apr. 25, 26
Crowley ..... May 3, 4
Vermillion, at Perry ..... May 9, 10
Gueydan and Abbeville at G. May 10, 11
Eunice, at Iota ..... May 16, 17
St. Martinville, at Lydia... May 23, 24
Jeanerette ..... May 24, 25
Acadia Cir., at Church Point. May 30, 31
Lafayette ..... June 6, 7
Lake Arthur ..... June 7, 8
French Mission, at Port Barre ..... June 12, 13
Indian Bayou, at Indian B.. June 14, 15
Evangeline, at Ville Platte. June 21, 22
Bell City ..... Wed. June 24
Houma—Lafourche Mission at Bourg ..... June 27, 28

JAMES I. HOFFPAUIR, P. E.

Alexandria Dist.—Second Round.

Longville, 7:30 p. m. ..... April 10,
De Ridder, 11:30 p. m. ..... April 12,
Bonami and Carson, at Carson, 7:30 p. m. ..... April 12,
Merryville, at Fields ..... April 14, 15
Oakdale, at Elizabeth .... April 19,
Pineville, at Tioga, 7:30 p. m. ..... April 22,
McNary ..... April 25, 26
Alexandria ..... April 26, 27
Pollock, at Eden ..... April 29, 30
Glenmora, at Melda ..... May 2, 3
Harrisonburg ..... May 6,
Mellville, at Woodside ..... May 9, 10
Marksville, at Simsport, 7:30 p. m. ..... May 10,
Provencal, at Victoria, 7:30 p. m. ..... May 13,

H. W. MAY, P. E.

Ruston District—Second Round.

Simsboro, at Salem ..... April 11, 12
Ringgold, at Andrew's .... April 14,
Athens, at Arizona ..... April 18, 19
Homer ..... April 19, 20
Haynesville, at Whitehall.. April 25, 26
Gibbsland, at Oak Grove.. April 27,
Dubach, at Harmony ..... April 30,
Bienville, at Burk Place.... May 2, 3
Bernice, at Summerfield.... May 8,
Jonesboro, at Dodson ..... May 9, 10
Winnfield ..... May 10,
Arcadia ..... May 22,
Minden ..... May 23, 24
Cotton Valley ..... May 24, 25
Sibley ..... May 26,
Haughton, at Doyline ..... May 27,

District Conference at Haughton July 28-30.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Bonita, at Jones ..... Apr. 12,
Calhoun, at Douglas ..... Apr. 18, 19
West Monroe ..... Apr. 20,
Tallulah ..... Apr. 26,
Waterproof, at St. Joseph... May 3,
Eros, at Village ..... May 9,
Brooklyn ..... May 10,
Lake Providence ..... May 24,
Monroe ..... May 24,
Bastrop, at Collinston ..... May 28,
Oak Grove, at Pioneer ..... May 28.
Sicily Island, at Ferriday... May 30,
Mangham, at Little Creek .. May 31.
Gilbert, at Wisner ..... June 14,
Winnsboro ..... June 15,

WM. SCHUHLE, P. E.

Shreveport Dist.—Second Round.

Logansport, at Bethel ..... Apr. 11, 12
Anacoco, at Prospect ..... Apr. 18,
Preach at Zwolle ..... Apr. 19,
Hold Zwolle Conf. at Noble. Apr. 20,
Coushatta, at C. ..... Apr. 24,
Wesley, at Davis Springs... Apr. 25,
Bayou Lachute, at Atkins.. Apr. 26,
Mansfield ..... May 2, 3
Grand Cane, at Keithville.. May 3, 4
General Conference, Oklahoma City ..... May 5, 26
1st Ch., Shreveport.... a.m. May 31,
J. S. Noel, Jr., Memorial, p.m. May 31,
Mansfield Commencem't. May 31-June 3
Joint Conference for all Shreveport Churches at First Ch., 8 p.m. ..... June 3,
Mooringsport, at Oil City... June 4,
South Mansfield, at Benson. June 6,
Vivian, at —— ..... June 13, 14

Centenary Commencement Sermon will be preached June 7 by Bishop Mouzon; District Conf. in Queensborough Church, June 10-12 (beginning with opening sermon by T. H. Morris at 8 p.m., June 10, and closing with the evening service on the 12th).

State Epworth League Conference, Shreveport, June 17-23. Seashore Divinity School, Seashore Camp Ground, June 23-July 3.

WM. H. COLEMAN, P. E.

Baton Rouge Dist.—Second Round.

Plaquemine ..... April 9,
St. Francisville, at Wilhelm. April 11, 12
Port Vincent, at Antioch... April 12, 13
East Feliciana, at Clear Creek ..... April 18, 19
Clinton and Jackson, at Clinton ..... April 19, 20
Keener Memorial ..... April 22,
Tickfaw, at James Chapel.. April 25,
Baton Rouge, First Church. April 26,
Baker, at Bethel ..... April 29,
Denham Springs, at Friendship ..... May 2, 3
St. Helena, at Wesley ..... May 7,
Pine Grove, at Killian's Chapel ..... May 9,
Amite ..... May 10,
Mt. Herman ..... May 13,
Franklinton ..... May 15,
Kentwood ..... May 17,
Hammond ..... May 20,
Ponchatoula, at Springfield. May 23, 24
District Conference, at Ponchatoula ..... May 26-31

H. W. BOWMAN, P. E.

"What I can promise you from God is that if you have made up your mind to come from that far land, where you have been trying to satisfy yourself with husks, back to your Father's home, He will receive you with a Father's welcome, will forgive you the whole of the past; and there will be joy in Heaven."

OUR CALENDAR

GENERAL MEETINGS.

General Conference of the M. E. Church, South, Oklahoma City, May 6.

General Board of Missions, Nashville, Tenn., April 22.

General Board of Education, Oklahoma City, May 5.

Seashore Divinity School, at the Seashore Camp Ground, Biloxi, Miss., June 23 to July 2.

JUNALUSKA GATHERINGS.

Epworth League, July 15-23; Sunday School Conference, July 24 to Aug. 2; Conference of Educators, Aug. 4-6; Missionary Conference, Aug. 7-16; Bible Conference, Aug. 16-23; Conference of Deaconesses, Aug. 24-26.

DISTRICT CONFERENCES.

North Mississippi Conference.

Winona, at Tutwiler, Miss., April 17-19.
Columbus, at Brooksville, Miss., April 16-19.
Aberdeen, at Prairie, Miss., May 28-31.
Holly Springs, at Potts' Camp, Miss., June 17-19.
Corinth, at Ecru, Miss., June 18-21.

Louisiana Conference.

Ruston, at Haughton, La., July 28-30.
Baton Rouge, at Ponchatoula, La., May 26-31.

Mississippi Conference.

Brookhaven, at Wesson, Miss., May 5-7.
Newton, at Morton, Miss., May 12-15.
Jackson, at Braxton, Miss., June 16-19.
Seashore, at Poplarville, Miss., June 10-12.
Meridian, at DeKalb, Miss., June 9.

MISCELLANEOUS.

Louisiana State S. S. Convention, Lake Charles, April 20-23.

Annual Meeting of Woman's Missionary Society, North Miss. Conf., at Aberdeen, June 11-15.

Louisiana State Epworth League Meeting, at Shreveport, June 17-21.

Grenada Commencement, Sunday, May 24; Millsaps Commencement, Sunday, June 7; Centenary Commencement, Sunday, June 7; Whitworth College Commencement, Sunday, May 17.

NORTH MISSISSIPPI.

Greenville Dist.—Second Round.

Gunnison, at Deeson.....April 18, 19
Lula and Dubbs, at Rich...April 19, 20
Glen Allan, at Leota .....April 26, 27
Coahoma and Lyon, at Lyon..May 2, 3
Tunica and Robinsonville, at Tunica .....May 3, 4
Rosedale and Hillhouse, at Hillhouse .....May 10, 11
Friar's Point, at Sherard...May 17, 18
Jonestown and Belen, at Belen .....May 24, 25
Boyle, at Litton.....May 30, 31

The District Conference will be held at Jonestown, April 14-16, with Bishop James Atkins presiding.

H. S. SPRAGINS.

Sardis Dist.—Second Round.

Wall Hill, at Hebron .....April 19, 20
Tyro, at Loxahoma .....April 25, 26
Senatobia .....April 26, 27
Coldwater, at Love .....May 2, 3
Arkabutla, at Mt. Olivet....May 9, 10
Lake Cormorant and Hinds, at Lake Cormorant.....May 10, 11
Longtown, at McGees Chapel, May 16, 17
Crenshaw, at Mastodon ....May 23, 24
Charleston, at ——— .....May 30, 31
Eureka, at ——— .....June 5,
Oakland, at ——— .....June 6, 7
Courtland, at ——— .....June 7, 8

J. W. DORMAN, P. E.

Winona Dist.—Second Round.

District Conference, at Tutwiler .....April 17, 19
Mars Hill, at ———, a. m..April 23,
North Carrollton, at Coila, a. m. .....April 25,
Carrollton, at McCarley....April 26, 27

Bishop James Atkins, will preside over the District Conference. Notice will be given of the hours for holding the business sessions of the quarterly conferences. BEN. P. JACO, P. E.

Columbus Dist.—Second Round.

Brooksville .....April 18, 19
Cochrane, at Dancy.....April 26, 27
Crawford, at Crawford.a.m..May 2, 3
Macon.....p.m..May 3, 4
Sturgis, at Mt. Airy..a.m..May 9, 10
Starkville.....p.m..May 10, 11
Mashulaville, at Middleton...May 16, 17
Longview, at Smyrna.....May 23, 24
Columbus Cir., at New Hope.May 30, 31
Macon Cir., at Souls Chap..June 6, 7

The District Conference will be held at Brooksville, commencing Thursday, April 16 (Bishop W. B. Murrah presiding), and closing Sunday, April 19. The opening sermon will be preached Thursday evening by Rev. R. O. Brown. W. W. WOOLARD, P.E.

Corinth Dist.—Second Round.

Kirkville, at Silome.....April 17,
Wheelers, at Lebanon.....April 18, 19
Mantachie, at Ebeneezer,..April 25,
Guntown and Baldwyn, at Baldwyn.....April 26, 27
Myrtle, at Pleasant Grove..May 1,
Hickory Flat, at Bethel ....May 2, 3
New Albany, at Wells Ch...May 9, 10
New Albany .....May 10, 11
Chalybeate, at State Line..May 15,
Dumas, at Dumas.....May 16, 17
Belmont, at Golden.....May 22,
Tishomingo, at Mt. Nebo ..May 23, 24
Ripley Cir., at Blackjack...May 30,
Ripley and Blue Mountain, at Blue Mountain...May 31, June 1,

District Conference at Ecru June 18 to 21. J. H. MITCHELL, P. E.

Aberdeen Dist.— Second Round.

Houlka, at W. Chapel .....Apr. 17,
Buena Vista, at Macedonia..Apr. 18, 19
Houston Miss., at Algoma..Apr. 25, 26
Pontotoc .....Apr. 26, 27
Nettleton, at Union .....May 2, 3
Smithville Miss., at Antioch.May 9,
Amory and Nettleton, at A..May 10, 11
Okolona, Miss., at Grady's C.May 15,
Greenwood Springs, at Riggan's Chapel May16, 17
Tremont .....May 21,
Fulton Miss., at Fulton ....May 23, 24
Prairie .....May 30, 31

District Conference at Prairie, May 28-31. Bishop W. B. Murrah has kindly promised to be with us.

JOHN W. BELL, P. E.

Holly Springs Dist.—Second Round.

Duck Hill, at Bethesda.....Apr. 18, 19
Coffeeville, at Antioch ....Apr. 20,
Abbeville, at Mt. Zion.....Apr. 25, 26
Cambridge, at Liberty Hill.Apr. 27,
Lamar, at Sylvestria .....May 2, 3
Byhalia, at Fountain Head...May 4
Pine Valley, at Mt. Liberty...May 8
Taylor, at Forest Hill.....May 9, 10
Mt. Pleasant, at Union.....May 23, 24
Ashland, at———.....May 26
Randolph, at Spring Hill....May 29
Toccapola, at Tula.....May 30, 31
District Conference at Potts Camp.....June 17, 19

R. A. TUCKER, P. E.

Durant Dist.—Second Round—Part 2.

Hesterville, at Salem.....May 16, 17
McCool, at Liberty Hill....May 23, 24
Sidon, at Cruger.....May 31, June 1
Kosciusko Cir., at Pierce's..June 6, 7
Black Hawk, at Acona.....June 13, 14
Vaiden, at Columbiana.....June 20, 21

W. S. SHIPMAN, P. E.

THE SIGNS OF THE TIMES.

Where are we spiritually to-day? Has a knowledge of the deep things of God ceased amongst men, or become the possession of a chosen few? These are questions that some of our preachers and members are honestly trying to answer. Amongst Methodists, if we were to measure religion in Canada by attendance upon class-meeting and prayer meeting, or even by the willingness to speak of one's personal experience in public, we would be led to conclude that in many cases experimental religion has decidedly decreased.

But these are not the only signs of spiritual life, and we are glad to recognize some most encouraging features in the life of to-day. We are glad to note Bishop J. F. Berry's answer to the question recently propounded to him as to whether a revival of religion was near. In answer the Bishop gave the following facts which he has observed: The remarkable revival of Bible study, the extraordinary interest in temperance and moral reform, the many young men who are turning toward the ministry, the fact that religion has suddenly become a popular topic of conversation, the present remarkable evangelistic activity, and the spirit of interdenominational co-operation now dominating most of the churches.

It is well for us, as we note the unfavorable signs in our religious life, to note also the unmistakably favorable ones.—The Christian Guardian.

"The best way to break a bad habit is to put a good one in its place. It is the surest and safest antagonism."

A little thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days.—Southern Churchman.

One of the first principles of conduct is obedience. If we do not learn when young to honor our parents and obey those who are set over us, to give precedence to age and to admit the sacred claim of suffering, no perfection of soul will ever for us be possible.—Southern Churchman.

Parents should strive to be what they wish their children to become. Home influence has more to do with forming the character of the young than all other things combined.—Southern Churchman.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

REPORT OF THE LOUISIANA ANNUAL CONFERENCE.

Seventy-nine delegates and nine visitors met in Rayville, La., March 31, and April 1, 2, and enjoyed the greatest missionary meeting in the history of our work in the State.

Mrs. Harris brought the "Heart of China" so near to our hearts that it can never seem "foreign" any more. Miss Tommie Foster added her message from the same country, and as these two devoted missionaries told of the "awakening," and how much depended on us as a nation and as dividuals, we felt constrained to ask, "Who is equal to the task?" But God has answered us before we call, and truly may we echo: "He is able," and upon him alone can we rely.

Mrs. Marshall is a remarkable Bible reader and has the rare gift of imparting to others the beauties of its teachings.

Dr. Sexton's sermon on "The Talents" was a new revelation of an old text, and left all without excuse should we fail to use the talents God has given us, whether it is one, two or five, and encouraged us to faithfulness even though ours be the smallest gift.

With radiant face and burning words Miss Isles told of her work among the French Catholic people of our own State, their heart-hunger for the "old, old story;" while Miss Nutt plead most eloquently for St. Mark's Hall, New Orleans, to which we pledged ourselves anew.

Miss Cora Godat, our new girl missionary, won all hearts. There will soon be a new "tie that binds" us to another clime, and the Louisiana Conference can boast of three foreign missionaries. Gladly we pledged our prayers and money to their support.

We are proud of our State officers; they are giving good service. We did nothing amiss when we re-elected Mrs. Bliss as president; she has served us faithfully and well in the past. Every woman who was in Rayville would "bolt" if you should criticize Mrs. Holt. And, I declare, Mrs. Cunningham can make the troubled waters calm. With Mrs. Holmes we feel quite sure our monthly payments are secure.

The reports of the vice-presidents and district secretaries proclaimed the fact that we have lived up to our watchword, "Go Forward," and that they at least had anticipated the recommendation of Mrs. Bliss and had added "efficiency."

Mrs. Kennedy's exegesis of Social Service was a marvel of simplicity and truth, and evoked much favorable comment. All these reports will be printed in the Minutes and every woman will do well to read them.

Rayville proved to us that the old-fashioned "hospitality," for which our Southland has always been noted, still lives. Brother Townsley made a model host, ably assisted by the charming hostesses of all denominations. But the enforced silence of three days was beginning to tell on Brother Townsley, and when last seen he seemed to be making up for lost time, his conversational powers having returned.

New Orleans was chosen for the next meeting place, Rayville following as a close second. We all wanted to be delegates to the Board meeting now in session at Fort Worth, Texas.

We would unhesitatingly recommend the new Voice hat exhibited by Mrs. Marshall. Every local agent should have one as an advertisement of our goods.

The women promised that our editor-in-chief should no longer have to "make bricks without straw" in the publicity department, and we are looking to a fulfillment of these promises. Mrs. A. C. McKinney.

ANNUAL WOMAN'S MISSIONARY COUNCIL.

All our women have become apprised of the great gathering that began on April 8, to continue to April 17, at Fort Worth, Texas. New Orleans was a sort of clearing house for the delegates from the Southeastern sections of our Church, and many of the prominent women of Methodism were through that city recently on their way to Texas. A right interesting gathering took place in the Union Depot in New Orleans after the arrival of a train bringing Mrs. MacDonel, Miss Davies, and Mrs. Ross from Nashville, and Mrs. Luke Johnson from Atlanta. Several of the New Orleans women conferred with them relative to the French Mission work in Louisiana. Brother Breithaupt, who is in charge of this work at Houma, spread a map on a table before the assembly and showed them the territory that was being evangelized. Mrs. Lewis Clark, Mrs. Crow Girard, Mrs. S. A. Montgomery, Miss Nutt and other New Orleans workers were present. The little conference between trains was most effective and probably saved much expense in "getting together" to make plans and talk about our problems.

Among those of the Louisiana Conference that are at Fort Worth this week are Mrs. A. F. Godat, of New Orleans, Mrs. A. P. Holt, of Crowley, and Mrs. Abel Bliss, of Shreveport.

Much is expected of our great Southern Methodist woman's assembly this year. Large problems face them, and we feel sure they will be met with calm judgment and prayerful deliberation.

THE SILENT PIANO.

Is there a silent piano in your home? If so, why not exchange it for one which every member of your family can play, no matter whether they have ever taken music lessons or not? Even little children of five or six years can be quickly taught to render the sweetest music on the Ludden & Bates Self-Player Piano. And the same instrument can be used by musicians just as they would use an ordinary piano. It is therefore two instruments in one, a self-player for those who do not know one note from another, and a regular piano for use by musicians.

If you secure your Player piano through the Club you have the special privilege of exchanging your old music rolls for new compositions at any time, at a nominal cost to cover postage and the mere expense of handling.

Write for the Club catalogue and ful particulars of the exchange privilege, free music roll service, big saving in prices, convenient terms, etc. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Department, Atlanta, Ga.—Adv.

RESOLUTIONS

Adopted by the Quarterly Conference of the Pickens (Miss.) Charge, March 23, 1914.

Our honored brother Britton Thomas Hoover has "fallen on sleep," and we, his fellow stewards, miss him from his place to-day, in which he served so faithfully for many years. Also we shall miss his counsel and service in all departments of our church work: therefore, Resolved,

1. That we officially express our appreciation of his long and useful life, his Christian zeal, his simple faith, his love for his Church, his family and his friends. May the memory of these traits inspire us and others to higher living.

2. That we tender our sincere sympathy to the bereaved family and commend them to the God whom he served.

3. That these resolutions be spread on our minutes and a copy sent to the New Orleans Christian Advocate for publication. COMMITTEE.

Live always in expectation of the King's arrival, and you will be ready to greet Him when he comes.—Southern Churchman.

ALEXANDRIA DISTRICT MISSIONARY INSTITUTE.

The Missionary Institute for the western half of the Alexandria District was opened here last Tuesday night with a good sermon on "Isaiah's Vision" by Rev. G. A. Morgan and closed last night with a stirring sermon by Rev. W. H. Long.

This was the first of two such Institutes arranged for by our energetic presiding elder, Rev. H. W. May, the one for the eastern section to be held at Jena, April 29, 30. To the mind of the writer this plan of dividing the territory thus, was wiser and better than it would have been to have had one institute for the whole district, which covers such a large scope of territory.

It was a matter of regret that several of the pastors were unavoidably detained at home and that only one layman, Hon. T. W. Holloman of Alexandria, attended the meeting. It would be a splendid investment if the pastors in the other part of the District can each induce, at least one layman, say the lay leader, to attend the Institute at Jena. Suppose you try it, brethren!

Brother May had a well-arranged program which was carried through as well as it could be with several persons absent who had been assigned to places on it. Most of the topics had been given out as symposiums and, I believe, on all except, perhaps, one, there was at least one of the speakers present who had had opportunity to make preparation for the discussion; then others "filled in" to make up for the absentees, and Brother May had some good helpful, thought-provoking remarks to make on each topic. He also gave us a splendid and helpful sermon suitable for the occasion. We had good sermons by Revs. G. E. Cameron and W. S. Henry. I wish to say that I received personal help and inspiration from each of the sermons and addresses and am sure that all who heard them were likewise helped; and doubtless each of us resolved, with God's help, to strive the harder to awaken a larger interest in the cause of missions among our people, and to extend Christ's kingdom in these borders. To this end, I think every pastor present at the close, proffered his services to the presiding elder to assist in one or more revival meetings where he could be used to the best advantage.

The address of Hon. T. W. Holloman was very informing concerning conditions in the Louisiana Conference with special reference to the Alexandria District. By carefully worked-out figures he showed what had been paid per capita for benevolences and the support of the ministry separately; then for all purposes combined last year; and what amount per member, per week, would be necessary to meet all our expenses and every claim this year. Then taking the number of the unevangelized accepted by the leaders of our Church as our share of the task he showed that this District would have to support only three missionaries, on a basis of $2000 for each, and that ten cents per member per week in addition to our other collections would put them in the field and sustain them. Then he closed by giving an inspiring vision of this District undertaking the task and thus provoking the other Districts of the Louisiana Conference to do likewise, and the inspiration spreading, from Conference to Conference, until the whole Church, having caught the vision, would fall into line, and then other churches, until the whole Christian world is enlisted and the vision of John R. Mott, of "The whole world evangelized in this generation," is finally and speedily consummated.

May the great head of the Church endue us with the power of his Holy Spirit to get the vision, and undertake and carry to final consummation this magnificent task!

A. S. J. NEILL.

Lecompte, La., April 3, 1914.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Dr. J. M. Henry, Presiding Elder; residence, 236 Olivier St.; phone, Algiers 76.

Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 319-W.

Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 815 St. Charles St.; phone, Main 735.

Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 123 S. Pierce St.

Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5830 Prytania St.; phone, Uptown 329.

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Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1518 Chestnut St.; phone, Jackson 1753.

Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; phone, Walnut 1071.

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Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.

Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; business phone, Main 4373.

"From the petty customs and passing opinions of this world the righteous man makes his appeal to the Judge of all, and if God justifies him it is a small matter through the whole world condemns."

OPENING OF THE BILOXI WESLEY HOUSE.

A formal opening ceremony at the Wesley House was held at 3:30 o'clock yesterday afternoon, April 3, to commemorate the completion of extensive improvements on the building which will make possible the extension and amplification of the mission work done at Point Cadet by this splendid institution of the Methodist Church. It was attended by about one hundred people from Biloxi, Gulfport and adjacent coast towns.

The work at the house cost about $1,500. A second floor has been added on which are situated the bedrooms, dining rooms and kitchenette for the mission work. The lower floor will now be used entirely for school and community purposes.

Rev. W. T. Griffin, head of the Seamen's Bethel at Gulfport, acted as master of ceremonies. The devotional exercises were conducted by Rev. M. L. Burton and Rev. W. H. Huntley of Gulfport. A vocal solo, "Abide With Me," was rendered by Miss Mary Wilkinson accompanied by Miss Willie Germany. This was followed by short talks relating to the work at Wesley House by Rev. H. W. Van Hook, Rev. M. L. Burton and Rev. W. L. Linfield. Rev. W. T. Griffin reported on the expenditure of the funds used for improving the property.

Another vocal solo, "Mother Machree," was sung by Mrs. J. A. Osoinach, who was accompanied by Mrs. C. P. Huggins. Dr. Werlein, pastor of the First Methodist Church in New Orleans, was the chief speaker of the afternoon and he talked earnestly of the mission work being conducted by the Church at this and similar institutions. Mrs. R. E. Johnson of Gulfport spoke briefly upon the work.

The work of this institution is in charge of Miss M. M. Long, deaconess, assisted by Miss Stubbs and Mr. Griffin and by the voluntary assistance of local ladies who give their time and services to the good work.—Gulfport News.

LAURENS INSTITUTE, MEXICO.

Regular class work at Laurens Institute was interrupted for only seven school days during 1913. The English department was not opened in September, when the new school year was begun, as the Americans had nearly all left for the States. The Spanish department gradually increased until we closed the year with about 125 pupils. The record the Institute has been able to make under such conditions will no doubt add to its usefulness in the future. My assistant, Professor Garza Leal, and the teachers have worked faithfully in spite of alarms and discouragements. We enrolled during the year 326 pupils—102 girls and 224 boys. Of these, 212 paid all or a part of their tuition, 43 had scholarships or were admitted free, being children of our church. We did not hope to have a large school as long as the war continued, but we were ambitious to keep Laurens Institute open. With the blessing of God upon us we were able to do so, and even succeeded in holding our students for the entire year.—N. H. Joyner, Monterey.

LINCOLN AT A SALOON DOOR.

Some years ago, at a Lincoln meeting among the old soldiers of a Michigan city, one of the battle-worn veterans gave the following testimony: "We have heard what Lincoln has done for all of us; I want to tell what he did for me. I was a private in one of the Western regiments that arrived first in Washington after the call for 75,000 men. We were marching through the city amid great crowds of cheering people, and then, after going into camp, were given leave to see the town.

"Like many other of our boys, the saloon or tavern was the first thing we hit. With my comrade I was just about to go into the door of one of these places when a hand was laid upon my arm, and looking up, there was President Lincoln from his great height above me, a mere lad, regarding me with those kindly eyes and his pleasant smile.

"I almost dropped with surprise and bashfulness, but he held out his hand, and as I took it he shook hands in strong Western fashion, and said, 'I don't like to see our uniforms going into these places.' That was all he said. He turned immediately and walked away; and we passed on. We would not have gone into that tavern for all the wealth of Washington city.

"And this is what Abraham Lincoln did then and there for me. He fixed me so that whenever I go near a saloon and in any way think of entering, his words and face come back to me. That experience has been a means of salvation to my life. To-day I hate the saloon, and have hated it ever since I heard those words from that great man."—John Talmadge Bergen, D. D., in Interior.

When you preach follow the example and precept of our blessed Lord and preach the Word. When you discuss other topics don't delude yourself into the belief that you are preaching; and don't expect from that sort of pulpit exercise the blessing and results promised to preaching.—Southern Churchman.

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 23, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

STRIKINGLY INCONSISTENT.

Human nature is full of inconsistencies. It is not uncommon to see men assume an attitude with reference to something which is in irreconcilable conflict with their bearing toward something else. For instance, we sometimes hear a person proudly affirm that he cannot accept religious teachings that he cannot understand, while in all nature about him he is accepting mysteries which are insolvable and working in harmony with them. He ridicules the doctrine of the Incarnation because it is beyond his comprehension, but he sows his grain in the spring and gathers it in the autumn, though the secret of life in vegetation is one which the grandest human intellects have never been able to peer into to the slightest extent. He decries a religion that conditions its benefits upon faith, but fails to see that all his labors and achievements are predicated upon faith in his fellow-men and his belief in the constancy of the laws of the universe. Indeed, people are, as a rule, remarkably credulous about everything except the existence and regnancy of God and the wonderful disclosures of the great written revelation that he has given the world. Even the life of the average Christian is largely made up of struggles with doubt, and is, to a considerable extent, impoverished and dwarfed by a lack of trust in the teachings and promises of the Heavenly Father. Truthfully does the poet sing:

"It is strange that we trust each other,
And only doubt our Lord;
We take the word of mortals,
And yet distrust His Word.
But, oh, what light and glory
Would shine o'er all our days
If we always would remember,
God means just what he says."

A LESSON FROM WESLEY'S JOURNAL.

"Monday, June, 15, 1767. * * * At the desire of a good old widow, Mrs. M——, I went with Mr. S—— to C——. Lord and Lady M—— were there before us, to whom I was probably, 'A not expected, much-unwelcome guest.' But whatsoever it was to them, it was a heavy afternoon to me, as I had no place to retire to, and so was obliged to be in genteel company for two or three hours together. O what a dull thing is life without religion! I do not wonder that time hangs heavy upon the hands of all who know not God, unless they are perpetually drunk with noise of one kind or another."

"Tuesday, Jan. 15, 1771. I dined at Mr.——'s, an upright man, willing to know and live the Gospel. I cannot but think he would be an eminent Christian, if he were not so rich!"

"Tuesday, Feb. 19, 1771. I preached once more at Welling to a larger congregation than I have seen there for years. And many seemed to be uncommonly affected; particularly one young gentlewoman, who had never heard any preaching of this kind before this evening. After struggling some time, she cried out aloud, and could not be comforted, although her mother told her, 'how good she was, nay, and had been all her life.'"

"Sunday, August 25, 1771. * * * In the afternoon I preached in Monktown church (one of the three belonging to Pembroke), a large old, ruinous building. I suppose it has scarcely had such a congregation in it during this century. Many of them were gay, genteel people. So I spake on the first elements of the Gospel; but I was still out of their depth. O how hard it is to be shallow enough for a polite audience!"

These extracts from his Journal show how little the great Founder of Methodism was blinded and influenced by the blandishments of the world. He saw the vanity and emptiness of its pleasures, riches, and honors, and appraised them at their true value. He perceived that they were generally an obstruction to the Christian life and lamented the spiritual destitution with which they so often afflicted their possessors. Such a thing as toadying to the titled and wealthy and running after them, Mr. Wesley never remotely thought of. His only desire, as he chanced to come into contact with them, was to lift up Christ before them, that possibly He might save them.

And Mr. Wesley's view was also that of our Lord when he was upon earth. He dwelt among the poor, and sought nothing at the hands of those who had great estates. How very impressive is that event in his life recorded by Mark and Luke: "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living."

We fear that if some of the so-called Christians of this day had been present on that memorable occasion they would never have gotten their eyes off the gifts of the millionaires.

DR. CANNON'S VIEW.

We are publishing in this issue of the Advocate a somewhat extended discussion of the Vanderbilt situation by Dr. James Cannon, Jr., of Virginia, who is one of the ablest men in the connection and whose loyalty to the Church is beyond question. With Dr. Cannon's conclusions as to what the Church has lost by the decision of the Supreme Court of Tennessee and that her relation to the University as defined by that tribunal is an intolerable one, we are in the heartiest accord; but we are not disposed to give assent to the course of procedure which he has mapped out for the General Conference. To his proposed plan of action we have two objections: (1) It would have a tendency to make it appear that the Church is seeking further negotiations with the Vanderbilt Trustees. We fully agree with Dr. E. G. B. Mann, Editor of the Central Methodist Advocate, that the initiative, if there are to be any further efforts to reach terms of agreement, ought to come from the Board of Trust of the University and not from the Church. Having been insulted by Mr. Carnegie and by the Supreme Court of Tennessee by the language used in its decision, we think that Southern Methodism has been humiliated quite enough, and that we should be slow to place the Church in an attitude that possibly might lead to her being further ignored and spurned. Let Mahomet come to the mountain, instead of having the mountain to go to Mahomet.

(2.) We do not approve of the idea of creating a Commission to determine the future course of the Church toward the University, for the reason that it would tend to leave everything in a state of uncertainty. If there should be any negotiations between the Trustees and the Commission looking to the maintenance of the connection of the Church with the University, in the very nature of the case they would have to be largely tentative, for what the Commission would do, would be subject to approval by the next session of the General Conference. We have had eight or nine years of controversy concerning Vanderbilt University, and we think that is ample. **Let the General Conference definitely settle the matter.** In our opinion, there is little merit in any plea for delay. If the Vanderbilt Trustees have any proposition to make to the Church, let it come to the General Conference. By the time that body meets and adjourns, they will have had nearly two months to formulate any message that they may wish to send. It may be said that the Board of Trust of the University will not meet until June. To this we reply that it is a small body (composed of thirty-three men) and that they can have a special meeting at a small expense if they desire to do so. It is high time that the Church was ceasing to show undue consideration to these gentlemen.

In this connection, it may not be amiss to say to our readers that we have carefully read Dr. W. F. Tillett's lengthy article in last week's issue of the Nashville Christian Advocate and that we regard it as exceedingly fallacious in its contentions and erroneous in its conclusions. It may seem plausible to those who are not definitely informed concerning the history of the establishment of the University and the facts of the long-continued controversy over it; but in our opinion it will not at all stand the test of a careful analysis. Possibly we may review the Dean's discussion to some extent in the next number of the Advocate.

INFLUENCE OF A SPIRIT-FILLED SOUL.

A soul in which the spirit of a divine purpose is at flood glorifies everything it touches, enhaloes every place and act, lifts the meanest thing to be divine, sends the thrill of its energy through the dullest, puts life into that which seems death. Such a soul transfigures, if it may not transmute, everything it comes in contact with.—J. F. W. Ware.

DR. CANNON ON THE VANDERBILT SITUATION.

The decision of the Tennessee Court in the Vanderbilt case was published in the last issue of the Advocate. The argument of the Court in justification of the decision would take up nearly one-half of one issue of the Advocate, and for the present it cannot be published.

The Nashville Evening Banner, which has fought the Church, now turns about and calls upon the Church to stand by the University as a "Methodist" school, whatever that may mean to the Banner. The conduct of the Banner is not difficult to comprehend. It is always for what seems to it to be the best thing in sight. When Mr. Carnegie's million was at stake, the Banner could not see the Methodist Church for the glitter of the million. But now that the million has been safely landed, the Methodist Church is the next largest thing in sight in the eyes of the Banner, and it begins to flatter the Church. The Editor of the Advocate has sent an article to the Banner for publication and as it is a discussion of the Vanderbilt decision, it is published in the Advocate in the exact form in which it was sent to the Banner. The article follows:

That Astonishing Vanderbilt Decision.

Editor Nashville Banner,

Dear Sir: I have been a reader of the Banner for several years and have read with interest most of the news stories, communications and editorials concerning the Vanderbilt law suit. I have read the decision of the Supreme Court of Tennessee in full, and also your editorial of Monday, March 23, concerning the Vanderbilt decision. I do not know which is the more surprising, the decision of the Court or the editorial of the Banner. In view of the position which the Banner has taken heretofore, and in view of the decision of the Court, it is amazing that it should state in its editorial "the conditions are unchanged. Vanderbilt still remains a great Methodist University, and the Methodist Church should lose none of the interest and pride it has always felt in the institution." And furthermore: "The Methodist Church has lost nothing by the decision of the Court, since through it the Church's relation to the University is the same that it has been for forty years."

Has Church Lost Nothing?

These statements may be simply a play upon words, and the Banner may mean to say that the Church has lost nothing by this decision, because, in view of this decision, the Church actually had nothing to lose, although she may have thought she had. But if the Banner means to say that the Church has lost nothing by the decision of the Supreme Court in its reversal of the decision of Chancellor Allison, its statement is, indeed, amazing. Has the Church lost nothing? Does the decision leave the Church's relation to the University the same as for forty years past?

"Representatives" of the Church.

(1) The Church has always thought that the members of the Memphis Convention which drew up the resolutions setting forth the purposes and objects of the corporation, was composed of "representatives" of the various Conferences. But the Tennessee Court declares that the Memphis Convention was not composed of "representatives" of the various Conferences, but was composed of individuals acting on their own personal responsibility.

Furthermore, the Church has always thought that the charter which was granted by the Circuit Court of Davidson County, Tennessee, was granted to men who petitioned for the charter "as representatives of the various Conferences," and not as individuals.

But the Court declares that the charter was granted to these men as individuals, and this despite the fact that the charter itself declares explicitly that the petitioners were citizens and residents of various States and "representatives" of the various Conferences mentioned in the charter.

"Central University of M. E. Church, South."

Certainly the Methodist Church and the Court of Davidson County believed that at the time the charter was granted, it was granted to men who claimed to be "representatives" of the Church, and certainly none of the Conferences ever at any time repudiated the claim of these men that they were acting as "representatives of the Conferences." And it is not denied that these men "prayed" to be incorporated under the name and style of The Central University of the Methodist Episcopal Church, South." If any body of men ever tried to incorporate themselves as "representatives" of the Church these men did, and the eminent Chancellor of the Court, in 1872, apparently thought that they had done so.

In view of these facts it is astonishing to very many persons that the Supreme Court of Tennessee, sitting as a Court of Equity, should brush aside the real purpose and intention of the incorporators as clearly set forth in the charter, and should decide on purely technical grounds that the Board of Trustees of Vanderbilt University is not a "representative" body, as the charter declares.

Does the Banner hold that the Church has lost nothing by this decision?

Church the Real Founder.

(2) The Methodist Church thought that through its governing bodies, the Annual Conferences, acting through their chosen representatives who were elected by these same Annual Conferences, it had founded the "Central University of the Methodist Episcopal Church, South," and that it was, therefore, entitled to such consideration and authority as properly belong to the founder of the University.

But the Tennessee Court declares that the Church did not found the University, but that Mr. Cornelius Vanderbilt founded the University. The Court admits that Mr. Vanderbilt was not the original "designer" and "architect," but that as he furnished the money to put into operation the plan of the Church, he was the founder. If this position be correct, then the founder of every great institution is not the man nor the body which designs and plans the institution and labors to secure the means to maintain it, but only the person, or persons, who agree to furnish the money to put the plans into operation. Not the inventor, nor the discoverer is the man to be praised and to be highly regarded, but the man who furnished money to put the invention on the market. The Church was not founded by our Lord and the apostles, but by the men who gave money to carry on its work. By this decision the Church is blotted out as the founder of the University, and yet the Banner declares that the Church loses nothing by losing the consideration and authority which properly belong to her as the real founder of Vanderbilt University.

Church the Real Owner.

(3) The Church has always thought the Vanderbilt University belonged to the M. E. Church, South, and that from the very beginning the University had been under the control of the Church through the trustees originally selected by the Annual Conferences, and in later years confirmed by governing bodies of the Church. But the Tennessee Court declares that the relation "was not that of ownership by the Conferences but co-operation with the University and fair representation in its management."

Church Did Patronize.

(4) Closely allied to the above and to be considered along with it is the fact that the Church has always believed that she has patronized and fostered the University.

But the Tennessee Court declares that the Methodist Church cannot even be considered as the patron of the University in the proper meaning of that term. The Court gives utterance to the following astonishing paragraph in support of these positions:

"The Church is not entitled to credit for the Vanderbilt gift. The original endowment was given by Mr. Vanderbilt through Bishop McTyiere, without solicitation, to the corporation itself. It was not given to or through the Church. Mr. Vanderbilt was not a Churchman. At the time of his gift he must have been acquainted with the charter, including the Memphis resolutions and the by-laws of the University. He made his gift to the corporation by corporate name."

Somewhat Contradictory.

This paragraph seems to contradict itself to the average reader. It states that Mr. Vanderbilt must have been acquainted with the charter, and that he did not give money "to or through the Church;" that he gave it to the corporation. But the very name of the corporation is the "Central University of the M. E. Church, South," and the charter stated that the trustees were the "representatives" of certain Conferences of the Methodist Church. The charter was branded all over with Church relationship and control. Moreover, he gave his money because a Bishop of the Methodist Church laid before him the plan of the Church for this University. Moreover, Mr. Vanderbilt's wife was a member of the Methodist Episcopal Church, South, from the State of Alabama, and was a cousin of Mrs. McTyeire, and Mr. Vanderbilt addressed the letter containing his proposition to give $500,000 to a Bishop of the M. E. Church, South, and made it to the corporation known as the Central University of the M. E. Church, South, through a Bishop of that Church. And according to the testimony of Gov. Porter, of Tennessee, he made it with the full understanding and expectation that the University was to have the backing and support of a great Church.

Of course, if the relation of Bishop McTyeire to the Methodist Church is to be blotted out; if the fact that Mrs. Vanderbilt was a Southern Methodist is to be blotted out; if the fact that the charter declared explicitly that the petitioners applied for the charter as "representatives" of the Conferences of the M. E. Church, South, and that the name of the University was the "Central University of the M. E. Church, South," is to be blotted out; if all these things are to be ignored and swept aside, then there is no contradiction in the paragraph quoted above from the decision of the Tennessee Court.

Church Is Entitled to Credit.

And, furthermore, if Mr. Vanderbilt was not acquainted with all the facts as to the relationship of the Church to the University and was not impelled to make his gift because he had been impressed with the purposes and plans and possibilities of the University as set forth by Bishop McTyeire, a Bishop of the Methodist Church, then the Court may be right when it denies that the Church is "entitled to credit" for the gift of Mr. Vanderbilt. But if Mr. Vanderbilt knew all these facts stated above, as he certainly did, then if the Church is not "entitled to credit" for his gift to the Central University or the Methodist Episcopal Church, South, it would be absurd for the Church ever to claim that any gift is made to the Church through the influence of its "representatives," unless the donor shall have made an affidavit to the fact that the gift has been made to the Church because of the solicitation of "representatives" of the Church. Literally millions of dollars have been given to the Church by men who are not "Churchmen" through the solicitation of ministers, Christian educators and laymen for the expressed purpose of building churches and church schools and church institutions of various kinds; but it has never been thought necessary to require men to make an affidavit to these things.

The Tennessee Court admits that the University has drawn probably more than half of its students from Southern Methodism. It admits that in addition to all the fees and tuition from Methodist students, $325,000 have been contributed to the University for specific purposes by members of the Methodist Church. It is not claimed by the Court that any other denomination has shown similar interest in the work of the University, but this Tennessee Court declares that because the Vanderbilts were not members of the Methodist Church, and because they furnished the largest sums of money for the University, that the Vanderbilts are the patrons of the University, and that the Church cannot claim to have patronized it in any proper sense.

Summing up, therefore, we are told by the Tennessee Court that the Methodist Church did not found the University; that the Methodist Church has never owned the University, and that the Methodist Church has never patronized the University.

Does the Banner hold the Church has lost nothing by this decision?

Church Relationship Not Vital.

(5) These findings prepare us for the climax in this decision. The Church has always thought that its relation to the University is a vital relation; that the Church really has had a voice in the selection of the trustees.

But the Tennessee Court declares that the relation of the Church to the University is merely incidental and perfunctory. This is not the language used by the Court; but this is the meaning of the decision as careful examination will disclose.

The decision of the Court gives to the Board of Trust the right to elect its own members, and gives to these members so elected the right to take the oath of office, and to act as trustees, without waiting for confirmation by the General Conference or by any agent of the General Conference. If the General Conference or its agent shall confirm the election, it will add nothing to the powers of a trustee by that action. Should the Board of Education decline to confirm a trustee, the Board of Trust can elect the same person again, if it so desires, and he can serve until he is rejected again by the Board of Education, and by this process the Board of Trust could continue indefinitely the activity of any person whom it might desire as trustee, and the Church would be helpless to prevent it.

What real power is given to the Church by this decision? What real control does she have? None, absolutely none. The relation of the Church to the University can no longer be called a vital relation, for it is not necessary to the life of the perpetuity of the Institution, according to the decision of the Tennessee Court.

Does the Banner hold that the Church has lost nothing by this decision?

Church May Prove "Contumacious."

(6) The most astonishing word in the decision is, that this Court of Tennessee explicitly warns the Methodist Episcopal Church, South, that if it should "contumaciously" refuse to confirm members elected," its right to confirm would absolutely cease. The men who compose the Tennessee Court were elected to that position to interpret the laws of that State, but they were not

put there to insult a great Church, and it is astonishing, indeed, that men who occupy such a position in the State should use such language and impute such possible conduct to the Church.

Suppose the Vanderbilt Board of Trust should continue to re-elect a man who had been rejected for the position of trustee by the General Conference, or its agent. Will not that be acting "contumaciously?" The Tennessee court can imagine apparently no possibility that the Vanderbilt Board of Trust may ever act contumaciously toward the Methodist Church. Certainly it has not held that board up to the world as possibly acting "contumaciously" as it has gratuitously intimated concerning the General Conference of the Methodist Church.

Relation Compromising, Unprofitable and Intolerable.

(7) In conclusion, the relation of the Methodist Church to the Vanderbilt University as outlined in this decision is **compromising, unprofitable** and **intolerable**, and unless this relation can be greatly modified the General Conference should not agree to continue it. In the event that it is not possible to carry the case to the United States Court on the complaint of some person not a citizen of the State of Tennessee, then should I be present at the approaching General Conference, as I hope to be, I expect now to offer a paper somewhat to the following effect:

What Action Proposed.

The General Conference of the M. E. Church, South, can not retain any relation to the Vanderbilt University which does not give to the Church a voice in the selection of trustees either by nomination, confirmation or direct election as provided in the Discipline of the Church. In the event that the method by which the Church exercises its control over an institution shall be confirmation, that confirmation must mean that no person can take the oath of office and enter upon the duties of a trustee until he has been confirmed by the General Conference, or by its duly authorized agent. And furthermore, the right of the General Conference, or its agent, to refuse confirmation shall not be subject to review or question by anybody, and refusal to confirm need not be accompanied by any reason for the action taken.

Real Control Necessary.

The decision recently rendered by the Court of Appeals of Tennessee destroys the right of the General Conference to exercise any real control over Vanderbilt. In order that the relation contemplated by the Discipline of the Church may be established, it will be necessary for the Board of Trust of Vanderbilt University to take such action as will require that in the future the persons selected by the Vanderbilt Board of Trust, as suitable to fill vacancies on said board, shall be confirmed by the General Conference of the M. E. Church, South, or by its duly authorized agent before such persons take the oath of office and enter upon the duties of trustees, and to guarantee furthermore the right of the General Conference, or of its duly authorized agent, to reject any nomination of the Board of Trust without assigning any reason therefor.

In view of the great need of our Church for a great Central University which shall be unquestionably owned and controlled by the Church, a commission is hereby appointed which shall notify the Board of Trustees of Vanderbilt University that it will receive any communications which said board may desire to make, looking to the adoption of such an agreement as will give the Church a voice in the selection of the trustees of the University in a manner indicated above, and the said commission is hereby authorized to enter into an agreement with the Board of Trust of Vanderbilt University which shall secure to the Church such rights.

The Necessary Alternative.

In the event, however, that no proposition shall be received by the said commission from the said Vanderbilt Board of Trust before July 1st, 1914, looking to such arrangement as that indicated above, and in the event that no agreement can be reached by said commission with the Vanderbilt Board of Trust, then the said commission is hereby instructed and empowered to ask for and to receive propositions for the location of a great Central University east of the Mississippi river, and is hereby authorized to proceed to secure a charter in which the ownership and control of the Church are properly safeguarded, and to establish at such point as it may determine a University which shall be owned and controlled by the General Conference of the Methodist Episcopal Church, South.

Property to be Safeguarded.

This commission is furthermore empowered to investigate carefully all titles to property which it is now understood is held and administered by the General Conference Boards and committees of the Church, and in conjunction with the various boards and committees, to take such action as may be necessary to safeguard the property at present held by the Church, and, if thought advisable, to take out charters for the various General Boards and committees in States whose laws protect Church property, and to arrange for the removal of the offices of such boards and committees from the State of Tennessee to other States."

No Legal Obstacle.

Should the General Conference adopt this or a similar paper, there will be no legal obstacle to such action by the Vanderbilt Board. The decision of the Supreme Court of Tennessee referred to above states that the Vanderbilt Board of Trustees has the authority to enter into such an agreement as that indicated above if it shall desire to do so. Referring to the agreement adopted in 1898, the Court declares:

"That agreement could no more be ignored or violated by the parties thereto than those formerly existing between the Annual Conferences and the University. The power of this corporation to enter into such an agreement and pass such by-laws appears to be expressly given by the charter; but if not it is so consistent with the charter and its declared purposes and objects that it may well be implied."

Does Vanderbilt Board Desire Vital Relation?

The question, therefore, is not whether the Vanderbilt Board of Trust will have the right to make an agreement which will conform the relation of the Church to the University to the law as laid down in the Discipline, for the quotation from the opinion given above settles that point. The board can make such an agreement. The only question is, Does the board desire to make an agreement which will give to the Church a vital relation to the University? If the board does not desire a vital relation, but desires that the purely incidental and perfunctory relation laid down by the decision of the Tennessee Court shall continue, then the Church cannot retain such a relation in justice to herself or with due regard to her self-respect. She ought not to take any responsibility or obligation where she has no authority to enforce her wishes. If the Board of Trust really desires a vital relation with the Methodist Church, it will propose such an arrangement as suggested above. If it does not desire a vital relation, then the Church should establish a University over which she will have real control.

By taking such action the Church would not desert the University. She would show her willingness to maintain a vital relation. But the Church should not give her effort, her money, her patronage or her influence to build up a University which the Tennessee Court declares she did not found, has never owned, has never patronized, and over which she can have no control, unless, and until the Board of Trust manifests a desire to enter into such a relation as a self-respecting Church can agree to maintain.

Should Move to Another State.

I am not unmindful that there are those who think the Church should accept the relationship outlined by the Court, and with that relationship to do everything possible to influence the University life. But I cannot agree with this position, for after reading and re-reading several times the decision of the Tennessee Court, it is impossible for me not to believe that it is little short of insulting to the Church, and that it outlines for her a pitiful, contemptible and therefore intolerable relation to the University, and if the Vanderbilt Board of Trust does not propose a vital relation, or if the case cannot be carried to the United States Court on petition of non-residents of Tennessee, then the Church should terminate her relationship to the University in a dignified way and establish another University in a State where the courts have some respect for her dignity and her rights.

Has Not Lost Intelligence, Self-Respect and Charity.

The Banner declares that the Church has lost nothing by the decision. With this position I cannot agree. She has lost the ownership and control of the Vanderbilt University. But she has not lost her intelligence, or her self-respect or her charity. Her **intelligence** refuses to be blinded or deceived by the sophistries of the Banner and those who hold its view. She sees clearly that the relationship accorded her by the Court is an empty shell. Her **self-respect** demands that she refuse to accept the position of a figure-head, and that she withdraw herself from a relationship which would be exceedingly compromising and decidedly unprofitably. Her **charity** requires that she state frankly her position, and the only grounds of possible adjustment, and if such adjustment is not desired by the University, that she give to the University her best wishes, retire from her relationship to its Board of Trust and establish another University outside of the State of Tennessee.

Has Not Lost Best Things.

Yes, Mr. Editor, the Church has lost much, but she has not lost the best things. She has not been willing to compromise herself even for a million dollars, and she still has left her intelligence, her self-respect and her charity. She also has as one of her assets the experience she has gained within the past decade in her dealings with boards of trustees of institutions which she founded and patronized and built up, believing that she owned and controlled them. She will know how to safeguard her interests in the future; and while her experience has cost her a great deal, it may be worth all that it has cost.

I recognize that this is a lengthy communication, but I thought that it might be worth while for your readers in Nashville and in Tennessee to know how the decision of the Tennessee Court is viewed by a minister of the Virginia Conference, and, as he believes, by many other people in this section of the country.

JAMES CANNON, JR.

FLETCHER OF MADELY.

Rev. M. B. Sharbrough.

Prominent among the helpers of Mr. Wesley in the Methodist movement was Mr. John Fletcher, better known as Fletcher of Madely. He was regarded as pre-eminently the saint of early Methodism which was a movement toward sainthood. In this respect he was looked upon as surpassing Whitefield, the great evangelist; Charles Wesley, the seraphic singer, and even John Wesley himself.

He was born in Switzerland, of a family of noble descent, in 1729. He was educated at the University of Geneva, where he attained distinction as a student. He was in early life conversant with the French, Latin, Greek, German, and Hebrew languages, and afterward came to speak and write English as though it were his native tongue. He made a specialty of philosophy, in which he excelled. Next to John Wesley, he was probably the greatest and best furnished scholar of early Methodism, which was born in a University and fostered by scholars. His parents intended him for the ministry, but he could not accept the Calvinistic tenets of the Church of his home land, and withal seemed to have some leaning toward the army. So, at twenty years of age he enlisted as captain in the service of Portugal. With the return of peace, he went to England, and became a tutor in the home of an English gentleman. There he came in contact with the Methodists and united with them when about twenty-six years old.

From the start he was an active worker. Two years later he took orders in the Church of England, and for a time acted as the helper of Mr. Wesley in preaching and administering the sacraments. Through the gentleman in whose family he had been tutor, he was offered the Parish of Dunham with a living of 400 pounds a year. To this Parish he objected, strange as it may appear, because there was too much pay and too little work. For such a man an exchange was easy. The Parish of Madely in which he had preached several times, and in which he had become interested because of the spiritual needs of its people, paid just half as much and offered unlimited opportunities for work; and its vicar was glad enough to take Dunham and let Mr. Fletcher have Madely, and thus it was arranged. He proved to be such a Parish priest as has rarely been known. While in the Church of England he was yet a Methodist in spirit, and few if any Methodist preachers have ever equaled him in pastoral zeal, and none have ever surpassed him.

Madely was a region given to mining and manufacture, and its population was irreligious and degraded. But few persons attended the Church. So Mr. Fletcher not only preached, but visited the people from house to house. For months on every Sabbath morning beginning early he went about ringing a bell to awake the people and remind them of the services. He reproved the vicious, comforted the afflicted, and relieved the poor.

His liberality was hardly credible. He lived most absteminously in order that he might feed the hungry, and wore the plainest clothing in order that he might clothe the destitute. With

all this, he had to meet much opposition. His life was a constant reproof to the ordinary ease-loving clergymen of adjoining parishes, which they resented. He gave offense to the careless country gentlemen by reproving their barbarous sports. The vicious whom he reproved among the ordinary people were likewise offended. Hence he was slandered, and threatened, and sometimes refused admission into houses. But, undaunted, he continued to pursue the course which his conscience had marked out. Finally, his devotion to his parishioners and to his sacred office won over all opposition and he came to be loved and even revered where he had been slandered, hated and reviled.

During his pastorate at Madely Mr. Fletcher continued to give occasional help elsewhere to Mr. Wesley. The fact that despite his notable sainthood, and the fact of Methodist tendencies, he was enabled to hold even an undesirable parish in the established Church of that day shows that he must have had a remarkably well-balanced judgment.

After the conversion of Lady Huntingdon, she established a Methodist College on her estate at Trevecca, and Mr. Fletcher was chosen as its president. Here his saintliness together with his great scholarship made him especially useful. But Mr. Fletcher, though educated at Geneva, the stronghold of Calvinism, was a strict Arminian in his belief, while the Countess was an ardent Calvinist. So when the Calvinistic controversy arose in early Methodism, he thought it best to resign his position at Trevecca and returned to live at Madely. While both Calvinist and Arminian were freely admitted into the early Methodist societies, Mr. Wesley himself was an Arminian in theology. And when certain Antinomian tendencies began to show themselves in the connection, he protested in one of his Conferences against leaning too far toward Calvinism, and this protest went down into the minutes. This stirred up the Calvinistic Methodists and brought on what is now known as the Calvinistic controversy of early Methodism. In this Mr. Fletcher took the Arminian side, and was its chief exponent. And it is not too much to say that he was the victor. He issued paper after paper entitled Checks to Antinomianism, which are models of polemic literature and are classics in Methodist theology. While their logic is well-nigh incontrovertible, and the positions taken, almost if not quite unassailable, their style is courtly and brotherly throughout. No knight ever wielded a more courtly lance or struck severer blows in behalf of truth than he. He met Antinomianism in all of its ranges and in its most subtle forms. Withal he guarded evangelical Christianity against any trend toward Pelagianism, which is the opposite extreme from Calvinism. He made clear the agreement between salvation by grace through faith, with the free moral agency, and the full moral responsibility of man.

Soon after the return of Mr. Fletcher to Madely he found it necessary, on account of his failing health, for the second time to make a visit to Switzerland. After his return he established a school for poor children at Madelywood. But his health continued to decline, and he died at the age of fifty-six years.

Four years before his death he was married to Miss Mary Bosanquet, a woman as saintly as himself; and if ever marriage was a sacrament it was so in the case of this union. It was Mr. Wesley's desire that at his death Mr. Fletcher should be his successor as the head of the Methodist movement; but he modestly questioned his own fitness for this. And his failing health, while Mr. Wesley was yet strong and well, put an end to whatever prospects he may have had of this distinction. In fact, Providence seems to have designed that Mr. Wesley should have no successor. The Methodist connection was willing to yield to the authority of Mr. Wesley, whom they regarded as the father of the movement and whom they considered almost if not quite apostolic in his place and work; but it would have shown this deference to no other living man. Indeed, such a movement was destined ultimately to pass from under a single hand and tend toward democracy.

As to Mr. Fletcher, while he was destined never to become the head of Methodism, as Mr. Wesley intended, he yet stands forth as one who, under God, is not only worthy of our reverence and admiration, but as one whose saintliness and whose devotion to humanity and to the Master's work ought to inspire every Methodist, yea every Christian, to a closer walk with God and a more entire devotion to his work.

Columbia, Miss.

Church News

Bishop W. R. Lambuth, who is en route home from Africa, is expected to reach Nashville this week.

* * *

Bishop E. E. Hoss made the invocation at the recent christening and launching of the United States battleship Oklahoma.

* * *

The young Christian Worker, one of the missionary periodicals of our Church, now has 9000 subscribers. It paid all expenses last year and had a surplus of $450.

* * *

Dr. James Cannon, of Virginia, addressed the Judiciary Committee of the lower House of Congress last week in the interest of the cause of Constitutional prohibition.

* * *

Bishop A. W. Wilson is reported to be steadily gaining in strength, which is most gratifying news. We trust that he will continue to be our active Senior Bishop for many years.

* * *

The revival in Charlotte, N. C., led by Bishop J. C. Kilgo, is reported to have resulted in 800 or 1000 conversions. The Bishop preached two or three times a day to immense audiences.

* * *

It is stated that the Southwestern University, at Georgetown, Texas, has representatives in all the foreign mission fields of the M. E. Church, South, and that to Mexico alone it has sent over 40 workers.

* * *

The subscriptions to the Mississippi College (Baptist) endowment fund now foot up $180,000. They have until June to increase the amount to $200,000, which will insure a gift of $100,000 from the Rockefeller Board of Education.

* * *

The anniversary sermon of the Woman's Missionary Council was preached in the First Methodist Church of Fort Worth on Sunday, April 12, by Bishop E. D. Mouzon. The Bishop's theme was "Prayer," and he handled it in a most illuminating and helpful manner.

* * *

The General Board of Missions of the M. E. Church, South, was due to meet in Nashville yesterday. As all the Bishops of the Southern Methodist Church will be in the Tennessee Capital, it is expected that they will confer concerning various matters of importance to the Church.

* * *

The Raleigh Christian Advocate has stood straight up on the Vanderbilt question, and what it has said has been timely and to the point. In this respect it has presented a striking contrast to the wobbly course of some of our periodicals. Indeed, if the utterances of some of our church papers in the course of the Vanderbilt controversy were placed in parallel columns, they would present quite a spectacle. It is well for a certain class of editors, as well as for many others, that the public has a short memory.

* * *

At the recent session of the Woman's Missionary Council in Fort Worth, Texas, 7 missionaries, 9 deaconesses, 1 city missionary, 2 kindergarten missionaries, and 1 trained nurse were accepted for work. The workers going to other countries were distributed as follows: Korea,1; Cuba, 1; Brazil, 3; China, 4. Among the candidates accepted was Miss Cora Godat, of New Orleans, who will be graduated from the Kansas City Training School in May. She was assigned to Brazil. After graduation she will remain in the United States long enough to study Spanish before proceeding to her field of labor.

GALLOWAY MEMORIAL DAY

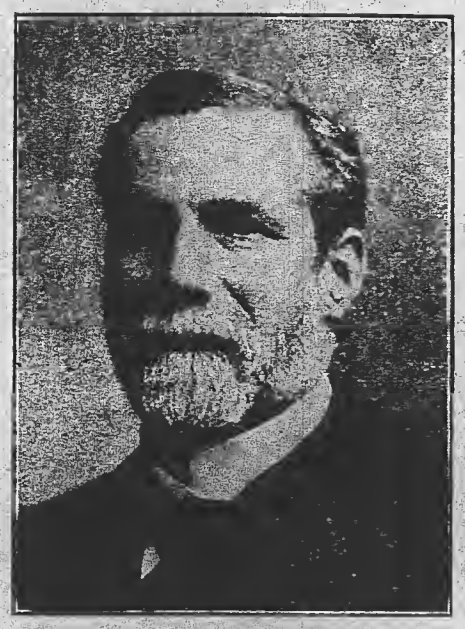
IN THE

Sunday Schools and Churches

OF THE

Mississippi Conference

Sunday, April 26, 1914.



BISHOP C. B. GALLOWAY,
One of the foremost figures in the history of American Methodism. In honoring him, we honor ourselves.

The three banner Sunday schools and churches to date are:

West Jackson, Rev. J. M. Morse and I. C. Enochs; $300 contributed in 1912.

Shubuta Church, Rev. B. F. Jones $130 contributed in 1913.

Crawford Street, Vicksburg, Rev. C. F. Emery, $102.50 contributed in 1913.

WHO WILL BE THE PASTOR AND SCHOOL TO CARRY THE BANNER FOR 1914?

Since the inauguration of this Memorial Day in 1912 the Sunday schools and churches have contributed $1000.

The Sunday school representing the largest contribution for 1914 will have the pleasure of seeing their Sunday school superintendent presented with a silver medal inscribed "Galloway Memorial Medal for 1914."

A WORD TO OUR PASTORS IN LOUISIANA

Dear Brethren: We are making every possible effort to be ready for the meeting of the Legislature, on May 13. Will you help us? We have heard from less than one dozen Sunday schools in the Louisiana Conference. Have you sent in your report? If not, please do so as soon as possible. We will secure some needed legislation if our friends will stand by us. Please speak to the members of the Legislature in your Parish before they leave for Baton Rouge. I have just been asked to go to another State where the work is lighter and the salary more, but I cannot leave now. We must rally our forces for the work in Baton Rouge. The day before the Annual Conference convenes in Shreveport will be Anti-Saloon League Day, and the President of the League in Tennessee, Rev. H. B. Carre, will speak at 7:30 p. m.

A. W. TURNER,
Superintendent.

Secular News and Comment

According to figures lately given out, there are in use in the United States 1,127,940 automobiles.

* * *

The Mississippi State Press Association will hold its annual meeting in Jackson, Miss., May 19-21.

* * *

The depredations of leopard moths have so injured the ancient elms in the Harvard University yard as to necessitate its reforestation. The new trees being planted are large elms and red oaks, thirty-one of the latter having already been set out.

* * *

In connection with Mr. Rockefeller's gift of $1,000,000 for the study of animal diseases, a bill was passed by the New Jersey Legislature permitting vivisection in the State, but the measure was promptly vetoed by Governor Fielder. Good for the New Jersey Executive!

* * *

Miss Anna Gordon, the Vice-President, has succeeded the late Mrs. Stevens as President of the National W. C. T. U. Miss Gordon was the brilliant biographer of Miss Frances Willard, and it is stated that from her gifted pen the public will soon be favored with the life-story of Mrs. Stevens.

* * *

The twenty-third Annual Convention of the Louisiana State Teachers' Association was held in Shreveport, La., last week. It was largely attended and was pronounced a most profitable session. In connection with this gathering, the third annual meeting of the Louisiana Music Teachers' Association was held.

* * *

Havana is waging a drastic warfare against the Bubonic plague. On April 13 twelve city blocks in the commercial district were ordered closed and fumigated and disinfected with hydrocyanic acid. It is stated that the execution of this order will render 10,000 persons homeless and that the loss in damaged merchandise will be enormous. Dr. John Guiteras is leading in the warfare against this dread malady.

* * *

At a recent meeting of the American Hotel Protective Association in the Waldorf-Astoria Hotel in New York City it developed that the hotel proprietors have arrived at a realization of the fact that they must reckon with the growing prohibition sentiment throughout the country. It is stated that a number of them in charge of famous hostelries in the United States and Canada affirmed it to be their purpose to submit to their guests the question as to whether they desire to have the barrooms in their hotels continued or abolished.

* * *

When Capt. Frank S. White, formerly of West Point, Miss., who has lately been elected to fill out the unexpired term of the late Hon. Joseph F. Johnston of Alabama, takes his seat in the United States Senate, there will be in that body eight members who were born in the Magnolia State. The other seven are John Sharp Williams and James K. Vardaman, the present Senators from Mississippi. Senator Chamberlain of Oregon, Senator Newlands of Nevada, Senator Clarke of Arkansas, Senator Key Pittman of Nevada, and Senator Gore of Oklahoma.

* * *

Because of indignities perpetrated upon American marines at Tampico, Mexico, Rear Admiral Henry T. Mayo, in charge of the American fleet there, demanded a few days ago that the Mexican Federal Commander at that place should fire a salute to the American flag. After looking into the matter, President Wilson backed him up in this demand. At first Huerta refused to comply with it, whereupon the President ordered forty-six vessels—the entire Atlantic fleet—to proceed to Mexican waters to see that a proper apology was made for the offenses given. Finding himself face to face with this serious situation, Huerta finally agreed to have the forces at Tampico fire the required salute, provided the American ships would fire an answering salute. This proposal was accepted by the authorities at Washington, but later the Mexican ruler was reported to have modified his agreement and to be insisting upon a gun-for-gun simultaneous salute. To this demand President Wilson refused to consent, and at this writing our warships are headed for Mexico where, if necessary, they are expected to land troops and seize a couple of Mexican ports and hold them until satisfactory reparation is made. There is no doubt that the relations of the United States with Mexico are exceedingly strained, and that armed intervention may begin at almost any time.

THE WESLEY HOUSE AT BILOXI, MISS.

MRS. MARTHA E. ROGERS.

A good woman—a mother in Israel—has gone from us. After two weeks of suffering on account of a broken hip, the result of a fall, at her home near Blythe's Chapel in Prentiss County, Miss., Mrs. Martha Elender Rogers passed to her heavenly reward on March 14, 1914, in her eightieth year. Death was no alarm to Sister Rogers. I rather think it was a welcome messenger to her, for she had hid her life with Christ in God. She assumed the vows of the Methodist Church, and was numbered with the people of God at Blythe's Chapel in girlhood, and has worshiped there all her life. O how she will be missed! "Aunt Martha," as she was best known, was loved by everybody.

She was born in Lawrence County, Ala., Feb. 28, 1835, and moved to Mississippi in childhood, with her parents who settled on Brown's Creek—then Tishomingo—now Prentiss County. Here in 1854 she was married to Mr. G. W. Rogers. They walked happily together nearly 60 years, and were blessed with five sons and four daughters, six of whom, with the father in his 82d year, and a host of relatives and friends, are left to mourn her home-going. Sister Rogers was honored of God, in that two of her sons, and a grandson fill their places as itinerant Methodist ministers, the two former being W. F. Rogers, of North Mississippi, and J. H. Rogers, of Oklahoma. Her grandson, Rev. J. W. Rogers, is presiding elder of the Madill District in the East Oklahoma Conference. Her home was ever open to God's ministers. And many have enjoyed its unbounded hospitality.

After the funeral service conducted by the writer, assisted by Rev. S. A. Brown, in the presence of a large gathering, her remains were laid to rest at Blythe's Chapel, there to await the resurrection morning. May the sustaining grace of God abide with the aged husband and all her loved ones!

W. A. BOWLIN, P. C.

A WORTHY TRIBUTE TO A WORTHY MAN.

Memphis has perhaps never had a more devoted Christian citizen or loyal Methodist than the late Judge L. H. Estes. His good wife and other members of his fine Christian family have determined to keep alive the name of their sainted dead by establishing a perpetually endowed memorial room to his memory in the Methodist Hospital at Memphis. On learning of this purpose, many members of the Second Methodist Church, where Judge Estes held his membership, desiring a share in this honor for one they esteemed so highly, have requested that their contributions be applied to this fund. It will of course be a pleasure to grant this request.

Judge Estes saw the great need of a Methodist Hospital in Memphis and was deeply interested in its establishment. As a memorial to this veteran of the Cross and splendid exponent of Methodism nothing could be more appropriate than this room in our Methodist Hospital, wherein will continually be dispensed a blessed and free ministry to both soul and body—a service so like that of which his life was full. H. M. ELLIS.

A YOUNG LOGICIAN.

It was an arduous task for the teacher to drill into her pupils the principles of arithmetic.

"Now listen," she said. "In order to be subtracted, things must be of the same denomination. You can't take three apples from four peaches, nor eight marbles from twelve buttons. It must be three apples from four apples, and so on. Do you understand?"

Most of the children seemed to grasp the idea. However, one little youngster in the class raised a timid hand.

"Please, teacher," he inquired, "couldn't you take three quarts of milk from two cows?"—The Youth's Companion.

THE VANDERBILT MATTER.

Dear Brother Meek: In a late issue of the Advocate you suggest that there be an expression of the sentiment as to the Church's relation to Vanderbilt University, in order that delegates to the approaching General Conference may carry into effect the will of the membership of the Church in regard to any action which may be taken on the subject.

The writer is a member of the Board of Trust of Vanderbilt University, and is also an humble member of, and in a small degree a supporter of the Church, and also one who loves its institutions. It may be pertinent to add that he was a lay delegate from the Louisiana Conference to the last two General Conferences, but is not a delegate to the one now approaching.

When the question arose at the Asheville General Conference, as to whether or not the Board of Trust was a self-perpetuating body, I, as a lawyer had to use such legal knowledge and judgment as I possessed in passing on a purely legal question. My opinion then was, and was so expressed in conversation with interested parties, and also on the floor of the General Conference, that the Board was a self-perpetuating body and that its legal existence could only be perpetuated as so provided by the Charter, as I understood it.

In my view, any action or different way of filling vacancies on the Board, than by election by the Board, would have endangered the legal existence of the Board and have jeopardized the tenure of the large property which had been entrusted to it. It now appears that this view was correct, as decided by the Supreme Court of Tennessee.

While my view as to the legal question was clear and fixed, I was willing to let the Court of original jurisdiction settle and declare the law of the case, and when the Chancellor decided in favor of the plaintiffs and against the Board, I advised that the decision be acquiesced in and that no appeal be taken—not as admitting the abstract correctness of the decision, but as admitting that the judgment of a Court of competent jurisdiction, unappealed from, even though abstractly erroneous, constituted the law in the case, and so guaranteed the legal existence of the Board. This advice, however, was not followed, and I make no criticism of my fellow-members of the Board for not following it.

I have further believed, and so advised and stated on the floor of the General Conference, that the University morally belonged to the Methodist Episcopal Church, South, and that that Church should have the right to control its general policies, that right being secured by the veto power over the election of members on the part of the General Conference or some Board to which that power had been delegated. I now understand that this right and power is recognized and confirmed by the decision of the Supreme Court of Tennessee. We have to take facts and law as we find them and not as we might wish them to be, and thus we find that the parties to the Charter so fixed, defined, and limited the rights, powers and duties of the Board. It therefore appears to me that conservatism should prevail both as to comment and legislation, if any legislation is to be had, on the subject matter.

I am not without hope that such an understanding may be arrived at that friction between the Church and the Board may be avoided. The University needs the Church and the Church needs the University. There is in my opinion such an overwhelming moral right and such substantial legal right residing in the Church that its interests can be properly safeguarded. My view and advice, therefore, is that no such radical steps be taken by the General Conference, as a disclaimer of further interest in the University, a removal of the Theological Department elsewhere, or a removal of the Publishing House and other institutional interests of the Church from Nashville.

H. H. WHITE.

Alexandria, La.

PALMETTO LETTER.

So vale Vanderbilt! It so happened, Meek, that I was at the borning of the now lost and wandering star. I think it was in 1870. After much discussion, my father had given his consent for me to leave home to work my way outward and upward. I left the farm with 25 cents in money—all we could find about the premises that day—a pair of army saddle-bags stuffed with my belongings, my Bible, my parents blessing, my ancestral family motto, "Tenax Propositi" (stick to it), and a good, stout Anglo-Saxon will to find a way or make one, if I had to blast it out of granite. It was a slim outfit in a worldly sense; but I had the invaluable moral assets of a clean life, and a strong faith, and a fellowship with the Church of the living God. All my life had been rooted by Christian nurture in the home in the verities of religion.

I had received a letter from the Rev. W. C. Johnson, the editor of the Western Methodist, inviting me to come to see him, and promising to help me in my effort to get an education that would prepare me for the ministry. So when I got to Memphis I went direct to Dr. Johnson's office, where I was kindly received. I found there a large, fine looking man, with a Websterian head, who was introduced to me as Judge Morgan. He and Johnson were engaged in conversation. They were talking about educational matters. Johnson said that there was great need for a real university, centrally located in the Middle South, and he thought the time had come to establish such an institution. He said he had had it on his mind and heart for some time to start the ball in motion; but he thought that perhaps a layman had better take the initiative. He proposed that Judge Morgan should write a letter for the Western Methodist proposing such a move, and he would follow it with an editorial. He urged immediate action, because the Tennessee Conference would meet soon, and it was necessary to have the support of that body. It was all arranged accordingly. When Judge Morgan arose to leave Dr. Johnson told him I was expecting to enter the Methodist ministry. Judge Morgan said he was glad to know that, and remarked, "We must hurry and get that university ready for him." Vanderbilt University was born that morning out of that conversation in that dingy little office. Rev. W. C. Johnson was the real originator of Vanderbilt University. Morgan wrote the letter, Johnson wrote the editorial, the ball was set in motion by the Tennessee Conference, and Vanderbilt belonged to us, until the lawyers took it away.

Both while I was a student at Emory and Henry College and Chaplain of the University of Virginia, I wrote letters to the Western Methodist and the Nashville Christian Advocate urging our people to support the effort we were making to establish a great university at Nashville. One of these letters had just been published when Bishop McTyeire came through Charlottesville. He thanked me for writing it, and told me of his visit to New York, and how Commodore Vanderbilt had talked with him about the rehabilitation of the South. He said he had given the Government a vessel to help hold the South in the Union, and now he wanted to do something to help heal the wounds the war had made. So he gave the amount we said we must have, half a million, to start the university, and he gave it to the Central University of the Methodist Episcopal Church, South. While it was ours, Vanderbilt University was a noble monument to the intelligence, faith and courage of Methodist people, and to the generous and fraternal spirit of the North in seeking to rehabilitate the South and erase all the sad effects of strife. It stood for all that was high and true and generous; every tradition of its origin, every association of its history, commemorated the heroism of our impoverished people and the generosity of those who had fought against us. Noble alike in its conception and in its execution, its very existence refuted the pitiful slander that the Church is too narrow to conduct a university. What does Vanderbilt represent now!

How did we lose it? Through not being narrow enough to shut out of it those who had no sympathy with its spiritual ideals. It is the old story of the man who from a false kindness warmed the serpent that repaid his kindness by sinking his fang into his hand. When I was living in Louisville, Ky., I happened to be in Nashville. Bishop McTyeire saw me, and asked me to go home to dinner with him. And they had dinner at Bishop McTyeire's! When I was seated in his buggy, he told me he had just come from a meeting where they had succeeded in taking over into the Vanderbilt some department of the old University of Nashville, if I remember correctly; but, anyhow it was a department of some other school. He asked me what I thought of it. I told him I disapproved it. "Why so?" he asked. Because, I replied, you are taking into your Vanderbilt system in that way elements you will find it hard to assimilate to your ideal of our university. He said in his impressive manner, "There is danger at that point. We must watch that."

On another occasion I was in his home. The Board was in session, and the meeting was late. After waiting awhile, Mrs. McTyeire said we would wait no longer. So we went to supper. I had just asked the blessing, when we heard the Bishop come in. When he entered the dining room all were anxious to know who had been elected to a certain chair. He made them guess for a time, and then announced the result. All clapped except me. "Why don't you clap? Don't you like it?," said the Bishop. "No, sir; I do not like it." "What is the matter now? You seem to disapprove a good deal that we do out here." "I do," I replied. The man who had been elected was not a Methodist. "Bishop," I said, "I see trouble ahead in the policy you are pursuing. I would rake the Methodism of the world with a fine tooth comb for a Methodist—here I unconsciously struck my fist on the table and apologized to Mrs. McTyeire—before I would go outside to find a man for that chair. If I couldn't find a Methodist, then, and not till then, I would look abroad." "O, you must be broader than that," he said.

I have understood that that very man was one of the most active in robbing the Church of the university. I was told that he made a speech on one occasion and when some one asked, "What about the rights of the Methodist Church in the university?" he replied, "The rights of the Methodist Church? It has no rights. Let the Methodist Church go to the devil." Well, since the lawyers have compelled the Methodist Church to separate from Vanderbilt, it is impossible for it to go to the devil, for then it would have to "gang" with the university, and the lawyers forbid that!

The decision of the Supreme Court of Tennessee may be good law, but it is bad logic. If there ever was a non sequiter from the premises, as they are set forth in their own statement of the case, it is surely the conclusion at which the judges arrive. I mean no disrespect to the eminent jurists who decided this case, but I am compelled to wonder in what school they learned to reason. To a non-legal mind, the conclusion they reached is the exact opposite of the facts and the evidence. But it stands. Vale Vanderbilt, vale forever!

I hope the Methodist Church will have the backbone now to say vale. They have said that to us; and not only said it, but said it in a manner to

(Continued on page 7).

Being forced to work and to do your best will breed you a hundred virtues which the idle never know.—Charles Kingsley.

The Home Circle

LISA'S GIFT.

Along the mountain side and lower in the valleys the fresh green grass was springing up; so thick was it that Farmer Peter had said the cows must go down to the pasture, and the girls must begin again to take turns in taking them there. The farmer had five daughters, so one bright spring day Tesa, the eldest, took the cows along the road where tall, pointed cedars stood, down by great, gray rocks that seemed to form a wall between the firs and the grassy valleys. They went across a cold, clear mountain stream that a little further on was caught in a hollow stone basin as a drinking place for the cows.

All the week Tesa would take the cows to pasture in the morning and bring them back at night, and, as she came slowly along after them one evening, she thought of the rich milk and cream that would soon be filling the milk pans at the farm and of the butter and cheese that later on they would take to market. As she stepped to the side of the road to hurry a lazy cow, she noticed a queer little green house that seemed to be built against one of the great rocks.

"I do not remember that house," she thought, and stopped to look at it more closely.

In front of the queer little green door sat a queer little man with a queer little green cap on his head.

"I was just wishing you would come this way," he said. "I want to ask you for a drink of fresh milk." Tesa drew back.

"No," she answered. "We cannot spare any of our milk; we need it all ourselves." And she ran on after the cows.

The next week Nannette took the cows to the valley. She, too, saw the queer little green house and the queer little man with the queer little green cap on his head, and one night she stopped. The little man bowed very low.

"You must make good butter from such a fine herd of cows," he said. "I have been wondering if you would give me a tiny bit to eat on my bread."

"No, indeed!" Nannette shook her head. "We sell our butter, not give it away; we have none for you," and she hurried after the cows.

When Blanchen went down with the cows she looked for the queer little green house, but did not see it until her return in the evening; then she went very close to it. The queer little man with the queer little green cap sat outside as usual.

"Good evening, little maid," he said. "I found strawberries on the hillside, and would like to share them with you if you could let me have a little cream for mine." But Blanchen tossed her head.

"I, too, can find strawberries on the hillside," she said, "and we use our cream to make butter, so I cannot give you any," and she followed the cows home.

"He must be a queer little man," said Anabel, the next daughter, as she came up with the cows the following week. "I must peep around the rock and see if he is still there."

Yes, there stood the queer little green house and the queer little man with the queer little green cap sat in front. He smiled very pleasantly at her.

"I've been longing, my dear, for a bit of cheese. could you spare me a little?"

But Anabel only turned and ran up the hill as fast as she could go.

"Indeed, he can't have any of my cheese!" she said to herself. "I wonder what he will ask for next!"

"The week following it was the turn of Lisa, the youngest daughter, to take the cows. She kept thinking of the stories her sisters had told of the queer little man. In her kind heart a strong desire had come to do something for him.

"The milk from my cow, Gretchen, is my own," she thought, "and I shall give him some." So on her way home from the pasture she slipped around the bend in the road, and there in front of his door was the little man. He looked at her kindly. Lisa smiled and held out a pail she carried.

"Here is milk from my own cow," said she. "I wanted you to have some and a bit of cheese from my lunch." The little man took off his green cap and bowed and smiled.

"My dear, you will not lose anything," he said. "All that one gives of good comes back in good."

"I wonder what he means!" thought Lisa, as she turned into the road that led to the farm, and she wondered about him all the way home.

The sisters laughed when she told what she had done.

"He's a little elf, I'm sure, Lisa," said Nannette. "Did he give you the wonderful lamp, and may I wish with it?"

"Tell us truly, dear, did he give you the cap of knowledge?"

"Let us see if she has the cloak that makes one invisible," teased Blanchen.

"Will he lend you his seven league boots, Lisa?" asked Anabel.

Lisa laughed and shook her head; but the mother, overhearing, said:

"Lisa has a pair of wonderful boots already, I think; for she walks into everyone's heart and that is the best gift of all."

Lisa wondered what kind of boots they were, but could not stop long to think about them, for it was a busy time at the farm. There were cheeses to be gotten ready for market, and butter to be packed, and the sisters forgot all about the little man. Lisa still had a big pot of cream to be churned.

"My butter must be ready to go with the rest," she said, and so she was up very early the next morning. She poured the yellow cream into the churn, put in the dasher and was soon churning away. The dasher danced up and down at first, but by and by it went slowly.

"I must have a lot of butter," said Lisa to herself, "it is so very heavy." She looked into the churn; yes, there were the yellow lumps, shining faintly through the white milk.

"But they're not floating as they usually do," thought Lisa, very much surprised. Taking her ladle she hurriedly slipped it under one of the lumps and, raising it, put it in the wooden bowl of cold water that stood ready to wash the milk from the butter. It sank quickly under the water, and Lisa turned it over with her ladle. It was hard as stone, not a bit like the soft lumps of yellow butter she was used to working over. Her eyes filled with tears and she ran to find her mother.

"Come quickly, mother!" she exclaimed, "the butter has come, and it isn't butter at all! I'm afraid I haven't done it right!" Her mother looked very puzzled as she took out the yellow lumps; but, when the father came, he smiled.

"What has my Lisa been doing?" he asked. "Getting acquainted with the fairies. This is surely fairies' gold, a love gift from the little people."

"Nay, father; I have seen no fairies," declared the astonished Lisa. But a slight noise at the door made them all turn, and there stood the queer little man with his queer little green cap in his hand, bowing and smiling in the doorway.

"All that one gives of good comes back in good," he said. Then he disappeared, and no one ever saw him again; and, though Blanchen, Nannette, Anabel, and Tesa all ran to look for the little green house, it had disappeared with the little man. But the gold did not disappear, for fairies' gold always lasts as long as a giving heart, and Lisa had found the secret.

"If you hoard with selfish greed,
And forget another's need,
All your gold will turn to clay,
And will vanish quite away;
But, if you with some one share,
You will find it everywhere.
This the secret the fairies told,
When they left their gift of gold."

—Margaret S. Van Der Veer, in the Churchman.

PALMETTO LETTER.

(Continued from page 6.)

make it impossible for us to have any self-respect and go about them any more. To have accepted the verdict with a dignified satisfaction with their victory, might have left the way open for fraternal relations between us; but they have made such relations forever impossible by adding to the injury the insult of the manner in which they received the result. With the Chancellor and Professors heading a street parade, blowing horns, ringing bells, yelling like savages, ridiculing the Church, mocking the Bishops, flinging ribald insults at Methodism, lighting bonfires and burning episcopal bones in effigy, and dancing like lunatics in the orgy of their triumph, they have dug an impassible gulf between us!

The great lesson of the loss of Vanderbilt is to be loyal to the Church. The liberal spirit in which Vanderbilt was conceived, and in which for awhile it was administered, is noble, and reflects honor on the catholic-hearted men who cherished it. But it is easily abused. The devil takes advantage of it, and once in is not easily dislodged. All honor to Bishop Hoss! The whole Church, and all good people who put truth and righteousness above Carnegie's gold, will hold him in highest affection. He was the champion, not merely of our property rights in Vanderbilt University, but of the immortal ideal of **Christian** as against purely secular education. Long may he live, and blessings be on his head! I have heard but one opinion expressed here in South Carolina, and that is sorrow that the Benedict Arnold of the Southern Methodist Church should have come from this State. British gold lured the one, and the Scotchman's coin enticed the other; and honor looks with averted eyes on both. But, Meek, tell Hoss to cheer up. I don't like the tone of his letter. He is too blue. His heroic effort has thrown an emphasis on higher education by the Church it has never had among us; and the sentiment created by the attitude of the Vanderbilt cult to the Methodist Church will prove a simulating tonic to our denominational system. Vale Vanderbilt! Long live Methodism!

Columbia, S. C. S. A. STEEL.

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Editorial

OUR CHURCH PAPER PROBLEM.

Some of our editors and others are having much to say concerning what the General Conference ought to do with our weekly church papers. That this is an important question is undeniably true; but that it is one that may be quickly and inconsiderately disposed of, as some who have touched upon it seem to think, is far from being a fact. It is easy to say that the Church ought to take over all its periodicals, reduce the number, and have the Publishing House to stand behind them; but that this would be the wisest and best policy is by no means certain, though possibly it may be. Merely to improve the quality of our weekly journals and give each a territory large enough to furnish ample resources for its maintenance would not solve the most important feature of our Church paper problem, which is to place a religious publication in the homes of all our people, in order that they may become interested in the work of the Church and be safeguarded from being poisoned and led astray by the vicious periodical literature that is being scattered all over the country. Would the proposed plan of doing away with the Conference organs and having a number of papers published under General Conference supervision accomplish this result more satisfactorily or not? This is the chief point to be settled.

There is also another phase of this problem that ought not by any means to be lost sight of, namely, that our papers need to be kept close to the people. Their territory should not be so large that they cannot give the news of individual charges and churches, and that their columns cannot be kept open, to a reasonable extent, to the rank and file of our preachers who desire occasionally to send in reports from their works and to express themselves concerning current religious happenings. This part of the make-up of our religious weeklies may not be worth much from a literary standpoint, but notwithstanding it is very valuable in awakening a larger interest in the activities of the Church, and we can ill afford to dispense with it. We question whether to have publications of a general character prepared for our pastors and people, however superior might be the matter that they would contain, would be as serviceable to Southern Methodism as those in which are reflected sentiments and aspirations of the great masses of our communion.

Those who think that all that needs to be done to guarantee the success of our publications is to thin out the number and place the Publishing House behind them, should study the question more carefully. The Methodist Episcopal Church has done this very thing, yet only a few weeks ago Zion's Herald called attention to the fact that nearly all their papers are still losing money and that something will have to be done in the near future to stop this financial leakage. Through the circulation of most of the Northern Methodist weeklies is large, each of them has a big patronizing territory, and we do not know whether their circulation in proportion to church members exceeds that of our Conference organs or not. In our own Church it is well known that practically all of the periodicals issued by our Publishing House—the Nashville Christian Advocate, the Epworth Era, and the Pacific Methodist Advocate—have to struggle to pay expenses. Notwithstanding the extent to which the Church has grown, if we mistake not, the circulation of the Christian Advocate has been smaller within recent years than it was some decades ago. (We do not mean to suggest that there has been any decrease during Dr. Ivey's administration as Editor.) Does this look as if all that is necessary to make a publication go, is to give it a patronizing territory covering a wide area, with the Publishing House to back it up?

It has occurred to us that possibly the mistake that the publishers of our American Methodist papers have made has been in being dominated too much by the magazine idea. It seems to have been the prevailing notion that they ought to be printed on the best paper, made pictorial, and gotten up in fine form generally. We notice that some of the best English church periodicals appear to have quite a different standard from this—they are much more like newspapers. This is true, for instance, of the British Weekly, which has a great reputation, and we think deservedly so. It is worth considering if it would not be to our advantage to model our weeklies more after such a pattern. To be sure, superior paper, beautiful covers, and artistic illustrations are attractive; but whether their value religiously is sufficient to warrant the increased expense is the matter to be determined. It might be well for the Church to maintain some journals of both types—one or two of the more expensive kind, while conforming the majority to the other standard mentioned. In her journalistic work, as well as in her other operations, we think that Methodism needs to keep in mind the fact that her mission is chiefly to the masses of the people.

We do not desire to be understood as opposing having our weekly periodicals all placed under the control of the General Conference. We really have not made up our mind in regard to the matter; we would not be willing to vote on the question without further investigation. We have simply presented briefly these facts, which we conceive to bear pertinently on this issue, because they seem to have been generally overlooked up to the present time in the discussions that have taken place in the public prints. All phases of the question ought to be taken into account and carefully weighed before a final decision is reached. Of one thing, however, we are fully convinced: that each Annual Conference ought to have a Publishing Board continuing for a quadrennium, related to the Book Committee (or General Publishing Board) in much the same manner that our other Conference Boards are related to our various General Boards; and that no paper should be allowed to be issued without the consent of these bodies. And we desire, furthermore, to say that if the General Conference should decide to take over the various papers of the Church, we hope it will not be done in a manner to bring them all under the control of one central Committee or Board. Our periodicals should be given a chance to develop some individuality, and it is of the utmost importance that they should be so managed as to be kept independent and fearless. The freedom of the religious press is quite as necessary a safeguard as that of our secular publications.

AN ADMIRABLE UTTERANCE.

The leading editorial in the Nashville Christian Advocate of last week, entitled "The Opportunity of Southern Methodism," was an able and timely utterance. It was pitched upon a high plane and had a clear and certain ring from beginning to end. Though surrounded by influences hostile to the Church and an atmosphere of compromise, our Chief Editor has kept his vision unclouded and is standing openly and resolutely for the conservation of the highest and best interests of Southern Methodism. For this he is to be much commended. Doubtless it is gratifying to Dr. Ivey to see that the press of our denomination is so unitedly backing him up in his position, and in our opinion an overwhelming majority of the 2,000,000 Methodists of the South are also with him. We are most fortunate to have in charge of our General Organ in this crucial hour a man who is thoroughly true and loyal to the cause of Christianity and to the Church.

A FEW PERSONAL WORDS.

To the many friends who sent us messages of interest and sympathy during our recent illness, we desire to extend our heartfelt thanks. If we had the time and strength to do so, we would write every one of them a personal note expressive of our appreciation, but under the circumstances we cannot do this. But we shall keep their kindnesses in grateful recollection, and pray God's blessings upon them through the coming years. Particularly do we wish to acknowledge our indebtedness to Rev. C. A. Battle for his excellent work in preparing matter for the Advocate and his assistance in helping to get the paper out while we were incapacitated for service. He is one of the growing young men of the Church, clear in head, sound in heart, and actuated by a commendable spirit of loyalty to Southern Methodism; and if he is blessed with length of days, we predict that in the future his influence will be widely felt for good. Though we have been able to go to our office regularly for about ten days, we yet lack much of being in a normal condition and cannot dispatch our usual amount of work. We are regaining strength slowly, and are beginning to doubt whether we shall be equal to undertaking the long trip to Oklahoma City and the task of serving in the General Conference. But we would not utter a syllable of complaint. The goodness of the Lord has abounded to us, and we have no doubt that his providence will bring to us that which is for our highest welfare. His will and ways are always best for those who put their trust in him and seek his guidance.

PERSONAL AND OTHER NOTES.

Hon. H. H. White, of Alexandria, La., was in New Orleans on legal business on Thursday, April 16.

Rev. W. S. Lagrone will begin a series of revival services in his church at Clarksdale, Miss., next Sunday. He will do the preaching himself, and Prof. I. N. Price will lead the singing.

Two pleasant callers at our office last week were Rev. Paul M. Brown of Shreveport and Mr. W. S. Holmes, of Baton Rouge, Lay Leader of the Louisiana Conference. They were in the city to attend the New Orleans District Conference.

Rev. R. H. Barr, of Auburn, Miss., says: "I feel sure that our work is on the up-grade. The Lord is with us." Brother Barr is presenting the claims of the Advocate as he goes in and out among his people, with gratifying success.

We should like very much to secure the address of Miss S. Rives, who recently sent a communication to the Advocate, but failed to give her post office. If any friend will kindly furnish us this desired information, we shall be much obliged to him.

A successful revival meeting is in progress at Rayville, La., where Rev. A. Inman Townsley is the active pastor. The preaching is being done by Rev. T. H. Morris of Mansfield, and the singing is under the direction of Mr. R. N. Jeffery of Shreveport.

Brother W. L. Thomason, a steward in our Church at Pontotoc, Miss., states that the $9,000 debt on our fine house of worship at that place, which had been standing for four years or more, has been wiped out. This is a great achievement for Pastor Wendel and his worthy flock in this historic and growing town.

Our hat is off to Rev. S. L. Pope, who gave us, a few days since, 5 new and 8 renewal subscriptions from New Albany, Miss. Brother Pope is one of the most efficient pastors in his Conference, and he has a valuable assistant in his work in the person of Sister Pope. New Albany is fortunate in having the services of these faithful itinerants.

Rev. W. M. Young, our zealous and capable pastor at Amory, Miss., and his excellent people are to be heartily congratulated upon having launched a splendid new church enterprise in that attractive little city of waving pines and fine artesian wells. When completed and furnished, the projected new structure will cost between $20,000 and $25,000.

From the Dumas (Miss.) charge, Rev. J. D. Boggs has lately given us a fine club of subscribers. Brother Boggs is serving his third year in this field, and he reports that the people are still kind and attentive. His first quarterly conference, which was held on February 21, was quite a success. A new church is now being completed at one of his appointments, and the outlook indicates a year of soul-saving and general progress.

Gov. G. D. and Mrs. Shands are arranging to leave New Orleans for the Far West, where they expect to remain for some time. Mrs. Shands had la grippe some weeks ago, and the state of her health is such as to necessitate a change of climate for a season. We trust that a favoring Providence may lead to the selection of the right locality and that she may at an early date completely recover from all traces of her recent illness.

Rev. A. R. Beasley, pastor of the Lexington (Miss.) Circuit, has our thanks for a club of subscriptions forwarded on April 18. He has been much hindered in his work since Conference by sickness, but is now able to take up actively his "loved employ." He has three wide-awake Sunday schools, and there are other encouraging features in his charge. His people gave him a generous reception in the outset and their kindnesses still continue.

The Commencement exercises of The Memphis Conference Female Institute (Jackson, Tenn.) presided over by Rev. H. G. Hawkins, will occur May 10-13. The Sermon will be preached by Rev. I. F. Hawkins of Decatur, Ala.; and the Baccalaureate Address will be delivered by Hon. L. L. Fonville of Jackson, Tenn. Nineteen young ladies are candidates for diplomas in the Literary Department, and five in the special departments.

Bishop Murrah is in Nashville attending some of the connectional meetings of the Church this week.

Bishop Thirkield has gone North to attend the meeting of the College of Bishops of the Methodist Episcopal Church. He will be absent from New Orleans for several weeks.

The District Trustees are providing funds for the improvement of the Alexandria district parsonage. This is a good work. Too often the homes of our presiding elders are poorly looked after.

We are indebted to Rev. W. N. Duncan, of Holly Springs, Miss., for some additional subscriptions from his interesting charge and for some kindly words of interest. The work is progressing favorably in his present field.

We are indebted to the following friends, to whom acknowledgement has not been made elsewhere, for two or more subscriptions sent in during the past few days: J. S. Purcell, Rolling Fork, Miss., 5; Rev. T. H. King, Bogue Chitto, Miss., 5.

Several of the preachers of the New Orleans District who were in the city to attend the District Conference stopped at the Advocate office to greet us last week. We will not undertake to give their names. However, we were glad to see every one of them.

Bishop Candler of our Church and Bishop F. J. McConnell of the M. E. Church are announced as among the speakers who are booked to be at the Seashore Divinity School this summer. One can well afford to go a long distance to hear these two princes of the pulpit and platform.

The Presiding Elder is planning a revival campaign for the Alexandria (La.) District, and the pastors are co-operating with him and loyally following his leadership. This is as it should be. The chief work of the Christian ministry is the saving of souls, and it should be the highest ambition of every pastor to become effective in it.

Rev. H. W. May, the energetic presiding elder of the Alexandria (La.) District, sends us the following note: "The Sunday school superintendents and lay leaders of the various charges and the presidents of the woman's missionary societies of this District are urged to attend the Missionary Institute which will convene a Jena, La., on April 29."

Mr Firman Smith, of Nashville, Tenn., and Dr. Dunbar Rowland, Director of the Mississippi Department of Archives and History, of Jackson, Miss., spent two or three days in New Orleans last week. These gentlemen were schoolmates of the Editor at the University of Mississippi, and he had the pleasure of seeing a good deal of them while they were in the city.

Rev. J. W. Ramsey, of Mendenhall, Miss., says: "Please state in the Advocate that all the time that I can devote to revival work from the fourth week in June to the middle of September, is taken, and that on this account I have had to refuse a half dozen invitations. But if any of the brethren can use me in June except the last week, I shall be glad to assist them."

We are grateful to Rev. R. M. Evans, of Strongs, Miss., where the Aberdeen District Conference will convene, for a kindly invitation to have a representative of the Advocate on hand at that gathering, which will be presided over by Bishop W. B. Murrah. An important notice concerning this meeting appears on another page of this issue of the Advocate. Brother Evans states that the work in his charge is progressing nicely.

It gives us pleasure to state that there are now three effective Sunday schools within the bounds of the Lower Coast Mission, which is being opened by Rev. A. J. Gearheard, under the auspices of the Rayne Memorial Quarterly Conference. Brother Gearheard reports that the Daisy Sunday School contributed $5 to the Louisiana Methodist Orphanage on Easter Sunday, and that all three of these schools are connectional in their spirit.

Rev. W. F. Baggett, of Dekalb, Miss., who is to be the host of the Meridian District Conference, writes as follows: "I desire to ask the pastors in the Meridian District to send me as soon as they can the names of all the local preachers in their charges and of the delegates to the District Conference. I should also like to have at once the names of all who expect to attend the Conference from outside the District. We expect to have our new church ready for the Conference."

Rev. J. S. Parker and family, of Seminary, Miss., will have the sympathy and prayers of many friends in the great sorrow which has recently come to them in the death of their son, Mr. J. W. Parker, which occurred in Hattiesburg on April 7, following an operation for appendicitis. At such a time, how unspeakably precious are the rich promises of the Divine Word, which assure us that we may reclaim our loved ones in the Father's house of many mansions!

Writing from Columbia, Miss., under date of the 15th inst., Rev. M. B. Sharbrough says: "The foundations of our new church are laid, and the sub-floor placed on them. They are of concrete and stand three feet above the level of the ground. The brick for the structure have all been secured, and we are waiting for the coming of the stone with which it is to be trimmed. When it arrives, we ought to go forward rapidly with the work of completing the building."

Rev. J. L. Greenway, of Silver City, Miss., writes: "Our church at this place has had added to it two classrooms; so our Sunday school is now able to do much better work than heretofore. The pastor has recently conducted revival services for two weeks, which resulted in greatly quickening the spiritual life of the church and in 9 additions to our membership by profession of faith. All the services in the charge are well attended." Brother Greenway has our hearty thanks for 3 new and 3 renewal subscriptions to the Advocate.

Bishop R. G. Waterhouse,of Los Angeles, Cal., en route to the connectional meetings at Nashville, Tenn., spent a part of last Sunday in New Orleans, worshiping at the First M. E. Church, South, at the evening hour. He was accompanied by his daughter, Miss Edith Waterhouse, who was on her way to Crystal Springs, Miss., to visit relatives. Miss Waterhouse enjoys the distinction of being a grand-niece of Dr. Elijah Steele, the noted Methodist preacher. The Bishop was looking well and spoke encouragingly of our work in the Far West.

Mr. B. F. Moore, of Mitchell, La., has issued invitations to the marriage of his daughter, Miss Katheryn Lee, to Mr. Alvin Hamilton May, in the Methodist Church at that place on the evening of Tuesday, May 5, at 8:30 o'clock. The bride is a graduate of Mansfield College of the Class of 1909 and is a young lady of many gifts and accomplishments. The groom, who is a son of Rev. H. W. May, presiding elder of the Alexandria District, is a young gentleman of sterling worth and much promise. The Advocate extends congratulations and best wishes.

An Easter card from Miss Elizabeth Kilpatrick, one of the esteemed Sunday School Field Secretaries of the North Mississippi Conference, brought the information that she had been seriously ill for two weeks. We have had no later news, but sincerely hope that ere this she has fully recovered her health and strength. The absence of Miss Kilpatrick's "News and Notes" from the "Sunday School Department" of the Advocate for the past two weeks has detracted appreciably from the interest of our paper. We earnestly hope that our readers may not be long deprived of her valuable contributions.

Rev. C. J. Stapp is magnifying his work as pastor on the Scotland (Miss.) Circuit. The reports at the first quarterly conference were ahead of any of a corresponding date held in several years. Brother Stapp has been visiting from house to house, and has been delighted to discover some family altars in the homes of his parishioners. He is also giving attention to the reading matter of his people, having recently ordered from the Publishing House $15 worth of books to be distributed among them; and besides this, he has been opening the way for the Advocate to reach them. Our Brother may feel assured that his faithful labors will not be in vain in the Lord.

We greatly regret to be informed of the death of Mr. J. J. Akers, a highly esteemed citizen of Iuka, Miss., who passed away on Thursday, April 16, in the eightieth year of his age. He was one of the pioneer settlers of his community, and his decease is widely lamented. He was an earnest Christian, served with distinction in the Civil War, was for one term a member of the Mississippi Legislature, and was twice chosen Mayor of Iuka. He left twelve children to mourn his departure, one of whom is Mrs. E. H. Cunningham, the wife of our pastor at Myrtle, Miss. We extend sympathy to the bereaved, and pray that they may feel the "Everlasting Arms" underneath them in this trying hour.

Rev. J. V. Bennett, who has the commendable habit of abounding in good works, favored us on April 16 with a club of 18 subscriptions to the Advocate. Brother Bennett says: "This is the first chance I have had to do anything for the paper this year. In fact, I am just getting started in my work, having been hindered, as you know, by sickness in my family. Our baby (the one that was so ill that we had to bring him to New Orleans) is gradually improving a little. He has not yet gotten so that he can walk, but we are expecting him to begin to do so every day. Truly, the Lord has been gracious unto us." We are, indeed, glad that the long period of anxiety through which Brother and Sister Bennett had to pass seems now at an end, and that God in his goodness has seen fit to spare the life of their little one.

Among the appreciated visitors to the New Orleans District Conference last week was Rev. J. F. Foster, of Amite City, La., who has many friends in the city. Brother Foster is attending the State Sunday School Convention, which is in session at Lake Charles this week.

Dr. Beverly Carradine, of St. Louis, arrived in New Orleans on Thursday, April 16, and remained through Monday of this week. He came to visit relatives in the city, but the brethren kept him busy while he was here. He lectured at Felicity Church on Friday night on "Strange Characters," preached three times on the Sabbath (at Felicity, Rayne Memorial, and First Church), and lectured at First Church on Monday night on "Old Acquaintances." Dr. Carradine favored our sanctum with a call, and we greatly enjoyed our brief season of fellowship with him. He has been in the evangelistic work, in which he is still engaged, for about twenty years, and is as earnest and sunny-hearted as in the days of yore. The Doctor went from New Orleans to Kingswood College, near Louisville, Ky., where he is due this week to take part in the Commencement exercises of that institution.

Brother J. O. Lanfair, the faithful superintendent of our Sunday school at Durant, Miss., sends us a copy of the program of a song service rendered by the choir of our church in that city at the evening hour on Easter Sunday. It was an admirable one in every respect and we do not doubt that the occasion was greatly enjoyed by all in attendance. Brother Lanfair further says: "Our Sunday school also provided a special program and we observed Decision Day. Following these exercises, our pastor preached a most excellent sermon from the text, 'If a man die, shall he live again?' and at the close of the service opened the doors of the Church, and five persons joined on profession of faith and one by certificate. This makes a total of 32 this year. We are getting ready for Mothers' Day on April 26 and Children's Day on the first Sunday in May, and we trust that both occasions will be fruitful in good results."

Dr. Felix R. Hill, Sr., left New Orleans for Louisville, Ky., on April 17. He will remain at the home of his son, Mr Edward G. Hill, in that city, for about two weeks, and then go to St. Louis to assist in a twelve days' meeting at the Scruggs Memorial Church. It was the Doctor's great pleasure to preach more than twenty times at the St. Francis Street Church of Mobile, Ala., in a series of Lenten and Passion-week services. The meeting was a most pleasant and profitable one. It closed with a most impressive Easter service, at which a class of about 20 were received into the Church; and there are more to follow. Dr. Hill served the St. Francis Street congregation for four years, when he was quite a young man, and his ministry in that important charge was marked by great prosperity. He reports that this church is now in a fine condition, and that its members are devoted to their present pastor, Dr. O. C. McGehee, who is doing a fine work there. Dr. Hill's address until May 1 will be 1330 South First Street, Louisville, Ky. During the summer months he may be reached at Monteagle, Tenn.

OWING TO WHAT HE WANTED.

Walker M. Van Riper, who has made a study of legislation affecting railroads and public service corporations, tells this: "At a time when the legislature of the New State of Arizona was passing a big batch of bills affecting railroads, a young man called on President Wilde of the University of Arizona and asked him if a course of instruction in the railroad business could be had in the University. The president said perhaps it could be arranged, and the young man then asked how long it would take and how much it would cost.

"That depends on how much you want to learn," President Wilde told him. "If you want to learn as much as a division superintendent knows, it will take you ten years and cost you $10,000. If you want to know as much about the railroad business as the Arizona Legislature knows, it will take fifteen minutes, and will cost you seventy-five cents."

NOTICE.

Our subscribers and patrons are requested to make all money orders and drafts payable to the New Orleans Christian Advocate when remitting to us. If a personal check is sent, add 10 cents to cover cost of collection. We are willing to pay the exchange on checks of $5 or over, but if we are expected to give 10 cents on every small check sent us, it means a great shrinkage in our income.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

The waiting soul of Mrs. MAGGIE LANGSTON was borne away to the house of many mansions on March 18, 1914. Sister Langston had reached the advanced age of 71 years and 3 days. She had long ago set her house in order and so was ready to go. She was sick 5 weeks though she never seemed to suffer much, and always had a smile for her friends, her doctor and her pastor. As the natural body failed the spiritual grew stronger and as the end drew nigh, she said: "The sun will soon be shining," then raised her eyes heavenward and a bright smile lit up her face as she exclaimed, "Oh, the beautiful mansions! Don't you see Him? Don't you see Him?" Then she calmly fell asleep. Farewell, dear sister, we shall miss your pleasant visits, and the helpful hands that never tired in times of sickness. All the children were happy when "Aunt Maggie" came; but our loss is your gain.

Mrs. J. A. STEPHENS.

Our hearts have all been made sad over the death of Mrs. MARTHA TUCKER, one of the members of the First Church at Laurel, Miss. She was born in Alabama on May 7, 1829. Her parents were Edward and Lovey Murphy, and they moved to Lauderdale county, Miss., in her early childhood. She was happily converted at 12 years of age, and united with the Methodist Church. On Nov. 1, 1857, she was married to Isaac Tucker. Soon afterward they moved into Neshoba county, and there lived and reared a happy, prosperous family. The husband and father has been dead for about six years. For the past few years Sister Tucker had been living in Laurel with her two daughters, Jennie and Dora. For some time she had been too feeble to attend the church services, but she had never lost interest, and loved to talk of spiritual things. Death came to her suddenly on March 21, 1914. The burial service was conducted by Rev. C. C. Evans, in the absence of the pastor. Hers was a long and fruitful life. God gave her to her loved ones for many years. They sorrow, but not as those who have no hope. J. L. NEILL.

Mrs. MARY AVERA, wife of W. P. Avera, was born at Americus, Jackson County, Miss., August 20, 1823. She was the daughter of Samuel and Susana Davis. After her marriage her home was in Greene County, Miss., on the Chickasawhay River, near State Line. Here she and her husband spent more than fifty years of wedded life. She was the mother of nine children, and all—save one—were reared to mature life, six of whom are still living. Owing to the infirmities of old age the old home had to be broken up before either died. Her husband died in Pensacola, Fla., at the home of the youngest daughter in June, 1905; and she died in Biloxi, Miss., at the home of the eldest daughter Oct. 4, 1913. In early life she joined the Methodist Church, and gave her heart and life to God. This act of early consecration gave direction and force to her entire life, throughout which she was always the same devoted Christian. She loved her Church, and took an active and intelligent interest in the work of the Church up to the very last. She contributed liberally according to her ability, and was faithful in attendance as long as she was able to go. She was a constant reader of her church paper. As wife and mother she was devoted to her family, neglecting no interest of her husband and children. "Her children rise up and call her blessed." Like the passing of a long summer day into night, she passed quietly and peacefully to the mansions above. Farewell, but not forever. "Blessed are the dead which die in the Lord."

W. J. DAWSON.

Mrs. C. A. HORTON was born on Sept. 29, 1850; and died on March 8, 1914. My dear mother is sleeping, awaiting us at the beautiful gate. She was a member of the Methodist Church, and her life was spent for the Master. She bore her afflictions patiently. She was ever ready to help those in need. We are so lonely without our dear mother, whose hand was so ready to help us when we were sick. All through her illness she shouted and said: "I am living in Canaan now." She was willing and ready to go when the summons came. There was nothing in her way—the pathway was clear. She leaves ten children to mourn her departure. She was laid to rest in the Holly Springs Cemetery. There was a sweet meeting in heaven with father and the other loved ones awaiting her coming there. May we truly and humbly say: "God's will be done, not ours." And may we look forward to a happy reunion where sorrow, sickness, pain and death are felt and feared no more, but where we know she is "Safe in the arms of Jesus." A loving daughter,

(Mrs.) LOTTIE HORTON SMITH.

IN MEMORIAM.

One of the most beautiful things in this world, so full of beauty, is life as it is seen in a sweet young child. Such beauty dwelt for a brief season in the home of the parents of little Susie Margaret Sledge.

She was born Oct. 11, 1910; died April 4, 1914, and was laid to rest April 5, in the cemetery near Abbeville, La., the writer conducting the funeral service. Three and a half years of beautiful child life, the source and center of much joy to a Christian home, a few hours of suffering, and the life disappears from that home to bloom in beauty unfading in a better one, for did not the Master say, "Of such is the kingdom of heaven?"

Little Susie was an only child and we do not wonder that it was hard for father and mother to give her up. The surrender was made in the sweetest Christian spirit, and they write thus: "We are so thankful that we had Christian parents who taught us to submit to His will. We have more to work for now than we had before."

"Life was so fair a thing to her,
We wept and pleaded for its stay;
Our wish was granted us, for lo!
She hath eternal life to-day.'"

J. IVY HOFFPAUIR.

A BRIEF TRIBUTE.

The Oxford Church is poorer by a great deal since Miss Mary Compton left us the other day for the better world. She had lived a long and useful life. The evening time was quiet and serene, though the earlier part of her life was full of stirring activities. For many years she was a distinguished teacher, and was cultured and refined. Some one said of her upon the occasion of her funeral that she knew more distinguished men of the early days than any other Oxford citizen. We mourn her going away, but rejoice over the great work she accomplished while she was with us. Her remains were deposited in the Oxford Cemetery, but her name and memory cannot be buried.

Oxford, Miss. E. S. LEWIS.

A TRIBUTE TO. J. W. PARKER.

Our beloved son, Mr. J. W. Parker passed away in Hattiesburg, Miss., Tuesday, April 7, following an operation for appendicitis and gall stones. Our hearts are bowed down with grief, but we know it is well with our precious one. The rich and the poor met together to pay their last tribute of respect to one who for many months had been a great sufferer, and who had won the love of a host of friends. A more extended notice will be given later. J. S. PARKER, P. C.

Seminary, Miss.

Tidings From the Field

First Church, Pineville, La.

Dear Doctor Meek: We feel sure that the readers of the Advocate will be interested to know that the work here since the first of the year has progressed by leaps and bounds. The Conference was kind enough to send us a brand-new preacher, this being his first year, not having had any previous experience in pastoral work. Brother J. F. Dring of Ruston, arrived shortly after his appointment with his family and dived right into everything. He is a young man under thirty and while not a college graduate, he was brimful of energy and determination to accomplish something if there was any foundation to to start with. Finding some little foundation in a few good people here, we launched out in the work. Since the first of the year we have had four additions to the Church at Pineville: two upon a profession of faith and two by letter. Since he has been here the Church has prospered in every line. The salary which has heretofore not been paid, has been paid in full to date. In addition to this, $109.81 has been raised and paid for painting the church, which had never been painted before. A gasoline lamp costing $10 has been bought for the church and paid for; and the Sunday school has also bought and paid for a desk and bookcase for Sunday school use. There has been a Woman's Missionary Council organized by the pastor, of which I am a member and we have raised, by giving an icecream and box supper, $39.05 for Church purposes. Our Council has a membership of nineteen and has started out with more life and brighter prospects than most any organization that has been in existence here for sometime.

Brother Dring, our pastor is cooperating to the fullest extent with all of the pastors in Alexandria in the "GO TO CHURCH SUNDAY" campaign and other inter-denominational movements, which has not been done in the past by the pastors of Pineville. We are glad to note this, because we do not think Pineville should be isolated, that the work is all connectional and that the Red River should not necessarily separate everything.—Miss Susie Macullon.

Holcomb, Miss.

Dear Bro. Meek: I have been thinking for some time that I would write you a few lines to let you know how we appreciate your stand in defense of the great doctrines that we teach. Ours is a great Church. I love her preachers. I shall never forget some of the great men that have been my pastors in the past, nor their noble wives. Oh, what a great influence these men have had over me and my family! Brother W. S. Lagrone was the man who caused me to take up public duties. I shall never forget the rebuke that he gave me on the first Sunday that he preached at our church. He requested me to pilot him that evening over to the Bethesda Church, nearly seven miles from our church. When we were about one mile from the Bethesda Church, I said to him that I wanted to go on to church with him, but that he had to make me a promise. He asked me what it was and I told him that he must not call on me to pray. He said that he would have his right arm severed rather than do that. So I bade him good-bye and started on my way home; but, oh, how my conscience did lash me! It seemed to me that I never would get home. But I resolved that I would pray when the church called on me. It was not long till Brother Lagrone had me in the harness completely. I have been making Sunday school addresses, praying and talking to people about Heaven ever since; and thank God I never feel embarrassed. Now I am 58 years old, and I can say from my heart: "Thank God that Brother Lagrone was my pastor just at the right time to save me." I owe more to him than to any one I ever saw. I have heard hundreds express themselves about as I have. We have a noble, consecrated young man as pastor now, Brother M. Johnson, who is a son of that great man that we all love, Rev. Eugene Johnson. Brother Curtiss will be with us next Sunday. We are anticipating a great time. I wish that you could be with us. We were made glad when the last issue of the Advocate made the announcement that you had recovered from your recent attack of sickness. We hope that you will be able to attend the General Conference, for we need our best men there. May God bless and spare you so that you can wield your pen in defending the great doctrines of Southern Methodism. B. S. ELLIOT,
Lay Leader of Grenada Circuit.

REVIVAL AT MERIDIAN COLLEGES.

Another gracious revival was recently had at Meridian Colleges, conducted by Rev. J. L. Brasher of Attalla, Ala. Rev. G. S. Harmon the college pastor, together with the Presidents and members of the Faculty had prepared the way for a revival by special prayer-meetings and training the Christian workers. Several had been converted before the set time for the meeting so that the revival was really on when the visiting preacher came. There were more than a hundred professions of salvation during the ten days of special services. On the last day fifty-five young people volunteered for the mission field. Several young men received a definite call to preach. The meeting wrought a wonderful change in the Colleges.

It makes all the machinery run smoother after being oiled by the Holy Spirit. If our colleges would take the time spent in intercollegiate meets and put it into revival meetings our young people would be better morally, mentally and spiritually. A good revival results in better lessons, more thorough and conscientious work and solves many knotty problems of discipline.

This was a revival on sane, sensible lines. There was no worked-up excitement. The preaching was logical, powerful, heart-searching, and convicting. It made people think and change their course. There was much straightening up of past wrong-doing. A meeting that will make people straighten up their past lives is a good one.

The preacher was earnest, scholarly, and effective. Being a university graduate and having taught many years, he was well adapted to conduct a college revival. The pastor fits in well here and is doing a fine work. The Lord is blessing us abundantly in the colleges. Pray for us.

J. W. BEESON,
Pres. Meridian (Miss.) College.

NEW CHURCH ENTERPRISE AT AMORY, MISS.

Dear Dr. Meek: The Building Committee yesterday morning, April 16, let the contract for a new Methodist Church at Amory, to the Standard Construction Company of Meridian, Miss., represented by Mr. J. H. Semmes (to be built on the percentage basis), at $17,500, not including the architect's fees, or the furnishing of the church. The work of excavating the basement will begin within ten days, and the building is expected to be finished by Nov. 1. We do not expect the enterprise when completed to cost less than $22,000. Our people seem enthusiastic over the project. Brother E. D. Gilmore started us with a gift of $5,000 and the people are rallying to this generous donation. The need of the new structure is very urgent. We have been literally overflowed with the Sunday school under the efficient superintendency of Brother J. M. May. We are hoping and looking for great things in the Sunday school work of the church when we get into the new building. Our congregations have been splendid ever since Conference. We have raised nearly half of the Conference collections. The stewards raised the pastor's salary this year $100.

Some of the preachers in these parts have been sick—Brothers Park, Burns, Brisco and L. T. Sargent. Brother Park, I hear, is getting well after a severe spell. Bro. Sargent has had a continued spell of la grippe, but is better. Brother Brisco, his wife, and one of his children have all been sick, but are all better, I think. Brother Bell, the presiding elder, keeps well and busy. He expects to attend the Reunion at Jacksonville, Fla., and visit his family who have been spending the winter in that State. They will return with him to Aberdeen.

W. M. YOUNG.

STATE EPWORTH LEAGUE CONFERENCE.

The Louisiana State Epworth League will hold its annual session in Shreveport, in the First Methodist Church June 17-21, 1914. An excellent program has been made which is built around the Third Department of the League, that has for its object the promotion of Christian cuture in the social and literary life of the young people. The institutes of the different departments will be conducted by a team from the Central Office in Nashville, Tenn., which assures us of the very best information, which will be an inspiration for better work in the home chapter.

We hope that every pastor will feel responsible for a delegation from every church where there is an Epworth League, Senior, Intermediate or Junior, and others from churches where they have no organization, but wish to learn that they may assist their pastor to organize when they return from the conference.

Please send names of all who wish to attend to Miss Miriam Atkins, 1524 Fairfield Avenue, Shreveport, La., Chairman of the Entertainment Committee, and Third Vice-President of State Epworth League.

MRS. S. J. LINGLE.
1215 Oakland Street, Shreveport, La.

PORT GIBSON DISTRICT.

Dear Dr. Meek: The first round of conferences is the trying time of the year to me. I am always anxious to have evidence that my judgment was good in selecting men to fill the appointments. The first round this year was full of anxiety, as I had more new men that I have ever had. There are thirteen first-year men in the district. Conditions made an unusual amount of changing necessary. I felt easy about the nine who were returned. I closed the round with a great sense of relief. In every case conditions are good and promises are fine for a happy and successful year.

Witt is recovering from a severe spell of pleuritic pneumonia. He is busy getting his work in shape, and he and his people have formed a mutual admiration society. His reports were unusually good.

Coker is delighted with Mayersville, and his praise is in the mouths of all the people.

Roberts is a providential man. The Lord certainly directed in his appointment to Gibson Memorial, Vicksburg. Every thing there is moving. The church building is progressing finely.

McKee is on the move at Oak Ridge. He is a live wire. I insisted on his slowing down just a little. I was afraid he would finish up all the work and run out of something to do before the end of the year.

Strait has impressed Rocky Springs that he is sure enough "straight." He is delighted with the work, and the people are fond of him.

Yeager was most kindly received at Hermanville, and has made a very promising start. He has had much to embarrass him in the work for the last two months. Nearly half of the town burned and the bank failed. Added to this handicap is his good wife's desperate illness. She is now in a very precarious condition. He needs the prayers of all.

Campbell has captured Harriston.

Alsworth is the biggest preacher Nebo has had, and the people have discovered it. He is bringing things to pass.

There was no mistake in sending Daniel to Liberty. He has already won his way into the hearts of the people.

One of the stewards at Gloster told me that Jim Williams was the finest preacher Gloster had had in all his knowledge of the place. The people of all his churches love him.

Maddox has made a fine start at Pearl Street, Natchez. The conditions there are peculiarly hard. The Church is financially very weak, but they are pleased with Maddox.

Herring is doing the best work of his life on the Woodville circuit. He is happy and busy.

Ellis is doing a wonderful work at Woodville. He is thoroughly organizing his church, and is determined to bring all the church into working line. He is a resourceful pastor. His people are fond of him, and he is happy to have the privilege to lead such a loyal and noble people in their work for the Lord.

The Lord is with us. Cordially,

T. W. ADAMS.

Port Gibson, Miss., Apr. 17, 1914.

MONEY OR YOUR LIFE.

Some folks seem to value money more highly than their health from the way they sacrifice the latter for the former. If you ever experience the agony of Eczema, Tetter or some other tortuous skin malady you will appreciate what a little thing money really is compared with health. But remember, 50c worth of Tetterine will relieve the worst case of skin disease on record, quickly and permanently. No use to spend more. 50c at drug stores or by mail from Shuptrine Co., Savannah, Ga.

MARRIED.

At the home of the bride's parents in Neshoba County, Miss., on April 12, 1914, Miss CORNELIA HAYNES to Mr. CLAUDE L. MAYO, Rev. R. Hunt of Philadelphia, Miss., officiating.

"Acquire the habit of always and in all things doing your best."

"Time is so precious that there is never more than one moment given us at a time."

OUR CALENDAR

GENERAL MEETINGS.

General Conference of the M. E. Church, South, Oklahoma City, May 6.

General Board of Education, Oklahoma City, May 5.

Seashore Divinity School, at the Seashore Camp Ground, Biloxi, Miss., June 23 to July 2.

JUNALUSKA GATHERINGS.

Epworth League, July 15-23; Sunday School Conference, July 24 to Aug. 2; Conference of Educators, Aug. 4-6; Missionary Conference, Aug. 7-16; Bible Conference, Aug. 16-23; Conference of Deaconesses, Aug. 24-26.

DISTRICT CONFERENCES.

North Mississippi Conference.

Aberdeen, at Prairie, Miss., May 28-31.
Holly Springs, at Potts' Camp, Miss., June 17-19.
Corinth, at Ecru, Miss., June 18-21.

Louisiana Conference.

Ruston, at Haughton, La., July 28-30.
Baton Rouge, at Ponchatoula, La., May 26-31.
Baton Rouge, at Ponchatoula, May 26-31.

Mississippi Conference.

Brookhaven, at Wesson, Miss., May 5-7.
Newton, at Morton, Miss., May 12-15.
Jackson, at Braxton, Miss., June 16-19.
Seashore, at Poplarville, Miss., June 10-12.
Meridian, at DeKalb, Miss., June 9.

MISCELLANEOUS.

Annual Meeting of Woman's Missionary Society, North Miss. Conf., at Aberdeen, June 11-15.

Louisiana State Epworth League Meeting, at Shreveport, June 17-21.

Grenada Commencement, Sunday, May 24; Millsaps Commencement, Sunday, June 7; Centenary Commencement, Sunday, June 7; Whitworth College Commencement, Sunday, May 17.

The emancipation from care and sorrow and unrest lies in that going out of ourselves which we call by the name of love.—Dr. Maclaren.

NOTES FROM COLUMBIA, LA.

Dear Mr. Editor: Things are moving up some on this charge. Congregations have more than doubled. Our four Sunday schools are thriving. A Junior League has been organized with thirty members. Eight new members have been added. The missionary society is active. Considerable improvements have been made on the parsonage and yard, and some furnishings have been supplied for the parsonage. The women have paid $100 on the church debt. We have purchased an organ for the Grayson Church; also 200 song books (Revival Praises). The stewards advanced the assessment for ministerial support from $975 to $1355. Including the assessments for the Orphanage and the district parsonage, we have an assessment of $600 for the different claims. The appointments were read four months ago, and $503.75 has been raised already for the pastor and presiding elder. The members of the Grayson church gave us 18 chickens and we have been well supplied with eggs. The Columbia people gave us a liberal "pounding" after we had been here a few days. Almost daily things are sent in to us. Two newspapers are published in the bounds of this work and both editors are Methodists. Sister Blanks gave me 300 strawberry plants which are now full of the luscious fruit, and in a few days I think they will go all right with the old-fashioned "boggy" cream. We have a magnificent High School here; the building is brick and amply large. Our church building is a gem. The former pastors have wrought well. There is a debt on one or two of our churches, but this has been mostly provided for, and it is our purpose to have these houses of worship dedicated in the summer. We have built a new church since I came to the work and will dedicate the same on the fourth Sunday in this month. I have secured six subscriptions for the Advocate, for which please find check enclosed. J. M. ALFORD.

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference will be held in Dekalb, Miss., beginning at 8 p. m., Tuesday, June 9, 1914. Rev. W. B. Hogg will preach the opening sermon. The pastors are requested to elect their delegates and forward their names to Rev. W. F. Baggett, Dekalb, Miss., and to Rev. J. T. Leggett, Meridian, Miss., not later than June 1.

The following Committees have been appointed:

On License to Preach—W. B. Hogg, H. A. Gatlin and J. E. J. Ferguson.

For Admission—J. R. Jones, W. M. Sullivan and A. M. Broadfoot.

On Orders—G. S. Harmon, J. L. Decell, and J. M. Corley.

J. T. LEGGETT, P. E.

ABERDEEN DISTRICT CONFERENCE.

Place—Prairie, Miss.; time—May 28-31, inclusive; Bishop W. B. Murrah presiding. No pains will be spared to make the Session one of the best in the history of the District. The Committee urges all who contemplate attending to send in their names at once that homes may be provided for them. Send to Mr. J. H. Haughton, Chairman of Committee on Entertainment, Prairie, Miss.

R. M. EVANS,
Strongs, Miss. Pastor.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Waynesboro, at Hiwanee ..Apr. 26, 27
Shubuta, ...Apr. 26, 27
Meridian, East End .....Apr. 28,
Meridian, Central .....Apr. 29,
Meridian, Poplar .....Apr. 30,
Meridian, Fifth Street .....May 1,
Waynesboro Ct., at Pleasant Grove .....May 30, 31
Enterprise, at Stonewall...June 7,
De Kalb, at De Kalb .....June 12,
Moscow, at Pleas. Grove ..June 13, 14
Scooba, at Electric Mills ..June 17,
Matherville, at Salem .....June 20, 21
Buckatunna, at Chicora ....July 5, 6

The District Conference will be opened Tuesday, June 9, at 8 p.m., with a sermon by Rev. W. B. Hogg.

J. T. LEGGETT, P. E.

"Voluntary self-denial is a mark of the true disciple of Christ."

The mark of a man in the world is absence of pretension. He does not make a speech, he takes a low business tone, avoids all brag, promises not at all, performs much.—Emerson.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi.....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

ANNUAL MEETING OF THE MISSISSIPPI CONF. SOCIETY.

Don't forget the time and the place—April 24 to 29, at Laurel, Miss. Pray for the outpouring of God's blessings on this gathering; for the leaders, that they may plan wisely and execute well; for the whole body, that much good may be accomplished in those five days, and that such an influence and inspiration may emanate from this conference as will reach and uplift every auxiliary within its bounds.

Miss Kate Cooper, one of our missionaries from Korea will be present; also Miss Julia Wasson, from China. A feature of special interest will be a missionary demonstration by the Petal Young People's Society. This band of young women has done splendid work during the past year.

Our representatives at the Woman's Missionary Council — Mrs. W. H. LaPrade and Mrs. B. F. Lewis—report a wonderful meeting of that body, every day and hour being filled to the brim with important work and service for the Master. If you did not subscribe for the Council Daily, you missed a great privilege in not keeping up each day with the happenings in Fort Worth. I suggest that you secure the copies of this paper from some friend who took it and read them carefully before attending the meeting at Laurel.

Let those who attend do all in their power to make this the best annual meeting we have ever had, and let those who remain at home join in earnest prayer for God's blessings upon it.

MRS. H. L. McCLESKEY,
Recording Secretary.

INTERESTING ITEMS ABOUT THE MISSIONARY VOICE.

The Missionary Voice is climbing up in subscription each year, a gain of 3000 subscribers was made in 1913 and the deficit for each department of woman's work reduced to $839.96. A financial exhibit from the official record showed that the merging of three former missionary periodicals of our Church into one magazine has reduced for the women the expense of the editorial office from $4512.50 to $2730, and the cost of printing from $12,450.15 to $8617.85, making a total decrease in expenditures of $5614.30. The fact of deficit is due to our making the present price of 50 cents do double duty. The goal of 80,000 subscribers for the Missionary Voice was urged as the solution of the financial, as well as the educational and devotional problem.—The Council Daily.

COMMITTEE ON FOREIGN MISSIONARY CANDIDATES,

Fort Worth, Texas.

It would be a revelation to our readers who are not thoroughly conversant with the methods of dealing with our Foreign Missionary Candidates, to know the infinite care and wisdom as well as tender love that guards every young woman going out to our Foreign Mission Fields. Four times her credentials are submitted and earnestly considered by four qualified bodies. The health qualification, the educational requirement, the social fitness, the force of character, the spiritual equipment, are all weighed and balanced over and over again. It is no wonder that the minimum of mistakes follows after this conscientious sifting and adjusting. And only the Heavenly Father can measure the sense of responsibility that weighs upon the women into whose hands is entrusted the direction of these lives given over to service in his kingdom. Eight young women will be recommended to the Council this year for work in the Foreign Field.—Council Daily.

EXTRACTS FROM MISS BENNETT'S MESSAGE.

Departments.

"When the Council was organized a constitutional division of work seemed to justify two additional departments, a Department of Education and a Department of Social Service. The management and development of these departments were committed to two of the ablest women in the body. The Educational work to a salaried Secretary, the Social Service to an unsalaried Vice-President. These women have labored unremittingly and with contagious zeal during the quadrennium, but in the actual visible work for which the two woman's societies came into existence, and which they have been doing for more than a quarter of a century, and that which these departments must interpret and make real in the field, the line of demarkation is so fine it has been most difficult to construct separate channels of active service.

Educational.

"Making a missionary literature, and inaugurating plans and methods for a wide and intelligent use of the same among women and children, has for the past thirty years, been the greatest and most far-reaching work of the Woman's Missionary Societies of the Protestant Churches of this country and Great Britain. This is not true to the same extent of the General Mission Boards. The last ten or fifteen have seen the rise and development of this educational spirit in every board, born largely of the activity of the Student Volunteer Movement, and the successful efforts of the woman's organizations.

Social Service.

"All of the work of a Mission Board is, or should be, Social Service saturated with the gospel of Jesus Christ, interpreted by hearts full of the love of God. Every school in the foreign field, and every Wesley House in the home field is a social settlement. Every missionary and every deaconess is a social worker. A Social Service Department of a Mission Board is peculiarly an educational department. The funds of the Council are constitutionally restricted to certain types of work and cannot be diverted. The Department is, therefore, limited to the investigation of local conditions, giving information concerning community or national conditions, and stimulating a larger personal study, interest, and service, in the work of related organizations. We have every reason to believe that because of the work of one Social Service Department, every succeeding year has found a larger number of our women in the auxiliaries vitally interested in the legal suppression of child labor, white slavery, the evils of Mormonism, and the use and manufacture of liquor as a beverage. Our women generally, recognizing their helplessness, are declaring themselves in favor of a living wage, a tenement house law, compulsory education, and kindred betterment statutes,

YOU ARE INVITED.

The Advertising Manager of the New Orleans Christian Advocate cordially invites you to investigate the attractive offer of the New Orleans Christian Advocate Piano Club. The Club has proven, to the entire satisfaction and delight of its members, every claim that was made for it. It was founded on the principle that "What is impossible for one is easy for One Hundred." The tremendous purchasing power of an army of one hundred buyers solves perfectly the otherwise difficult problem of securing a piano or player-piano of the highest artistic standard at a price and on terms which put it within reach of practically every subscriber.

The new Club booklet and catalogue, beautifully illustrated and describing the Club plan and instruments, is now ready for distribution. We have a copy for you. Won't you write for it today? Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta, Ga.—Adv.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

To accommodate the people who are interested, Rev. J. F. Foster is teaching a week-night Bible class in connection with the Amite Sunday school and the interest in the work done is shown in a recent record attendance of sixty-six.

Miss Elizabeth Denbo has been invited to speak at the coming State Sunday School Convention on "The Intermediate Class from the Pupil's Standpoint." She is president of the Lafayette Intermediate class of girls, which is organized with a regular monthly business meeting with literary and social features. Mrs. Davidson, the teacher, is planning to take her class to Lake Charles for one day during the Sunday School Convention, April 20-23.

On the 28th of March the Pipkin's Chapel Sunday school on the Pine Grove charge, closed a "Red and Blue" contest with a splendid social meeting with Rev. W. A. Mangham, a former pastor, as the guest of honor. The program, and also delicious refreshments on specially arranged tables, were in charge of the defeated side. Brother Mangham made an appropriate talk on social life in the Sunday school and with reference to the splendid work done in the recent ingathering that built up the membership materially, and had them sing "Somebody Did a Golden Deed—Was That Somebody You?" Led by a zealous superintendent, this school is doing good work, and has put on another contest for increasing its membership still more. Brother Mangham is held in high esteem by the church membership on the Pine Grove circuit.

The Lafayette Sunday school last year paid $100 for Home and Foreign mission work, and has this year pledged $100 to the support of a native worker in China, and it is understood that an amount above this will be raised for French mission work in Louisiana. Of this amount, $25 is given by the "Philathea" class, of which Mrs. E. R. Kennedy is teacher, and Mrs. L. L. Judice, president. The motto of this class is "Others," and the proof that the motto is lived up to is seen in its program of good works in clothing two girls at the Ruston Orphanage, helping a girl through the Lafayette Industrial Institute, and in contributions made to many local charities. Also "the visiting committee looks out for the sick and strangers; tired eyes and aching hearts have been gladdened and comforted by visits and flowers, and Bibles have been placed in the Sanitarium, the Elks' Home, in club and rest rooms, and other places. Many acts of kindness attest the fact that the class motto means service—doing, not simply planning to do."

The Advocate Sunday school column readers are under obligation to Mrs. Crow Girard for the following news from the Monroe Sunday school, she having stopped there en route to the recent annual meeting of the Louisiana Conference Woman's Missionary Society at Rayville: "Within the last two years the Monroe Sunday school has doubled its membership. In the Elementary department alone they have nearly two hundred, and Mrs. J. M. Munholland, the superintendent, told me this interesting story that illustrates her zeal in gaining and holding the children to the Sunday school: 'During the Ouachita Parish Fair she saw on the streets of Monroe a drunken father leading two small children who made music on a violin and a French harp as a means of begging. Upon investigation, she found that they lived a few miles up the river, and taking some of her class with her she visited the mother and studied the musical talents of her children, hearing their crude productions on harp and violin, and decided that their gifts could be made to serve a good end, and so invited them to play for her Sunday school class on the following Sunday. This subtle flattery won the mother and delighted the children, and on the date appointed they were there, and pleased and interested the other children. Mrs. Munholland then had them to come to her home during the week and taught them the songs sung in her department until they could accompany the most of them. During the recent great revival held in Monroe by Evangelist Price, he and his singer requested that these children play at the Sunday morning preaching service, and there on the platform 150 children sang their happy sunshine songs accompanied by these two children and thus greatly stirred the large audience.' Only eternity can reveal the good accomplished by this devoted teacher who is spending her life for the Master. The adult department is under the able supervision of Mrs. C. C. Miller, and often there are present between 90 and 100, the majority of whom are men. Mrs. Miller's unselfish service to poor and rich alike has endeared her to the people of Monroe, as to the people of every place where she has ever lived."

The Epistle.

Though we speak with the tongues of scholarship, and though we use the approved methods of education, and fail to win our pupils to Christ and to build them up in Christian character, we are become as sounding brass.

And though we have the gift of teaching, and understand all the mysteries of religious pschology, and though we have all Biblical knowledge, and lose not ourselves in the work of winning our pupils to Christ, we are become as a tinkling cymbal.

And though we have read all Sabbath school literature, and attended conventions, and taken Teacher-training courses, and yet are satisfied with anything less than winning our pupils to Christ and the Church and educating them in Christian service, it profiteth us nothing.

The soul-winning teacher suffereth long and is kind; he envieth not those who are free from the teacher's task; he vaunteth not himself; is not puffed up.

The character-building teacher doth not behave himself unseemly between the Sabbaths, seeketh not his own pleasure, is not easily provoked. Beareth all things, believeth all things, hopeth all things, endureth all things.

Such a teacher never faileth; but whether there be prohecies of redemption through the intellect alone, they shall fail; whether there be theories of salvation through environment alone, they shall cease; whether there be destructive Biblical criticism, it shall vanish away.

When the soul-winning teacher, the character-building teacher, was a child he spake as a child, he understood as a child. In teaching children he is mindful of the nature and needs of the child. Now that he has become a man, he has put away childish things.

And now abideth Intellect, Environment and Evangelism, these three; but the greatest of these is Evangelism.—A. R. Atwood.

THE NEW ORLEANS DISTRICT CONFERENCE.

The 1914 session of the New Orleans District Conference was held in the Rayne Memorial Church of New Orleans on April 15-16. A total of 57 delegates were in attendance, and the business of the District was attended to with both care and dispatch. Dr. J. M. Henry, the presiding elder, had provided the pastors with blank forms for reports and each charge was duly reported. The reports showed that the first four months of the Conference year have not been spent in vain. The finances of the District are much in advance of previous years and the pastors reported a net increase in membership of 127.

The usual committees were appointed at the first session and each committee performed the work assigned to it with care and the reports were concise and to the point. Mr. H. Van Carter was elected district lay leader. Mr. A. S. Daniels and Mr. J. R. Abels were elected trustees of the Seashore Camp Ground for the term of 1914-1917, and Rev. F. R. Hill, Jr., was elected to fill the unexpired term of 1913-1916. The following men were elected as delegates to the Annual Conference: S. H. Meyer, W. B. Thomson, W. W. Carre, and W. W. Sutcliff. Ex-Governor G. D. Shands and Mr. C. O. Chalmers were elected as alternates.

Among the visitors at the Conference were Rev. J. D. Harper, who represented the work of the Conference Board of Church Extension; Rev. R. W. Vaughan, who spoke in behalf of the Orphanage at Ruston; Rev. H. W. Van Hook, representing the Seashore Campground School, and Rev. P. M. Brown, who presented the claims of both Conference Education and Centenary College.

Dr. Henry presented the cause of the Seashore Divinity School and asked for $80 to help defray the expenses of the next session. The amount was subscribed in just three minutes. The Carrollton Avenue Church was selected as the next place of meeting.

The most noticeable feature of the session was the small amount of time occupied in the sessions and the volume of work done. The conference was in session but four hours all told, and yet not one thing was left undone that should have been done.

A. J. GEARHEARD, Secretary.

GREENVILLE DISTRICT CONFERENCE.

The forty-fourth session of the Greenville District Conference convened in the Methodist Church at Shelby, Miss., on Monday, April 13, 1914, at 9 a. m., with Bishop James Atkins in the chair, Rev. H. S. Spragins, the presiding elder, being present.

The Secretary having been elected, the roll was called and those present noted. Owing to sickness, Brothers Wasson, Ward and Lester were hindered from giving to us the pleasure of their presence. Many of our faithful laymen, though by no means all, were present and added to the success of the conference.

The conference was a good one from every viewpoint. The pastors' reports were all encouraging and showed that our pastors are each trying to do the work of the Kingdom in the way that is most likely to yield the largest returns. The discussions were spirited and emphatically pronounced, yet couched in the language of sympathy and love. Bishop Atkins lent his voice in counsel upon all questions pertaining to the general interest of the Kingdom of God. His presence and counsel were alike enjoyed by the conference.

The interest of our Orphanage, the Sunday school interest, the Methodist Hospital, and the Educational interests of the Church were ably represented by Brothers W. M. Williams, V. C. Curtis, R. M. Weaver, H. M. Ellis, J. R. Countiss, and Dr. A. F. Watkins, respectively. These all gave help and inspiration to the conference. Brother Bachman was also present with books of the highest type for our edification and growth in grace.

The visitors to the conference were Dr. H. H. Neal of the M. E. Church; Rev. O. W. Bradley of Winona, Miss., and Rev. R. Bradley, the father of T. M. and O. W. Bradley, who is a superannuated member of the Mississippi Conference.

The following bretbren were elected lay delegates to the ensuing Annual Conference: J. D. Barbee, J. H. Sberard, R. I. Peebles, and Wm. Connell. The alternates are: W. C. Boyd and J. T. Mathis. Tunica, Miss., was selected as the place for the meeting of the next district conference. Brother T. M. Bradley and his charming co-workers of Shelby were untiring in their efforts for the comfort and pleasure of their guests. They brought us under many obligations to them by their cheerful acts of courtesy to all.

The entire conference was disappointed because of the enforced absence of the editor of the Advocate. Many of us had thought that we would have the pleasure of his presence with us, and were sorely disappointed at finding that circumstances prohibited his being with us.

The preaching of the conference was on a high plane and was done to the joy and edification of all by Bishop Atkins, W. L. Storment, J. H. Smith, H. M. Young, Dr. A. F. Watkins, J. R. Countiss, and H. M. Ellis.

Resolutions of thanks for hospitable entertainment, et cetera, were passed and the conference adjourned with the benediction at the close of the evening service on Tuesday, April 14, 1914. J. TILLERY LEWIS, Secretary.

Greenville, Miss., April 17, 1914.

AN APPEAL.

Dear Dr. Meek: Last Saturday, April 11, a wind storm struck our church at McNeil and blew it down. It will cost several hundred dollars to replace it. We are anxious to go to work on it right away, but the people at that place are very poor and are not able to do it alone. There was no insurance on the church. If any of the readers of the Advocate desire to help us in this worthy enterprise, we will certainly appreciate it. They may send their offerings to Mr. J. C. Woodward, at Carriere, Miss., or to the writer,

Carriere, Miss. JAS. M. LEWIS.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61.—No. 18. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3036.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 30, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

DR. TILLETT'S REMARKABLE IRENICON.

We stated in our paper last week that we might in this issue review to some extent Dr. W. F. Tillett's lengthy article, entitled "The Rights and Duties of the Church in Vanderbilt University," which appeared in the Nashville Christian Advocate of April 17, and this promise we shall now proceed to fulfill.

The Dean begins his discussion by stating that he thinks an argument could "be presented to show convincingly that the Southern Methodist Church founded Vanderbilt University in the way that she has founded all her institutions of learning, * * * and that Commodore Vanderbilt gave his donation of a million dollars to an already founded and chartered institution," but that such a contention would now prove hurtful, rather than helpful. This brings the writer into the arena with the bearing of one who has hitherto been on the Church's side of the controversy with the Vanderbilt Board of Trust and gives him quite a position of vantage from which to speak. But we wonder why Dr. Tillett did not make this argument for the public when it would have been in order and might have been serviceable to the cause of the Church. We have, indeed, heard it said that his sympathies were with us in the struggle, but it always seemed to us that if this were true, they were very mildly so. We remember when we served on the Committee on Education with the Dean at the last General Conference that when it came to asserting the rights of the Church emphatically on any point, he always appeared to us to be either neutral or against us. We distinctly recollect that when our Committee had before it the proposition to ask the General Conference to request the Vanderbilt Board of Trust to meet in Asheville to confer with it concerning the matters at issue between them and the Church, he opposed the suggestion, taking the position that the trustees of the University were our servants and that we should merely issue to them our orders—a course which, in view of what had gone before, would have been nothing short of farcical.

We do not mean to insinuate that Dr. Tillett has to the least extent been guilty of intentional deception; but we think that perhaps more than he himself has realized he has been affected by the Vanderbilt atmosphere in which he has resided for so long and by his association with the men leading in the fight against the Church, the effect being to afflict him unconsciously with a considerably divided heart. The environments of individuals almost invariably exercise a great influence upon them; indeed, it is doubtful if any person in viewing a question ever rises entirely above the impressions coming from his surroundings. And is it not rather significant that up to the present time practically all the pleas that have appeared in the public prints in favor of having the Church continue her connection with Vanderbilt University under the humiliating conditions now existing, have come from men who, in one way or another, have been connected with that institution? We mention these facts because it would be somewhat misleading to have the impression go abroad that the appeal under consideration has come from one who stood up for the rights of the Church throughout the long battle which has just ended.

But let us notice some of the Doctor's arguments. His statements so overlap, that in dealing with them we fear that we shall be forced to be somewhat repetitious, though we shall strive to avoid this as much as possible.

He declares himself "unable to understand how any one can say that the Court, in denying the right of the General Conference to elect trustees and the right of the Bishops to act as visitors, has taken away all the Church's rights that are worth anything in the management of the University, when the Court has most emphatically declared that all the rights that have heretofore been exercised by the General Conference belong to it now and must be respected by the Board of Trust." The Doctor seems to overlook the fact that the important thing in this issue is, not so much what rights **were exercised by the General Conference,"** as what POTENTIAL rights the Church had in the institution, whether she chose to assert them or hold them in reservation. For instance, she believed that she legally owned the University, and that the trustees, as is plainly written in the Charter, were her legal representatives. These rights were also denied by the Court in unmistakable language. Nor is this all. But it was her conviction that her right to confirm the trustees was unrestricted in any way whatsoever and was as indestructible as any power exercised by the Board in constituting its members; but the Judges held quite differently. And let it be remembered that the Board of Trust had time and again, by official action, conceded that the Church possessed most of these rights and powers which she claimed. From the foregoing, it will be seen how sophistical and misleading is the Doctor's affirmation that the Church yet has left all the rights exercised by the General Conference, as if such rights had been the chief reliance of the Church. Nor is his statement correct. The Church has not had left to her all the rights that were understood to be exercised by the General Conference. The confirmatory power exercised by that body has been qualified and made less than co-ordinate with the corresponding power exercised by the Board of Trust.

The Dean further says: "This decision does not make any new law for the government of the University; it simply defines and announces what, in the judgment of the Court, has been the legal relation between the Board of Trust and the Church from the beginning of the University." The latter clause of this statement is a mere platitude of no special significance. To be sure, what the Court has adjudged to be the legal status between the trustees and Church now, is what in its opinion it ought always to have been recognized to be; but, as a matter of fact, it was not so interpreted in the past by either party to the recent litigation. To take the position that the law laid down by the Court leaves the government of the University precisely the same as it actually was in former years is an absurdity on its very face. Prior to 1905, the Charter rights of the Bishops were recognized and every member of the Episcopal College was permitted to sit as a member of the Board; and, as we have already said, there was no limitation upon the confirmatory power of the Church in the selection of trustees, which was generally thought to spring out of the very Charter itself. Moreover, the influences arising out of the universally admitted ownership of the Church were for long years of such weight that they dominated the Board, which did not evince the least disposition to disregard the expressed will of the Church.

But hear Dr. Tillett again: "These men who came together in the Memphis Convention, all of whom were Methodists, certainly thought that they were founding a Methodist University, and that the University would not only be vitally related and affiliated with the Church, **but would be given all the Church control that seemed to them to be necessary or desirable if each new member of the Board should either be nominated or confirmed by the proper Church Conference."** (Italics ours.) Does Dr. Tillett mean to say that the Memphis Convention did not desire for the Church to have any further control in the government of the University than this nominating or confirming power? Such seems to be clearly his contention, and if it is, will he pray tell why that Convention adopted its Ninth Resolution, which was as follows: "That the Bishops of the Methodist Church be and are hereby requested to act as a Board of Supervision of the University, and jointly with the Board of Trust to elect the officers and professors, and prescribe the course of study and plan of government?" We could say much more on this point, but in order to be as brief as possible, we pass on.

Says the Dean: "All Church property is held and legally 'owned' by boards of trust." (So it is, but the Boards in most cases are directly under the control of some Church conference, so that they cannot do a thing without being specifically empowered to act; and the Church years ago made it obligatory to put a trust clause in all the deeds holding her property.) "For a board of trust to own property does not mean that a Church may not also at the same time own it, in every vital sense of the term, provided that the Church has a controlling voice in determining the personnel of the board of trust." (We respectfully submit that in this case the honorable Supreme Court of Tennessee has emphatically declared that the M. E. Church, South, **does not own** Vanderbilt University, and we further affirm that she lacks a controlling, or even equal voice, in determining the personnel of the Board of Trust.) "'Control' without ownership is much more important and desirable than 'ownership' without power to control, if both ownership and control cannot be declared by law to belong to the Church." (So it might be, but the Supreme Court of Tennessee, so far as Vanderbilt is concerned, has granted neither "ownership" nor "control" to the Church.)

Dr. Tillett defends and approves of the Court's action in allowing trustees to serve on the Board before they have been confirmed, and affirms that this has always been the practice in the management of the affairs of the Board. Such a thing may have occurred in a few sporadic cases, but it has never before been blazoned abroad as the law universally governing in the making of trustees. We will not discuss the Doctor's lengthy disquisition to show that the word "contumaciously" used by the Court is not to be construed as having much significance, or his speculations as to what the Courts would do if the Church should persistently refuse to confirm trustees nominated by the Board that were not to her liking. The suggestion that we might have the General Conference and the General Board of Education to incorporate themselves in the State of Oklahoma, so that if the Church's confirmatory power should ever be challenged, we could fight the thing out in the Federal Courts, is novel, to say the least of it. But interesting as these BELIEFS of Dr. Tillett undoubtedly are, we hardly think they are substantial enough for the Church to pin her faith to them in formulating her future educational plans. We do not believe that she would be willing to rest upon the **mere opinion** of the most renowned lawyer in the nation in a matter of such vast importance, and if Dr. Tillett has ever studied law at all, we have not heard of it. For his views as a scholar, we have great respect; but he must excuse us if we are a little hesitant about accepting his advice as a legal counselor in a matter of such great moment. And we rather fancy that the picture that he holds up to the Church as to the possibility of another lawsuit will not be especially inspiring to her at this particular time.

The Dean insists that the Church won two immensely valuable points in the recent litigation: (1) The power to confirm the trustees, not as a mere by-law privilege gratuitously granted her, but as a right springing out of a contractual relation with the Board. In view, however, of the

(Continued on Page 5.)

WHAT IS "NEW THOUGHT?"

During the last few years, among the theories put forth to attract mankind, much has been heard of Christian Science, "New Thought," and similar movements. While they differ among themselves, they are all, at root, one and the same in their relation to the Christian doctrines of Sin and Redemption. This point was well stated by a writer a short time since as follows:

The essential difference between mnch of what is called "New Thought" and the truth of God as revealed by Christ is in the view that it gives of the nature and cure of sin. "New Thought" looks upon sin as partly a mistake and partly a disease, and it is to be cured by adopting truer ideas of life and putting these ideas into practice. The teaching of the Bible is that sin is an awful thing, the most awful fact in the universe; that sin is imbedded so deeply in man's natnre that he is the bond-servant of sin, and cannot free himself from his bondage to sin. He needs to be "born again," to be "created anew in Christ Jesus unto good works." And he needs to be reconciled to God by the atonement for sin made by Christ on the cross. "New Thonght" does not believe in an atonement for sin and it does not believe in the necessity for a new birth.

From this it is clear that "New Thought" is no re-statement of old truths, but a definite repudiation of essential verities of the Bible. Almost every heresy, ancient or modern, turns on the questions of Sin and Salvation. Christ is more than a Reveaier; he is a Redeemer and a Re-creator.—Canadian Churchman.

THE WORK OF THE MINISTRY.

Business, politics, social affairs and a desire to keep the wolf from the door necessarily make of life a combat. There is an inevitable conflict of interests, aims and ambitions, and as a natural result more or less friction follows. While all this is true, we are persuaded that our fellowman is better at heart than he is given credit for being. The man that goes to the Lord daily in prayer is keeping close to the shore, and we believe that there is a far greater number who meet this heavenly requirement than is generally supposed. While seeing the bad 'tis a pity that our eyes do not behold more of the good in our fellows. The idea is too prevalent that there are few, very few, who take counsel of the Deity, all of which is an error. This misjudgment of our fellows is hurtful and tends to discourage religious living and destroys confidence in the spiritual life of the world. However, the fact that men pray does not alone meet the divine standard. We remember the record in Holy Writ of the man who had kept all these things from his youth up, yet the Savior told him, "One thing lackest thou yet."

Men are better, we believe, than we are prone to think they are, but they need to be still better if they meet the requirement laid down by our Maker. Man needs every sustaining element and force to keep him in the straight and narrow way. But for the Christian ministry, but for the holy and sacred influences in the Church, the world would drift into the maelstrom of strife and greed where God is shut out. The religious revival is just as necessary to continued religious growth and the development of Christian graces as sunshine is to the plant or the dewdrop to the delicate flower. The songs of Zion which take us back to the long ago and cause thoughts of the lullaby mother used to sing, and the injunctions father used to give, make the heart ache and oftentimes the teardrop to trickle down the cheek, but these are the wellsprings of better things. There are but few, very few, who have not some one near and dear already on the other shore. The lives these loved ones lived are inspirations to us who are still on this side. These departed ones are not really dead—they stand upon the parapets of the golden city of God and hold the lamp for us; they beckon us upward and onward. The minister that reminds us of these things is doing a sacred duty; he is performing a service for us. The dissolution of all the affairs of this world is inevitable. It is absolntely sure, and God has chosen to warn us of onr indifference and the dangers that beset us through the ministry. And the man who devotes himself sacredly and earnestly to the cause and work of the ministry is performing the highest and best duty in all the wide world. In our judgment, one of the greatest besetting sins of the world is indifference.

Let us give each other more credit for good. Let us think more seriously abont our dnty. Let us realize more fully the great work of the Church of God. Let us award more honor to Christian ministers and endeavor to appreciate more the great work they are doing. They are the most potent forces in keeping alive the Christian flame and of keeping God smiling on the world. —Grenada Sentinel.

JOHN WESLEY'S REPARTEE.

By Dr. Joseph Parker.

Pastor Spurgeon did a good deal of work by the aid of humor. So did Whitefield in perhaps a less degree, though he appreciated the joke of being called Dr. Squintum. I do not know whether Wesley is to be credited witb humor in its broadest interpretation, but there is abundant evidence of his lightning-like wit, his penetrating repartee, and of that unexpectedness of phrase which it is difficult to distinguish from the higbest intellectual humor. Wesley was invited to a house where a most hospitable reception was accorded to him. The table was loaded with all manner of tempting viands. A young minister went into the room with Wesley and whispered to him as they entered: "Not much self-denial here, Mr. Wesley." "No; but a fine field for its exercise," was the instantaneous and disciplinary reply. Douglas Jerrold never said anything better, nor Sidney Smith, and they were both pastmasters in unstudied reply.—The Circle and Success Magazine.

A LETTER FROM DR. SWARTZ.

Dear Brother Meek: There are two things in Brother Peeble's article appearing in your issue of April 9, which impel me to ask if I may not have one word more. They are his suggestion that the Greek text used in the preparation of my articles caused me to fall a little short in my philological conclusions as to Matthew's "away from" (3:16), and Mark's "out of" (1:10); and his question as to what circumstances I had in mind when I said that the Eunucb's baptism by immersion was a possibility. And I am the more impelled to write this further word because, though Brother Peebles is the only one, so far as I know, who has asked this question publicly, he is but one of many who have mildly protested to me against this seemingly gratuitous concession to our Baptist friends of a strong inferential anti-immersionist example. I avail myself, therefore, of Brother Peebles' kindly criticism to brush away the slight tinge of disappointment which my friends may feel at my frank declaration that "the circumstances under which some were baptized, as for example the Eunuch, make immersion possible, while those under which others were baptized, as for example Saul, make some other mode almost a necessity."

Before taking up this question, however, we will consider for a few moments the other "difficulty" of mine, above mentioned, which Brother Peebles "relieves" in his article of April 9. He says of me that I "fell just a little short in my philological conclusions" because I did not harmonize the difference between Matt. 3:16, where "apo" (away from) occurs and Mark 1:10, where "ek" (out of)is found. And he suggests as the means of reconciling this difference that we accept as genuine only those readings of Mark 1:10 which agree with the reading of Matt. 3:16, and that we reject as spurious all those readings of Mark 1:10 which do not thus coincide. In other words, since Matthew 3:16 has "apo tou hydatos" (away from the water), only those manuscripts of Mark 1:10 are to be trusted which give "apo tou hydatos;" while all those giving "ek tou hydatos" (out of the water) are to be rejected as spurious and utterly unsound. This would be indeed an easy way to cut the Gordian knot, but thus arbitrarily to bring divergent readings into harmony with desired results would call down upon us many ringing denunciations from those conversant with recognized and well substantiated facts. Furthermore, Brother Peebles in his kindly spirit of friendly criticism, suggests that my error—as he sees it—in conceding "apo" to Mattbew, and "ek" to Mark, is due probably to the faulty nature of the Greek text which I had before me.

The text of the New Testament which I used in the preparation of my articles is the 1881 text of Drs. Westcott and Hort, tbose famous Cambridge divines of the last generation. After twenty odd years of the most careful and painstaking study of all the leading uncials—Sinaiticus, Alexandrinus, Vaticanus, Beza, etc.—not to mention countless miniscules and secondary uncials, these profound scholars issued in 1881 their text of the New Testament which I have just referred to. It immediately received almost universal acceptation, displacing the texts of Tregelles, Tischendorf, Griesbach and others. It became the Ultima Thule to all questions about the true text and has remained to this day tbe final word on textual criticism. They give in the body of their work the readings of tbe best manuscripts and note on the margin and in the appendix all readings which have a strong secondary attestation. So that the body of their text, taken in conjunction with the marginal readings and the appendix, gives at a glance all those words which have any manuscript authority whatsoever. Such a text is certainly safe to follow and what we find there we must accept as occurring in the manuscripts themselves. In Matthew 3:16 the only reading suggested either in the body of the text or in the margin or in tbe appendix is "apo" (away from); while in Mark the sole reading is "ek" (out of.) This being so the real solution of the divergence between Mattbew and Mark must be sought somewbere else than in an arbitrary alteration of Mark to conform to Matthew.

This question then which was raised by Brother Peebles forces itself with increasing emphasis upon us at this time: "What is the probable philological explanation of Matthew's use of "apo" (away from) and Mark's use of "ek" (out of) in describing the same event in Jesus' life—his withdrawal from the baptismal waters of the river Jordan?"

As long as any language lives it is subject to change. It is only after it dies that it becomes stiff and immobile. It was so with Greek. Classic Greek, in the hands of the great writers, was quite a different thing from what its offspring, Hellenistic Greek, was in the days of Christ. During the four hundred years which elapsed between the birth of Plato and of Paul a subtle change was wrought in the texture of the language. It looked the same; it was in large measure the same, yet it was not tbe same. Verbs had changed their meaning; nouns had become puffed up with new significance or had shriveled into but a semblance of their former selves; adjectives, once pregnant with one meaning, had given birth to other ideas; particles and conjunctions were no longer used as they were found in the flowing periods of Andocides. The language, though the same, was not the same. It had lost in large measure the finesse which it possessed when Isocrates spent fourteen years in writing the twenty pages of his Panegyricus. But if the language had lost in finesse it had gained in flexibility. Words were no longer of such vital moment that an author would spend four days searching for the one best word with which to express his exact shade and turn of thought. Old rhetorical and grammatical forms by wbich Demosthenes had molded and shaped his eloquent periods, had been broken and new ones, more flex-

ible than the old, had been cast to take their place. The Greek of Plato had passed away and a new Greek, less exact but more volatile, had come to take its place. To be sure, the old Greek in all its exactness could be and, at times, was, still written; but every one seemed more concerned with the new idea of Greek flexibility than with the old of Greek exactitude.

This phenomenon of which I write, this flexibility of Hellenistic Greek over the more exact and ponderous style of the classic authors, is seen everywhere in the Greek of the Alexandrian period; and here nowhere more than in the use of the prepositions. In the classic authors the prepositions are used with great exactness. In Hellenistic Greek, however, we find one preposition used where in classic Greek another would be almost required. For example, in Gal. 2:1 Paul writes the preposition "dia" with the genitive meaning "after" instead of the far more usual "meta" with the accusative. This occurs also in Acts 24:17, and in Mark 2:1. But this is not all. Not only is a less common preposition often used but sometimes even in the same sentence the same preposition occurs with the same meaning, but with different cases. In Acts 27:44 we find such a thing. There "epi" is first used with the dative, while immediately afterwards the same preposition is used in exactly the same sense with the genitive case.

We need not stop here to consider the reason for this tendency towards flexibility which Hellenistic Greek developed. It suffices for our purpose merely to note the fact; for in this fact, which all students of Greek are aware of, lies the probable philological explanation of Matthew's "apo" and of Mark's "ek." Under the impulse of the spirit of the new Greek which they wrote and spoke, Matthew used one preposition and Mark another to describe the same event. They felt no need in this particular place for painstaking and classical accuracy. The baptism of Jesus was to them but one incident in his eventful life. They did not know how vital a thing baptism was, in these latter days, to become! How could they know? Jesus did not emphasize the mode and they had not heard of the Baptists!

Now, for the second thing in Brother Peebles' article to which I want to make answer. He publicly and others privately ask: "In view of the fact that Philip was reading to the Eunuch from Isaiah 53, where the thought is of sprinkling-baptism, how could you concede that the Eunuch was even possibly immersed, especially since they were going through a desert where no surface water has been found at all—much less water in large quantities—and where wells must be dug in order to get the little water necessary to maintain animal and vegetable life?"

The answer to this question is that I could NOT have made such a concession had I been considering ALL the probable circumstances of the case. The intrinsic evidence is, as every one knows who studies the Eunuch's baptism without ecclesiastical bias, wholly in favor of baptism by sprinkling. But I was not permitted by the exigencies of the discussion which I was carrying on to take into consideration all the probabilities in any case. I had a certain task to perform in the discussion and that task was to offer philological proof, and proof of no other kind, that certain things did or did not occur within the compass of both classical and Hellenistic Greek. I had been originally challenged on a question of philology and I purposed to see to it that the question was debated solely on the merits of the challenge. In short, I had but one idea throughout the series and that idea was philology.

If, therefore, all those who have felt a shade of sorrow at my seemingly gratuitous concession in the Eunuch's case will take their Greek Bibles and read Acts 13:36-40 they will find that philologically speaking the case for immersion is very strong. It is in fact nothing short of perfect. There are the "ek tou hydatos" and the "eis to hydor" and all that—and not even once the slightest variation. In the full consciousness, therefore, of what I was doing and with the Greek text immediately before me, I wrote "the circumstances (meaning, as I have said and as my article was meant to show, the philoligical circumstances) under which some were baptized, as for example the Eunuch, make baptism by immersion possible." I did not write "probable" because of the very things, the intrinsic probabilities—probabilities other than philological—which Brother Peebles and others have since, thinking that I had overlooked them, brought to my attention.

M. W. SWARTZ.

Millsaps College, Jackson, Miss.

IS THE ASSESSMENT PLAN WISEST?

For some time I have been studying the status and operations of the American Bible Society, which I have found to be very interesting. The Mississippi Conference is one of the very largest contributors (of whom there are nearly seven thousand), that make an assessment for this cause. The average assessment of those following that plan is $345. Our Conference in the amount contributed stands third among the Conferences, Synods, Conventions, and religious orders of every kind that are helping to support the work of this Society.

I have no intention of opposing contributions to this great religious agency, but there is ground for believing that in adopting the assessment plan we are undertaking to carry more than our relative part of the burden. For some time our mission work has been stinted because of our failure to meet the assessments for it. Here is the point: Are we faithful to our own Church obligatons when we are disproportionately generous to a cause maintained by all the Protestant denominations? If the assessment is proper, is it right to levy it on such a scale that it amounts to having all our other religious interests make an apportionment, so to speak, to this cause? Or if the assessment plan is not equitable, why do we persist in continuing it? Over one-half of the Conferences of American Methodism do not levy an assessment for this Society.

The assessment plan does away with the necessity of the Society keeping an active agent in the field to solicit personal contributions who probably, would secure more money than the assessment brings in, and who, in addition to this, might create friends for the Society, here and there, who would make donations far in excess of the Conference assessment.

Another fact worth noting is that the largest gifts to this work have not come from the assessment plan, nor from the field in which that plan has been operated, nor from the Church that has most largely used it. Every Christian pulpit ought to be, and, of course, is, open to the agents of this Society to tell of its wonderful work and great necessity; but does not the assessment tend to convey to the Society the impression that its agents are not needed, and that the amount of the assessment carried by each church is the measure of its interest in this great cause regardless of its ability or opportunity?

Finally, does not the assessment plan get some money, but usually impart very little information concerning the condition and needs of the Society and its universal activity in promulgating the Word of God? The conclusion is, that it is a serious hindrance to the larger success and service of this great evangelizing agency.

Port Gibson, Miss. C. M. CHAPMAN.

IN MEMORIAM.

The subject of this memoir—Britton Thomas Hoover—was born in Holmes County, Miss., March 2, 1840. He came of that sturdy German stock that settled in Orangeburg, S. C., in the early days and stood for civic righteousness in the "times which tried men's souls." He was converted and joined the Methodist Episcopal Church, South, in the days of his young manhood. He was married to Miss Francis Helen Nance on Dec. 20, 1866. Two children were born of this union, John R. Hoover and Maude Hoover Maxwell. He died in Pickens, Miss., March 21, 1914, in the midst of those who loved and cherished his name and worth.

A choice and saintly spirit left earth for his home in heaven, when B. F. Hoover fell on sleep and was gathered to his fathers. Earth is poorer and its loss is keenly felt when a good man dies. Words are vain to express our personal loss and sorrow over such an event. That "God our Father loves and cares for his own," alone compensates our loss and helps us to bear the burden of our woe. Heaven is kind to solace the breaking hearts of earth's mourners, with its rich and precious promises; and "All things work together for good," is one among many that Christian hearts will hold till the travail of time is over.

Death itself works for good to him who loves God. This was the gracious, inspiring text that broke from the lips of our friend and brother, to comfort one he loved when she said: "It is so sad for you to suffer such pain and labor for breath in your last hours." The dreaded pneumonia had set in and was wearing him out; but with a smile he met the last foe, and felt that it was working for his good.

As it was his habit to comfort others, so, in life's last hours, he would have his loved ones know that "all things" were working for his good in spite of "pain and dying strife." How we shall miss him!

In the social circle, in the Church of God, in the home life, his genial presence, his guiding counsel, and his godly example were a constant inspiration and an abiding joy. Truly, it can be said of our Brother Hoover, no choicer spirit has God given to bless the community in which he lived, and leave a finer moral impress on the Church of which he was a member. The elements were so evenly mixed and nicely balanced in him that the manly man was in evidence. He was made of the stuff that God makes heroes of. No hesitation marked his bearing as he stood in the forum where truth and justice met to oppose error and injustice. He was ever the champion of rightcousness, and his sword flashed in the thick of the fight when the battle was on.

Brother Hoover was the soul of honor. No mean thing ever put a stain on his proud escutcheon. He was loyal to God and his country. In the blush and prime of a noble manhood, he placed his heart's best affections on the altar of his Lord; nor did he take them thence. "I gave my heart to God, and joined the Methodist Church, South, and have been happy on the way ever since," was his joyous exclamation in our experience meetings.

At the call of his country in 1861 he was among the first to enlist in the famous 15th Regiment of Mississippi Volunteers, and for gallantry was elected Lieutenant in his company, the Quitman Rifles. His face was to the foe; nor did he sheathe his sword till the day of battle was over. Col. Binford writes in terms of commendation of his soldierly conduct: "On him I could implicitly rely at all times." A noble eulogy, truly! But his best eulogy is his life.

The weary wheels of life are still; the grave closes on the scene of earth's lights and shadows; loved ones sit in deep grief "amid the encircling gloom;" but it is light and beauty and glory for our ascended friend, brother and loved one, on the other side. The prayer, "Give us a peaceful hour in which to die," was answered and the man of God fell into his last sleep as softly as a babe slumbers on the bosom of love.

We buried him from the Church he loved so well at 11 o'clock on a beautiful Sabbath day in the presence of a large and appreciative congregation of those who knew and honored him. He sleeps well after life's fitful fever is over. We shall meet him again.

T. W. DYE.

WHO GOT THE FIFTY DOLLARS?

Several months ago the Board of Church Extension, through its Corresponding Secretary, offered $50 in prizes for the three best Church Extension stories submitted not later than Dec. 1st, 1913. Fifty-nine manuscripts were received, and these were submitted to Rev. U. G. Foote, D. D., Louisville, Ky.; Rev. T. E. Sharp, D. D., Memphis, Tenn.; and Rev. C. D. Bulla, D. D., Nashville, Tenn., as a committee of awards, each member of the committee being asked to name first, second and third choice.

These gentlemen each named a separate story for first prize. The three first choice stories were then submitted to Rev. J. S. Chadwick, D. D., Nashville, Tenn., who gave first place to "The Awakening of Stephen Standback", by Rev. H. H. Smith of the Virginia Conference; second place to "A Precious Jewel", by Rev. C. F. Wimberly of the Louisville Conference; and third place to "Dewdrop's Memorial", by Rev. H. H. Smith of the Virginia Conference.

The three prize stories have been issued in attractive form by the Board of Church Extension, and may be had free of charge on application to W. F. McMurry, Corresponding Secretary, 1025 Brook Street, Louisville, Ky.

Church News

There are 14 churches in Oklahoma, and 19 in Arkansas, in which every home receives a copy of the Western Methodist, the Conference organ.

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The Continent says that Dr. J. H. Jowett, the pastor of the Fifth Avenue Presbyterian Church of New York City, is a fixture in the United States.

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Rev. S. P. Rose, D.D., of Montreal, will be the fraternal messenger from Canadian Methodism to our General Conference. He is one of the foremost pastors of his denomination.

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Chancellor J. P. Day, of Syracuse University, who is fraternal messenger from the Methodist Episcopal Church to the British Wesleyan Conference, is expected to sail for England about June 1.

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Dr. W. D. Bradfield, pastor of the Tenth Street Church of Austin, Texas, is leading his congregation in a movement to construct a new house of worship. Already more than $50,000 has been subscribed.

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Ex-Governor B. B. Comer, of Alabama, who is now a candidate for re-election to the gubernatorial office in his State, is a lay delegate to the General Conference from the North Alabama Annual Conference.

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Dr. E. G. B. Mann, of Lexington, Ky., closed a meeting at Greenville, Ky., a few days since in which there were 115 professions of faith at the altar, and 62 persons joined the Methodist Episcopal Church, South.

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Dr. L. G. Broughton celebrated the anniversary of his second year as pastor of Christ Church, London, on April 2. During his incumbency 267 members have been received, 221 of whom joined by profession of faith.

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The Chamber of Commerce of Oklahoma City has issued complimentarily a General Conference Directory, a copy of which has been mailed to every delegate. It is a most attractive pamphlet, beautifully illustrated, and contains much valuable information.

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If you want to know about the heresies taught by "Pastor" Russell, write our Publishing House for the volume entitled "The Millennial Dawn Heresy," by Dr. F. L. Eaton. It is issued by the Northern Methodist Book Concern, but our Publishing Agents will secure it for you.

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A series of revival services will be conducted in connection with the General Conference, which will convene in Oklahoma City on Wednesday, May 6. One of the active leaders in these services will be Bishop J. C. Kilgo, who lately has been proving himself to be quite an effective evangelist.

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The Cabanne M. E. Church, South, of St. Louis, is enjoying a remarkable degree of prosperity under the leadership of the present pastor, Dr. Theo. Copeland. On Easter Sunday, April 12, 52 persons were received as members of this congregation, and on the succeeding Sabbath a special collection of $2375 was taken for Central College.

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Dr. C. D. Bulla will edit the Daily Advocate to be issued during the General Conference. Send $1 to Smith & Lamar, Nashville, Tenn., or Dallas, Texas, and have this interesting publication come to you. Every preacher and many of our laymen ought to take this daily, and keep all the copies for future use. One really cannot keep up with the trend of things in the Church unless this is done.

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The Council Daily, issued during the recent meeting of the Woman's Missionary Council in Fort Worth, Texas, says: "Miss Allene Pearce, the one missionary assignment to Korea this year, goes out as our first self-supporting missionary. All honor to the noble mother who not only furnishes her precious daughter to pour out her life in heathen darkness, but also furnishes the money for her support!"

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Upon the invitation of the Methodists of San Francisco, re-enforced by that of Mr. Charles C. Moore, President of the Panama-Pacific Exposition, the Woman's Missionary Council of the M. E. Church, South, decided to hold its next meeting in the City of the Golden Gate. It was stated to the Council that a round trip at half rate would probably be offered from all points in America to those attending its sessions.

ANNUAL MEETING.

Woman's Missionary Society of the North Mississippi Conference.

We are planning great things for our Annual Meeting at Aberdeen, June 11-15, and hope to have a program full to overflowing with good things. Bishop Murrah will preach our annual sermon, and we feel that we will be privileged above the common lot to have our own Mississippi Bishop with us upon this occasion. We are also to have our beloved member of the Woman's Missionary Council, Mrs. Bessie Lipscomb, with us, who will give us two inspirational addresses—one in the young people's service, and another one on Sunday evening. Then, too, we are to have with us our strong, self-reliant missionary, Miss Julia Wasson, who for the past five years has rendered such efficient service as teacher of Latin and Mathematics in the McTyeire School at Shanghai, China. Miss Wasson is at home on her first furlough, and gave us much help and inspiration in the itinerary she made of the Conference last October. Miss Mary Daniel, our Conference deaconess, who is at present very busy with her plans for a Co-operative Home for the working girls at Corinth, will also be there. It makes my heart glow and glow to think of the North Mississippi Conference having the seventh Co-operative Home under the control of the Woman's Missionary Council. Miss Daniel is an untiring worker, and has the able assistance of Rev. J. H. Felts and the people of Corinth in her labor of love for the town. She has recently organized a Co-operative Home Board, and rented a house for a year, in which to test the need for a Co-operative Home in the town. Let us not fail to enroll Miss Daniel and her work on our prayer calendars, with the hope that her experiment may result in a Co-operative Home for Corinth similar to that of Houston, Texas, where our own Falla Richardson and Miss Durham are associated together, and which shelters 75 working girls, and from which hundreds have to be turned away. Come to our annual meeting and hear all about the plans and our work at Corinth from our deaconess herself.

Mrs. S. M. Thames, the First Vice President, is very busy with her plans for the children's service on Sunday afternoon, which is sure to prove a most interesting and helpful service. Miss Hartwell is showing a deep interest in the young people's service on Friday evening, and it is my earnest wish to have a large delegation of young people to attend our annual meeting. There is no department of the work in which I am more deeply interested, and none to which I have given more special attention, than the department of work among the young people. One thought advanced in Mrs. Cobb's report at the Council meeting in 1913 took deep hold upon me, namely, that the call for young people already equipped for service was most imperative, and that those young people were to be found within our college walls. With this thought in mind, I planned to visit our Grenada College and the I. I. and C. at Columbus, hoping thereby to awaken an interest among the young people in our annual meeting, and bring as many young women as possible into touch with our woman's missionary work, by inducing them to make our annual conference a personal visit. This, too, was planned before I heard of the College Day observed in our recent Council Meeting at Fort Worth. Illness prevented me from carrying out my plans; but I hope nevertheless to have a great number of young people to attend our annual meeting. It will mean much to our young women and to our Conference work to have them present. We hope to have the volunteers in our Conference present. So come to our annual meeting, young people, and hear about the College Day provided for in the recent Council Meeting at Fort Worth. Come and hear about that impressive ceremony, when nineteen young women were consecrated to work in the foreign and home fields. Come and hear about how a great host of deaconesses and returned missionaries told of their struggles and triumphs, their joys and sorrows, their invincible courage and monumental faith. Come and hear how our Father in heaven calls to you through "the fields white unto the harvest." Come and hear how our Council Second Vice President, Mrs. Stephens, made special mention of our Girls' Conferences, and urged others to follow our example along that line.

I am sure it will be very gratifying to the many friends of our retired president, Mrs. Walter Scales, Jr., to know that she will conduct our Workers' Conference on the afternoon of June 11. Then, too, our capable Corresponding Secretary of the foreign department, Mrs. T. M. Clark, will conduct an institute on the work of the district secretary. It is our purpose to magnify as much as possible the work of the district secretary, for we realize that there is no office more important. At the session of the executive committee held in Holly Springs last February, it was decided to allow the president to fix the time for the election of officers, and that the time be adhered to. Consequently the closing hours of the session, on June 15th, has been decided upon, and the delegates are requested to make their plans to come for the opening session, and to remain until the close. An executive session is called for on June 11 at 8:30 a.m. in the Methodist Church at Aberdeen.

The accomplished president of the Aberdeen Auxiliary, Miss Fannie Haughton, is manifesting great interest in our approaching session, and we feel sure that every preparation will be made for our comfort and pleasure while there. Rev. I. D. Borders, our Conference host, is a most faithful champion of our woman's work, and we feel that no measure for our entertainment or work will be tabled at his hands.

Do not forget that the names of delegates must be sent to Mrs. T. B. Sykes, chairman of the entertainment committee. I trust that our people throughout the Conference will look forward to this meeting as a time of joy, a time for the renewal of consecration and zeal in the Master's vineyard. Enroll this annual meeting upon your prayer calendar, and let a great volume of prayer ascend daily to the throne of grace for an outpouring of God's Holy Spirit upon the occasion.

MRS. VIC THOMPSON HOYLE,
Conference President.

A NEEDY AND DESERVING INSTITUTION.

Mr. Editor:

I am sure you, as well as the entire Methodist Episcopal Church, South, are interested in the Mississippi Industrial College at Holly Springs, Miss., and would be pleased to have any information regarding our progress. At this time the school is getting along fairly well. We have an enrollment of 400 pupils this year. But on account of boll weevils and floods for the last two or three years, we are seriously embarrassed financially. It is quite a struggle though every sacrifice possible be made, to meet current expenses.

Doctor, you know, our school is not endowed and we are dependent upon the struggling farmers to support this institution, and when they fail it embarrasses us. I am making an appeal personally to hundreds of people, and especially to members of the Methodist Episcopal Church, South, to send us just one dollar, or more, if they are willing to do so. One dollar is a small contribution, but it means much to us, if a great number will send in this amount. I know that your own schools and colleges need a great deal of money and that the white people are struggling to maintain their own institutions; but we are earnestly praying and pleading that they will give this institution a small contribution.

We have a splendid healthy plant here, with buildings that have cost us $86,000. These buildings are well equipped. We have collected since the establishment of this institution approximately $200,000. Ninety-eight per cent of this money has been collected from the struggling farmers of Mississippi. We have no large donations; we have a generous proposition to give us $25,000 on the usual condition that we duplicate the sum. Our institution is encumbered and we have not as yet been able to meet the conditions connected with this proposition. Won't our friends in the Southern Methodist Church help us in our struggle?

Though the C. M. E. Church is now a distinct and separate organization, we are really the colored members of Southern Methodism, and when this Church was organized by the M. E. Church, South, it was set up and not set off. It is a matter of record that the Southern Methodists are pledged to stand by this Church in her struggles to educate, to Christianize, and improve this colored contingent.

Dear friends, do not turn a deaf ear to this appeal nor postpone it. It is such a small matter. In the midst of the multitude of your business cares, if your defer it, you are liable to overlook it. Just as soon as you get through reading this enclose your contribution, and send it to E. Cottrell, Treasurer, Mississippi Industrial College, Holly Springs, Mississippi.

E. COTTRELL.

A CORRECTION.

In the Galloway Memorial Program published last week, the Shubuta Church should be credited with $180 handed in by Brother B. F. Jones.

Let all money for the Galloway Memorial be sent to Rev. T. J. O'Neil, treasurer, Montrose, Miss.

N. B. HARMON.

DR. TILLETT'S REMARKABLE IRENICON.

(Continued from Page 1.)

threat hung over this poor vestige of power, we fail to see that this was a victory of any great consequence; especially in view of the fact that her ownership and the belief that the trustees were her representatives, were frowned upon and destroyed by the Court. There is much that we should like to say concerning this so-called contractual relation, but we must forbear for the present. If the majority of the Vanderbilt Board of Trust should elect trustees in accord with their liberal leanings toward Mr. Carnegie and other things, as they surely would, and the Church should refuse to confirm them as not representing properly her convictions, and a conflict should arise, in view of what the Supreme Court has already done and said, there is no reasonable ground to doubt what the outcome would be in Tennessee.

(2.) The other point won by the Church that the Doctor stresses is that the Resolutions of the Memphis Convention were declared not to be "mere surplusage," but to constitute "the articles of foundation of the University." The Court did in effect so affirm, but **what did it do to the Memphis Resolutions?** By its construction of them it took out all the meat that was in them for the Church and made them, so far as she is concerned, like a scraped and dry bone. Her ownership, the representative capacity of those who took out the Charter, and the supervisory rights of the Bishops were all swept away. If Dr. Tillett, as a good Methodist, can shout over having the Memphis Resolutions as interpreted by the Tennessee Supreme Court pronounced the articles of foundation of the University, it certainly must take very little to make him happy.

The Doctor manifests considerable concern for the future of the Vanderbilt Theological Seminary and suggests several plans that the Church might adopt, stating them in the order of his preference. They are as follows: (1) The Church might exercise the confirmatory power left her and let the department be managed by the Vanderbilt trustees as heretofore; (2) the Church might seek an arrangement with the Vanderbilt Board of Trust by which the department could be placed under a separate board over which the Church would have complete control—the members of this separate board being either taken in whole or in part from outside of the regular University Board, and a transfer of the endowment fund of the theological department being made to it; (3) with the consent of the Vanderbilt Board of Trust, the Church might establish a theological seminary incorporated as her own in Nashville, asking the trustees of the University to legally transfer to the new institution such funds and buildings and parts of the campus as have generally been considered as belonging to the Biblical Department, thus giving the school the advantage of being in close proximity to the University and the George Peabody College for Teachers; (4) the Church can sever all connection with the University, including the Theological Department, the latter in that event becoming an independent theological school, like those of Union, Yale, and Harvard, with Methodist traditions and leanings.

We will not at present undertake to discuss specifically any of these proposals; but we do desire to say emphatically that we think it would now be unwise for the Church to maintain a theological school in connection with Vanderbilt University, or in proximity to it, under any kind of government that could be arranged. We shall speak plainly on this point, because we think the time has come to do so. Our objection to having a theological seminary in any way affiliated or associated with the University is that we think that the atmosphere there has for years been hostile to the Church and that it is still so. More than almost anything else our young ministers need a deep loyalty and strong attachment to the Church. We do not believe that the Vanderbilt surroundings would tend to give them this. But could not this atmosphere be changed? Who is to do it? Certainly not the Chancellor, who seems in a most remarkable manner to infuse his spirit into all his associates and most of the student body. The theological professors? The course which some of the leading ones among them have pursued during the recent controversy seems to give little warrant for expecting anything in this direction from that source.

Nor do we believe that the religious conditions obtaining at Vanderbilt University are such that the Church ought to train her young preachers there. Have not the students been sending out Commencement programs announcing junior hops and senior germans? Why, it is reported that within recent years even some of the theologues have occasionally attended what are called high-class plays at the theaters. Has there been any protest from the trustees against these things? If so, we know nothing of it. Can the Methodist Episcopal Church, South, afford to shelter with her name an institution that permits such practices? More than once in late years we have had men living in Nashville who hold high official place in the Church (not Bishops) and who are in a position to know whereof they speak, to tell us that conditions at the University were such that if the Church could not take hold of it and straighten them out, she ought to get entirely away from it.

And there is reason to believe that the theology taught at Vanderbilt lacks a good deal of being in accord with the doctrinal standards of our Church. Its occasional forthflashings certainly indicate this. We will not go into particulars now, but we invite attention to the following extract from a letter written to an older preacher friend by a young minister who is prosecuting his studies in the Vanderbilt Biblical Department, after having been reared in an intelligent Christian home (a home that had given to the Church a minister and a missionary before he went out from it), after having been graduated from one of our leading Church schools, and after having served a successful year in the Methodist itinerancy:

"I am very proud of the opportunity of being here. I think that every young preacher should come here before trying to preach. I have had my theology torn all to smithereens. I find it difficult to maintain my balance sometimes. But I just keep quiet and in a few days the difficulty is cleared up and my faith is strengthened and my spiritual life deepened. * * * I don't say that coming here will make a preacher out of a man, for that all depends on the worth of the man. It is possible for a man to go through here and miss completely or get the wrong impression of what is taught. I see that done occasionally. Some folks can't see what you are driving at."

What is this new teaching at Vanderbilt which seems to have knocked, in this instance at least, the current religious views of our people—the theology of Wesley, Clarke, and Watson—into "smithereens," and which is so mystical that students can go through the seminary and still be in the dark as to what it means?

In pleading with the Church to let things go on at Vanderbilt as they have been doing heretofore, it should be remembered that her relations to the University have been of an exceptional character, such as she sustains to no other institution within her bounds. Her Theological Seminary and Correspondence School, which have in hand the work of training and equipping her ministry, have both been maintained there. The University has been the center, the very heart, of her whole educational system, her other schools being largely grouped around it. As we see it, it would not at all do for the Church to allow any institution to hold such a position and have charge of interests so sacred which is not thoroughly Christian and thoroughly Methodistic, and in which her authority is not sufficiently potent to see that it is kept so. Without this, in a denomination that is closely connectional like ours, the welfare and safety of the entire Church would be imperiled. Not for one moment should we think of letting a Board over which we have not the fullest control select the men who are to perform the work of instructing those who are to occupy our pulpits.

But to us the most remarkable of all Dr. Tillett's strange utterances is the following: "Certainly I would not have any one to think that my reason for writing thus concerning the protection of the rights of the Church in the University is because I have any reason for thinking that the Board of Trust is going to try to interfere with those rights. On the contrary, so far as I have heard any expression from those whose position and influence in the Board of Trust give them a right to speak, the purpose of the Board is, in all fidelity, to exercise its rights as now legally defined and meet its corresponding duties and obligations to itself, to the Church, and to the larger Christian public which the University can and should serve."

CARE FOR THE RIGHTS OF THE CHURCH! We wonder why these gentlemen, if they may be trusted so implicitly now, have not shown some little concern for the rights of the Church in the past. Does the Dean hope that his bland assurance as to their dependableness will re-instate these men in the confidence of the Church, after the ugly and indefensible record that they have made? Ah! that is impossible. The Church cannot forget how these trustees, through their distinguished President, did at Asheville what was calculated to entirely mislead the General Conference by declaring that they "had accepted the findings of the Vanderbilt Commission and intended in good faith to be bound by them," and how they later affirmed in their bill of pleadings that they never had intended to accept the findings of the Commission and that any statement to that effect utterly misrepresented them. She cannot forget how they said, in an official enactment, that they "RECOGNIZED AND REJOICED IN THE OWNERSHIP OF THE CHURCH," and how they later came into Court and challenged and destroyed that ownership. She cannot forget how the Executive Committee of the Board, headed by the Chancellor of the University, brought Mr. Carnegie into the contest while the case was pending before the Supreme Court, and how the whole of the rebellious majority of the Board stood sponsor for his proposed gift of a $1,000,000, with $800,000 of it virtually conditioned on a verdict against the Church.

Southern Methodism cannot afford to place the instruction of her youth in the hands of a body of men capable of such conduct as this, and if she does so, she will degrade herself and stand discredited before the Christian world. It is our conviction that the only condition upon which the Church could afford to remain at Vanderbilt would be upon the assurance that the institution was to have a new Chancellor and another Board of Trust. But this is impossible, since these men are now in the saddle, and the only consistent thing that the Church can do, when all the facts and interests involved are considered, is to sever her connection completely and forever with the University and set her hand energetically to the task of building up and extending her educational system independent of it. So, let her turn a deaf ear to the voices importuning her to dally with her plain duty to herself and to her Lord, and fling high to the breeze her untarnished banner, bearing upon it, clear to the vision of all, the inspiring inscription, "NO COMPROMISE WITH DISHONOR."

RECEIPTS FROM EASTER SUNDAY.

Mr. Editor:

Will you please kindly mention the fact that the returns from Orphanage Day, Easter Sunday, have brought the Orphanage nearly $3,000, and there are others to hear from. We are grateful for this response to our appeal, although we will need much more to carry us through the summer. We now have nearly 90 children and our expenses are heavy. We trust that our friends who have raised funds will send the amounts in promptly, and if Sunday schools or churches have not responded, we hope they will do so at once.

Thanking all for their kindness, I am, fraternally yours, ROBT. W. VAUGHAN, Supt.

Ruston, La.

A daily prohibition paper will soon be started in Washington City, to take the place of the American Issue, which is a weekly journal. One gift of $50,000 as an endowment for this periodical has been received.

REPORT OF THE COMMITTEE ON EDUCATION.

(Adopted by the Greenville District Conference in its recent session at Shelby, Miss.)

The Methodism of the Greenville District is unswerving in its conviction as to the importance of Christian education and in its devotion to the institutions of the Church having this great arm of service in charge. But we regard with apprehension the apparent disposition to restrict the opportunities presented to the common people and to so elevate the standards of admission to our schools as to erect them into homes of culture for the fortunate and destroy the democratic appeal to the masses, to which our great Church is in every way committed.

Influenced by the Carnegie and other foundations, a frenzied effort is in progress throughout the country to "standardize" institutions of learning, as though that were the primary consideration in educational work. But, in committing themselves to this programme, we think our leaders are losing sight of the lessons of the past and that their efforts would be productive of far greater benefits if devoted to Christianizing, instead of standardizing, the schools under our control. Our mission is to the poor and uninformed as well as to the more fortunate classes. And, if we would be about our Master's business, we would do well to take heed to the commission which he has placed in our hands.

We do not wish to be misunderstood. We have not the slightest hostility to the highest development of education; on the contrary, we welcome its most liberal endowment and cherish its fruits as among the noblest possessions of the race. But the Church and the country are largely provided with such institutions, and their benefits are within the reach of all who feel the call of ambition to walk those lofty ways, though it is imperative that the Church should continue to expand its opportunities in the field of higher education. But we regard it as our duty to keep the torch of learning blazing in the valleys, to light the pathway of the millions of humble folk as they struggle towards the heights already attained by their more fortunate brethren.

In this connection we wish to commend most heartily our Secretary of Education, Rev. T. H. Lipscomb, who recently advocated similar views in a most spirited fashion before the Educational Conference at Nashville.

Grenada College

We commend to our members and others the opportunities offered at Grenada College, an institution for the education of young women which is the property of the North Mississippi Conference and the only institution for higher education entirely under its control. The growth of this school during recent years is highly gratifying; its growing importance under its accomplished president, Rev. J. R. Countiss, affords peculiar satisfaction to the Greenville District, within the bounds of which so much of his ministry has been spent. The financial triumphs of the College under his able management have been most noteworthy and emphasize the wisdom of his selection for the important position which he so worthily adorns. But the time has fully come when his genius and efforts should be met with something more than words of appreciation. We must not only patronize Grenada College, but we must maintain it. An appeal will in due time be made for funds with which to increase its equipment for service and we cannot afford to be niggardly in our response. By all means we must provide a plant at Grenada that will furnish opportunities for the increasing numbers of North Mississippi girls who will be attracted to its halls.

Millsaps College.

Millsaps College, located at Jackson, needs no commendation from us. It speaks for itself through its alumni scattered throughout all professions and callings and in every part of our State, where they are in the forefront of all worthy endeavor, and nowhere more efficiently than in the ranks of the Methodist ministry.

Through the munificence of its illustrious founder, who happily abides with us in strength, it has become richly endowed and is equipped for the largest service to the public. But the recent disaster which resulted in the destruction of the main building, following fast upon the heels of one which had but recently been repaired, challenges the loyalty and generosity of the Methodists of Mississippi to come swiftly to the assistance of the authorities in erecting a worthy edifice in place of the one that was lost.

We learn with satisfaction that ambitious plans are under way for the erection of an administration building in keeping with the dignity of the institution and its urgent needs, and we pledge ourselves to the fullest co-operation of which we are capable in assisting this undertaking, which means so much for the usefulness of the College and the honor and advancement of Methodism in Mississippi and the South.

Vanderbilt University.

After nearly forty years of unchallenged ownership and control, Vanderbilt University has been wrested from the Methodist Church in obedience to popular clamor. The scheme of spoliation has at length succeeded through an unjust decision of the Supreme Court of Tennessee. Apparently weakly subservient to the malign influences that surrounded it, the Court has added the finishing touches to a transaction of the most shameful origin. Environed by an atmosphere hostile to the Church; dazzled by a gift of one million dollars from the "agnostic ironmonger," made contingent upon a decision adverse to the claims of the Church; the mental processes of the Supreme Court seem to have become warped in reaching the decision which it has rendered in this case. This view is amply sustained by the opinion itself. A most casual reading of it discloses the fact that the unimpeachable facts of history were utterly ignored; that its reasoning is pitiably weak; and that the Court was manifestly merely seeking to make the best excuse it could for the outrage to which it gave official approval. It seems to be a case of special pleading throughout. And in the light of this decision it may well be that the most timid and conservative should welcome the recall of judical decisions or any other most radical method of securing justice at the hands of courts and legislatures.

The decision in the Vanderbilt case has attracted wide attention and the secular press has not always been careful in its comments concerning it. We are familiar with the hurry accompanying the preparation of matter for the daily press, and we do not censure its editors for apparently failing to examine the voluminous record in this case, nor for a similar failure to read in its entirety the amazing opinion thereanent rendered by the Supreme Court of Tennessee—the latter is indeed a formidable document. But we are of the opinion that their duty to the public, to say nothing of consideration for the large and respectable company of Methodists among their readers, placed them under obligations to make some inquiries of those who are informed as to the true state of facts in so important an issue before uttering ex cathedra opinions concerning it.

Let us examine for a moment the ipse dixit to the effect that the Church sought more power. What power did she seek? Simply the power to control her own; nothing beyond that. It cannot be shown that the Methodist Church has ever exhibited a lust for temporal power. If she desired to do so, such is her strength and respectability in the United States that she could dominate its government; but that is not her mission and has never been her aim.

Concerning the assertion that the decision in this case "opens the doors to members of all denominations on an equal footing," we have only to say that it is a mistaken view of the result secured. It would be a matter of sheer impossibility to open doors which have always stood wide open. There are not wanting numbers of young gentlemen, not only Protestants other than Methodists, but Roman Catholics and Jews, who found Vanderbilt hospitable to their ambition to acquire a liberal education; and they doubtless would testify that they did not suffer from slightest discrimination during the process, from matriculation to graduation. Moreover, we venture to assert that there is no Protestant school in America at which students of all faiths and of no faith are not equally welcome.

The general public is not in a position to arrive at a correct understanding of the issues involved in this case—it has been constantly and consistently misled concerning them. It is quite generally believed that the issue has been between the Bishops of the Church and the Board of Trust, whereas it has been solely between the Church itself and the Board. The Church could not enter the courts en masse; so it instructed its College of Bishops to act for it.

In the minds of many of the uninformed public this whole case has gone off on the assumption that it was best for the University itself that it pass from ecclesiastical control. But this view wholly ignores the question of property rights, which each of those holding it would be prompt to assert in any matter concerning himself. And divested of all extraneous issues the simple question is presented: Is it lawful to take the property of another without his consent? That the Methodist Church owned Vanderbilt University is a matter of fact, despite any assertion or decision to the contrary. The protagonists of the revolting Board of Trust have admitted it on more than one occasion. That it has been adjudged otherwise by a court of law cannot alter that fact. With equal propriety the trustees of any of our Church buildings could oust the Church and turn them over to Socialist Clubs.

But the most humiliating incident in all this sordid history is that the Church has met her defeat at the hands of her own sons. Had the Board of Trust not been first manipulated out of the hands of the Church, while she was confiding in its integrity, the issue which has resulted so disastrously to her rights could never have been successfully raised.

In view of the history of this whole matter, we feel the utmost indignation that the property of the Church has been spoliated; we renew our assurances of approval of our Bishops, the minority trustees and the editors and other leaders in the noble fight they have made to maintain our rights; we urge the General Conference to take such action as will cancel any remaining connection the Church may have with Vanderbilt University, anything less than the fullest power to control the institution being wholly dishonoring to her; and we demand that the constituted authorities administer adequate punishment to those under our jurisdiction who have been primarily responsible for the alienation of the property of the Church and whose contumacious conduct is unpardonable.

FERNWOOD'S SPLENDID RESPONSE.

One cold, rainy Monday night I stopped at Fernwood, Miss., to acquaint our people there with the need for a Methodist Hospital. In spite of weather and time there was a fair congregation and the cause had a good hearing. I was about to close, intending to make a personal canvass for funds on the next day, when Brother Linton, my good friend of many years, who took such good care of me while there, suggested that a collection was in order. Of course, subscription cards were passed and those present given a chance. The result was that several hundred dollars were subscribed, $80 being paid.

Brother P. H. Enochs was an interested listener as we counted up the amount at the close of the service. Then he quietly said: "Just arrange for the payments from our church to go toward one of the five thousand dollar perpetually endowed memorial rooms."

That is the way they do things at Fernwood. When they see the need their response is prompt and ample. No one has to ask if the hearts of a people are right when every good cause of the Church and humanity gets sympathy and help from them.

At Fernwood they have the blessed habit of giving. A collection is no bore or plague to them, but a joy. When they are told of a great need, they want and call for a collection. The Lord bless them, and multiply their kind!

H. M. ELLIS, Field Secretary.

LOUISIANA CONFERENCE BOARD OF MISSIONS.

The following is a statement of receipts for the first quarter of 1914:

	Missions		
Alexandria District—	Foreign.	Home.	French.
Pineville and Tioga	$2.00	$3.00	....
Baton Rouge District—			
First Church, Baton Rouge	25.00	35.00	$26.00
Lafayette District—			
Lafayette Sunday School	....	....	5.20
Houma Mission S. S.	....	....	25.00
Lafayette Church	....	....	10.00
New Orleans District—			
Epworth	11.00	16.50	....
Bogalusa	66.25	66.25	....
Ruston District—			
Haughton	20.00	15.00	....
Shreveport District—			
Vivian	12.50	....	....
Pleasant Hill	1.50	....	....
Totals	$138.25	$135.75	$66.20

S. H. MEYER, Treasurer.

The Home Circle

GOD GIVE US MEN!

God, give us men!—determined, brave and strong—
Who stand for Right and dare to smite the Wrong;
Whole-hearted men—unselfish, fearless, bold—
Whose love of truth outweighs the greed for gold;
Devoted men, who think and pray and plan
How best to serve and help their fellow-man,
While selfishness misrules, and greed and lust
Entice and drag their victims in the dust,
Send up the prayer again, and yet again,
With faith unfailing still—GOD, GIVE US MEN!

—Rev C. H. Meade, D.D.

MADELINE'S MOOD.

She was not an attractive girl in any way, and she knew it. She was restless and cross and unhappy and growing more unattractive in looks and manner as she became older. Then an aunt, visiting at her home after a long residence in a distant city, sized up the situation, and out of pity for both the girl and everybody with whom she came in contact undertook to prescribe the sure cure.

"Madeline, do you want to be a torment to yourself and everybody about you all of your life?" was the blunt and astonishing question she put to her niece one day.

"No, of course not," was the prompt and half frightened reply from the astonished girl.

"You'd rather be sweet and lovely and happy?" came the next question. And it brought a sincere affirmative this time. The aunt handed her a folded paper and smiled as she said very kindly now: "Follow this magic prescription and you will be what you want to be."

And she was gone.

Madeline read: "Every time you want to frown, smile. Every time a cross thought comes, think a pleasant one. Every time something nice is done for you, do something nicer for some one else."

For a few moments she was crosser than ever. Then common sense saved the day. She tried the cure—honestly, sincerely, prayerfully; and to her own lifelong joy, to say nothing of everybody else's, there was soon no happier, more attractive, more lovable girl in the place than she. —Herald and Presbyter.

THE BRAVE FISHER GIRL

On the coast of Normandy, near Grandville, the rise and fall of the tide are very great, being about forty-four feet at spring tides. It comes in very rapidly, and in particular places may be seen making up in a great wave two or three feet high. In a book on Normandy the following adventure is narrated of two English gentlemen:

They had been out on the sands watching the manner in which sands eels were caught, and examining the structure of the rocks, which were like sponges, when of a sudden one of them, whose name was Cross, shouted: "I forgot the tide, and here it comes!" His companion, whose name was Hope, turned toward the sea and saw a stream of water running at a rapid rate and replied quickly: "I suppose we had better be off." "If we can," replied Cross. "By crossing the rocks we may yet be in time."

They began to scramble up the rocks, and walked as fast as they could toward the nearest shore; but it was some time before they reached the highest point. On gaining it, they looked around and saw that the sand was now in narrow strips. Lines of blue water here and there showed how fast it was rising. They hastened on, but had not gone far when they found that the sand was now in narrow strips, with sheets of water between; but seeing a girl before them who was familiar with the beach, they cried, "We shall do it yet," and ran forward. The girl, however, instead of going toward the shore, was running to meet them, and, almost out of breath, cried. "The wave, the wave! It is coming! Turn, turn—run, or we are lost!"

They did turn, and saw out at sea a large wave rolling toward the shore. Out of breath as they were, they increased their speed as they retraced their steps toward the rocks they had just left. The little girl had passed them and led the way. The two friends strained every nerve to keep pace with her, for as they neared the rock the wave still rolled toward them, the sand becoming gradually covered. The last few steps were knee-deep in water. "Quick! quick!" said the girl. "There is the passage to cross, and if the second wave comes we shall be too late." She ran on for a hundred yards till she came back to a crack in the rock six or seven feet wide, along which the water was rushing like a mill sluice. "We are lost," said the girl. "I cannot cross; there is a passage to cross; it will carry me away." "Is it deep?" "Not very," she said; "but it is too strong."

Cross lifted the girl in his arms, plunged into the stream, and, though the water was up to his waist, he was soon across. His companion followed, and all three stood on the rock. "Come on, come on!" cried the girl. "We are nearly lost." And she led the way to the highest point of the rocks, and on reaching it cried: "We are safe now!"

All were thoughtful for a moment as they saw the danger which God had delivered them from; looking around, the sand was one sheet of water. "We are quite safe here," said the girl; "but we shall have to stay three or four hours before we can go to the shore." "What made you forget the tide?" asked Cross. "You must know the coast well." "I did not forget it," she replied; "but I feared, as you were strangers, you would be drowned, and I ran back to tell you what to do." "And did you risk your life to save ours?" said Hope, the tears starting to his eyes. "I thought at any rate, I should get here," she replied; "but I was very nearly too late." Hope took the little girl in his arms and kissed her and said: "We owe you our lives, you brave little maid."

Meanwhile the water was rapidly rising till it almost touched their feet. "There is no fear," said the girl. "The points of the rocks are always dry." "Cold comfort," said Hope, looking at them. "But what shall we do for our young friend?" he said to Mr. Cross. "If we put all the money in our pockets into a handkerchief and tie it around her neck, it will warm her, I warrant, for she looks cold enough." One of them had twenty and the other seventeen francs, and binding these in a knot, Mr. Hope pased it around her neck. On receiving it she blushed with delight, kissed both their hands and cried, "How happy mother will be!"

Just then a wave rolled past, and the water began to run along the little platform they were sitting upon. They rose and mounted on the rocky points and had scarcely reached them when the water was a foot deep where they had just been seated. Another wave came, the water was within six inches of their feet. "It is a terribly high tide," said the girl; "but if we hold together, we shall not be washed away."

On looking to the shore they saw a great many people clustering together on the nearest point. A faint sound of cheers was heard, and they could see hats and handkerchiefs waved to them. "The tide has turned," said the girl, "and they are shouting to cheer us." She was right. In five minutes the place was dry. They had some hours to wait before they could venture on the sand, and it was quite dark before they reached the beach; but at length guided by the lights on the shore, they gained their own homes in safety, not unmindful of Him who says to the sea, "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed." The friends handsomely rewarded the little fisher girl, whose name was Matilda, for her bravery.—Our Messenger.

CHURCH EXTENSION.

For the quadrennium ending March 31, 1914.

By W. F. McMurry, Cor. Sec'y.

The total amount received on the Church Extension assessment for the quadrennium is $766,052.06, which is an increase of $228,051.32 over the preceding quadrennium.

There has been collected on specials $93,826.56, which is an increase of $49,811.86 over the preceding quadrennium.

The total increase in the Loan Fund Capital is $220,967.98, which is $111,355.92 in excess of the increase of the preceding quadrennium. The total Loan Fund Capital on March 31, 1914, was $560,582.63. At the close of the last quadrennium it was $339,614.65. Annuities are paid on $101,218.99 of the Loan Fund Capital.

The collections during the quadrennium on outstanding loans are $354,117.21 as against $274,713.44 the preceding quadrennium.

The total receipts from all sources during the quadrennium are $1,772,490.77, as against $949,910.52 during the preceding quadrennium, an increase of $822,580.25. The total receipts on March 31, 1914, were $4,894,016.29. At the close of last quadrennium they were $3,121,525.52.

The amount donated to churches by the General Board is $383,268.13, and the amount loaned to churches is $337,948. The Conference Boards have donated to churches $301,471.37, and loaned to churches $42,689.89. The number of churches aided by the General Board is 553, and by the Conference Board 1923, or a total of 2476. The total amount invested in churches by both the General and the Conference Boards is $1,066,377.39.

The General Board has aided 131 parsonages in donations amounting to $18,361.49, and in loans amounting to $31,090, while the Conference Boards have aided 507 parsonages in donations amounting to $66,031.50 and in loans amounting to $2,875. The total number of parsonages aided by both Boards is 638. The total amount invested in these parsonages is $118,357.99.

The grand total invested in churches and parsonages for the quadrennium is $1,184,735.38, which is an increase over the total invested in churches and parsonages last quadrennium of $334,829.91. The grand total invested in churches and parsonages from the beginning (1882) is $4,305,989.17. It can readily be seen that more than one-fourth of the total amount invested in church and parsonage building from the beginning of organized Church Extension work has been invested during the quadrennium that has just closed.

Since the organization of the Board (1882) aid has been extended to 8994 different churches. This figure does not count any church more than once, though it may have been aided twice or more times, and may have received aid from both General and Conference Boards, and these 8994 churches have received aid in donation grants amounting to $2,494,715.22, and in loan grants amounting to $1,355,980.92, making a grand total invested in church buildings of $3,850,696.14, or an average of more than $428 to the church.

Since the organization of the Board aid has been extended to 2370 different parsonages (all duplicates and previously aided eliminated as in preceding paragraph concerning churches), in donations to the amount of $326,851.36, and in loans to the amount of $128,441.67, making a grand total invested in parsonages of $455,293.03, or an average of about $200 to the parsonage.

The Church owns 16,976 church buildings, and the Board of Church Extension has assisted in the erection of 8994 of them. The Church owns 5590 parsonages, and the Board has assisted in building 2370 of them.

The Corresponding Secretary has been busy in the office and in the field. Nearly all of the Sundays of the quadrennium, and many of the week days, have been spent in raising church and parsonage debts, or in assisting the brethren in launching new building enterprises. Much time has been given to first-hand investigations of difficult situations, this being particularly true of points where property was endangered by heavy indebtedness, due to careless and unbusinesslike management or lack of foresight in contracting obligations.

As far as possible he has visited the Annual Conferences, conferred with the Conference Boards of Church Extension and addressed the Conferences and other church meetings in the interest of our work. Eighty-nine Annual Conference sessions have been visited during the quadrennium.

Christian Advocate.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

THE DAILY ADVOCATE.

Have you sent in your subscription to the Daily Advocate? If not, you should do so at once. Every minister ought to take this paper and preserve all the copies for future reference. Many of our laymen also ought to subscribe to it and read it. The price is $1. Perhaps at this late date it would be best to send your orders to Messrs. Smith and Lamar, Oklahoma City, Okla., care of the Daily Advocate of the M. E. Church, South.

THE GIBRALTAR OF CHRISTIANITY.

The strongest evidence that Christianity is true is not in the sublimity of its teachings, though they are so lofty and superior that they seem to bear the mark of divinity upon their very face; not in the witness of the Church to the authenticity and dependableness of the Sacred Scriptures, though this is a factor not to be ignored; not in the attestations of history and the confirmations of archeological research as to the correctness of the Biblical annals, though the light that streams in upon us from that source is interesting and impressive; not in the outward achievements of the Gospel, though they have been truly wonderful and have largely transformed the civilizations of the globe. In none of these things, though they all have their evidential value, do we find the most convincing proof that the religion of Christ has come from God and is what it purports to be; the overwhelming demonstration of this fact is found in the disclosure that God makes to the individual human soul by the Holy Spirit. The most certain of all knowledge is that which comes through man's inner consciousness, and in unfolding himself to that the Creator gives to the creature made in his "image and likeness" such an apprehension of himself as would otherwise be unobtainable. "The Spirit himself beareth witness with our spirit that we are the children of God." (Romans 8:16.) Here is the Gibraltar of our holy faith against which the forces of doubt and darkness hurl themselves in vain.

A forcible illustration of this great truth is seen in the case of the man born blind who was healed by the Master, as is recorded in the Ninth Chapter of the Gospel according to St. John. The Pharisees, greatly displeased by the miracle, sought to engage him in a sort of theological discussion concerning Christ, that they might confuse and overwhelm him; but the darkness had given way to light and he knew that some mighty power and touched him—hence he could not be shaken and triumphantly answered: "Whether he be a sinner or no, I know not—one thing I know, that, whereas I was blind, now I see."

When spiritual vision is given to the soul that before had no such sight, it has an experience which, while it remains unimpaired, all the cavilings of skepticism cannot discredit. It is doubtful whether all the logicians in the world could have convinced Saul of Tarsus that Jesus was the Christ; but after the marvelous disclosure that came to him on the road to Damascus, all unbelief and questionings were gone forever. He knew thenceforth that the Crucified One was the Lord of glory and became the greatest of his apostles. Here is the only effective cure for prevailing infidelity and worldliness. Wesley brought it into use when religion seemed all but dead in England in the eighteenth century and infused new life and faith into the Church, after the masterful argument of Bishop Butler in his great Analogy had utterly failed to remedy the dreadful situation. Is there not danger in the midst of our many activities and various cultural agencies of forgetting this tremendous fundamental truth, "that no man can say Jesus is the Lord, but by the Holy Ghost."

"How do I know that he is Jesus, the Lord?
I was leprous, and foul, and mean;
I fell at his feet, and he lifted me up,
Saying, 'I will; be clean.'"

WORTHY OF CELEBRATION.

May 3, 1914, will mark the one-hundredth anniversary of the death of Thomas Coke, the first Methodist Bishop. Plans are under way to secure the celebration of this noteworthy event in Methodist history among Northern Methodists, and we think that Southern Methodists ought also to join in this movement. There is no more picturesque character to be met with in the annals of the Wesleyan Churches of the world than this little Englishman, of whom it has been said, "His stature was small and his voice was feminine, but his soul was as vast as ever dwelt in a human frame."

He was born at Brecon, Wales, on Sept. 9, 1747, and was educated at Oxford University. After his graduation, while serving South Petherton Parish, he came in contact with the Methodists, and as a result his ministry took on such increased earnestness and activity that there arose great opposition to him. This caused him to give up his charge and join Wesley in his work. His zeal was intense and his labors were unceasing. In 1784 Wesley consecrated him to the Bishopric and sent him to the Methodists of America as their first chief pastor. It can scarcely be said that he was a great executive or that he was well suited to the episcopal office. He was pre-eminently a missionary. His heart passionately yearned to give Christ to all the millions of the race. He crossed the Atlantic eighteen times at his own expense, and by his persistent efforts to extend the Kingdom into other lands, won for himself the title of "The foreign minister of Methodism." He founded missions to the Negroes in the West Indian Islands, which included 17,000 members at the time of his death. He wrote voluminously and was recognized as an author of note. When sixty-six years of age, he submitted to the Wesleyan Conference a plan for the establishment of a mission in the East Indies, which was rejected because there were no funds to meet the expense. By disposing of his personal property, Bishop Coke raised $30,000 for this expedition, which he undertook to lead in person. He died on this voyage, on May 3, 1814, and was buried in the Indian Ocean, the wide rolling waves of which, washing many shores, fitly symbolized the out-reaching love of this large-hearted disciple of Jesus who wanted to carry the priceless blessings of Christianity to every land. The leader fell, but the enterprise succeeded, and the Wesleyan East Indian Missions bear eloquent testimony to the consecration and apostolic spirit of Thomas Coke.

Wesley said, "The world is my parish;" but even more than he did, Coke made it his. The great Founder of Methodism called him his "right hand," and when he answered to the Master's final summons, Francis Asbury pronounced him "a minister of Christ in zeal and labors unsurpassed." The memory of such a man is a valuable heritage, and should be kept forever fresh and green. In reviving the recollections of so unselfish and noble and useful a life, there is blessing and inspiration. Our pastors would do well to preach on the career of Thomas Coke on Sunday, May 3. It would be exceedingly difficult to find a better subject for a missionary sermon that would thrill and stir the heart of the Church. We do not make enough of the masterful spirits of bygone years who helped to make Methodism a mighty evangelical force, and who did so much to speed the glorious gospel of redeeming love on its widening way. It would be far better for us if, instead of boasting of our superiority to our spiritual fathers, we would strive to emulate their earnest faith and seraphic ardor and endeavor to match their splendid achievements.

CONSIDERABLY EXAGGERATED.

We have noticed that some of our contemporaries are representing us as having said that Bishop Thirkield is undertaking to do in New Orleans the same thing that Bishop Leete is attempting to do in Atlanta. As a matter of fact, we have never made any such statement. In the New Orleans Advocate of March 12, we published a somewhat extended editorial on "The relation of the two Episcopal Methodisms," in which after calling attention to the powers vested in the Federal Council of Methodism, we said: "Will Bishop Leete and his counselors consent to let this project (the Atlanta enterprise), be passed upon by the Federal Council? Will Bishop Thirkield who is reported to be contemplating some forward movements in New Orleans, agree first to submit his plans to this tribunal and to abide by its decisions? And will our people agree to do the same thing along the border and in the Northwest?"

In a preceding part of this editorial we had discussed specifically Bishop Leete's project, because it was a definite one and such a glaring violation of the federation rules agreed upon by the two Churches; but so far as the particular utterance referred to was concerned, we had in mind the large principles involved, and not the exact nature of Bishop Thirkield's plans or of the enterprises of our own brethren along the border, whom we placed in the same category with him.

What our statement relating to Bishop Thirkield was based upon was a report that came to us about a year ago, that the Northern Methodists of New Orleans had advertised their St. Charles Street Church for sale and that they would likely build a new house of worship near Tulane University; but we are now reliably informed that this plan has been abandoned, and that it was not their purpose even when contemplating it to erect an expensive structure. We make this statement in justice to Bishop Thirkield, whose spirit in the administration of the affairs of his episcopal district is stated to have been quite considerate and brotherly. Rightly interpreted, what we said was not in any sense a misrepresentation; but unfortunately some of our fellow editors misunderstood it and read into it considerably more than its true import justified. We regret this occurrence, because we do not desire to be even the innocent cause of having any brother placed before the public in a wrong light.

We do not abate by one jot or tittle what we have previously said concerning the unwisdom of the Methodist Episcopal Church undertaking to invade the South and establish churches among the white people of this section, and of our people attempting to extend their operations into the North; but there are enough real cases of friction without creating any fictitious ones, or of magnifying any case to the slightest extent. May our Heavenly Father, in his own wise way, bring all the spiritual children of Wesley in the United States closer together in the coming years, and stop their wasteful and hurtful competition with one another!

WILL YOU HELP HIM?

We are carrying, on another page, an appeal from Bishop Cottrell for assistance for the Mississippi Industrial Institute at Holly Springs. This is the only college maintained by the Colored Methodist Episcopal Church (the Church that our denomination set up), in Mississippi, and Mississippi Methodists ought to feel an interest in it. We fear that Southern Methodists are falling far short of their duty in promoting the religious development of the colored people of the South. It will be a lasting reproach to us if we do not have a large share in this great work. Read Bishop Cottrell's statement, and give him such assistance as you can.

WHY NOT SEND YOUR PASTOR?

We heartily commend the following, which we take from the Nashville Christian Advocate of April 24:

"To whatever charge it may concern: You love your preacher for his own and his work's sake. You have been wondering how you can show that love. We now tell you: Give him a ticket and money for at least a week's board at Oklahoma City, where the General Conference will convene next Wednesday and remain in session for approximately three weeks. There are many of you, and it would require but a small sum from each to raise the necessary amount. In what other way could you spend money that would be more pleasing to a faithful preacher and at the same time bring back through him the richest blessings on your own selves?"

PERSONAL AND OTHER NOTES.

Bishop A. W. Wilson had recovered sufficiently to attend the meeting of the General Board of Missions in Nashville last week.

The St. Helena Echo states that Rev. R. V. Fulton, the pastor, will begin a revival meeting in Greensburg, La., on May 5, and that he will be assisted by Rev. J. F. Foster, of Amite City.

Rev. Thomas L. Porter, pastor of the Eureka (Miss.) charge, has brought us under obligations to him for six new and one renewal subscriptions. He is having a good year in his present field.

Mrs. Mary Harris Armour, of Georgia, who has recently been doing some work in New Orleans in behalf of the temperance cause, delivered an

earnest and impressive address at the First Methodist Church last Sunday evening.

A revival meeting is in progress at Mangham, La., this week, where the pastor, Rev. A. D. George, is being assisted by Rev. A. I. Townsley.

Rev. W. W. Woollard, the presiding elder, states that Bishop Murrah's presidency over the Columbus District Conference gave great satisfaction.

Rev. H. R. McKee states that he is having a good year on the Porterville (Miss.) charge. May the remaining months of it bring him still larger success!

Mrs. Miller, the accomplished wife of Rev. C. C. Miller, is one of the editors of the Free Lance, an attractive monthly publication issued at Monroe, La.

The General Board of Missions at its recent session raised the assessment on the Church for missions from $525,000 to $660,000, an increase of $135,000. A resolution was also passed to establish a girls' school in Rio de Janeiro, Brazil.

Rev. J. T. Lewis, of Greenville, Miss., has for some days been assisting Rev. L. W. Cain in a meeting at Hollandale, Miss. Rev. R. Bradley, of Jackson, Miss., a superannuated member of the Mississippi Conference, filled Brother Lewis' pulpit in Greenville last Sunday.

Read Rev. J. D. Harper's statement concerning the burning of our church at Zachary, La., which appears upon another page in this issue of the Advocate. We hope that many of our readers will lend a helping hand in replacing our destroyed house of worship at that place.

Rev. W. N. Dodds, of Houlka, Miss., gives us a good list of subscriptions from his charge, and says: "Things are moving on very well with us. We are almost ready to go to work on our new church at Van Vleet. We shall then have a good Sunday school at every church."

We are indebted to Rev. H. T. Young, the pastor of the Texas Avenue Church of Shreveport, La., for a club of subscriptions, forwarded a few days since. We regret to know that Brother Young has recently been ill with la grippe. He is doing a telling work in his present field.

The High School at Oloh, Miss., closed last week with an interesting order of exercises. Rev. A. H. Steel, our pastor at that place, made the invocation, and the annual address was delivered by Dr. Beeson, of Meridian. All who took part in the program acquitted themselves creditably.

Brother H. H. Ahrens will attend the approaching session of the General Conference in Oklahoma City as the staff correspondent of the Times-Picayune. This is a guarantee that the readers of that excellent journal will have first-class reports of the proceedings of the great law-making assembly of Southern Methodism.

Rev. D. R. McDougal, of Kossuth, Miss., is mindful of the Advocate in his rounds among his people, and his efforts in its behalf have not been in vain. He has sent us 9 new and 2 renewal subscriptions, for which he has our hearty thanks. The other interests of the Church are going forward under his guiding hand.

In a letter to our office bringing a club of 6 subscriptions, for which we thank him, Rev. E. H. Cooley says: "God is with us in the Walnut Grove (Miss.) charge, and the work is going forward. By his help, we hope to accomplish substantial results for the upbuilding of the Kingdom during the remaining part of this year."

A religious census of Rayville, La., was taken on Saturday, April 18, and the next day was observed as "Go To Church Sunday." The attendance on religious services on that Sabbath is said to have been larger than the population of the town. Rev. A. I. Townsley, whose energy knows no flagging, is our pastor at Rayville.

Writing under date of April 19, Rev. W. J. Ferguson says: "Our church in Philadelphia, Miss., burned this morning, and the occurrence has cast a gloom over our town. We hope to rebuild at once. Pray for us." We regret to learn of this misfortune, and we sympathize with Brother Ferguson and his worthy flock in the loss that they have sustained.

Brother J. G. Cronbach, the faithful superintendent of the Sunday school of the Second Methodist Church of New Orleans, paid us an appreciated visit one day last week. He stated that his Sunday school is in a prosperous condition, having an enrollment of 175 in the main department, 65 in the cradle roll department, and 60 in the home department.

Rev. C. M. Chapman sends us the following note: "The Commencement Sermon of Port Gibson Female College will be preached by Rev. J. D. Ellis on May 3, and Rev. T. J. O'Neil will preach the Missionary Sermon. The Annual Address will be delivered by Rev. J. L. Neill, of Laurel, Miss. We are closing one of the best years in the history of the school."

Miss Elizabeth Kilpatrick, of Corinth, Miss., who has been quite ill for some time, is improving. A note from her bearing date of April 25 stated that she was being allowed to sit up in her room a little. We hope that she will soon be entirely well and able to take up her work again. We scarcely need to say that we are glad to have her speak again through our "Sunday School Department" this week.

Rev. W. L. Duren, of Columbus, Miss., will have the sympathy and prayers of the brethren in the great bereavement which has recently come to him in the death of his father. We know none of the particulars of the decease of Mr. Duren, but we trust a suitable memoir of him will be furnished the Advocate at an early date.

Evidences of progress are not lacking in the Alexandria (La.) District. There are within its bounds five new charges: a station paying its pastor $1200; a circuit of five appointments, which is giving a good support to the preacher in charge and his family, and three missions, namely —De Ridder, Oakdale, and Indian. The pastors of these charges are preaching to sixteen congregations that the District did not have in 1913.

The many friends of Rev. N. E. Joyner will be happy to know that he has escaped from Mexico in safety. Brother Joyner's field of work was in Monterey. His wife and children have been with relatives at Jackson, La., for some months, but he remained constantly at his post of duty until the late developments made it impossible for him to do so longer. It is expected that Brother Joyner will be in Louisiana in the near future.

The Card Prospectus of the Sixth Session of the Seashore Divinity School is before us. It is adorned with a fine picture of Bishop W. A. Candler and Rev. J. C. Park, who are standing side by side, holding up a magnificent string of fish. The card claims for these brethren that as anglers they are in the "apostolic succession"; but the weak point in the case is that it does not state whether they bought 'em or caught 'em.

We were delighted last Saturday afternoon to have a visit from Rev. J. A. Randolph, who is a member of the North Mississippi Conference and a chaplain in the United States Army. He was looking well and wore his characteristic genial smile. Brother Randolph had expected to spend some time with his family who have been residing in New Orleans for several months, but the late developments in the Mexican situation caused his regiment to be ordered to the border line, and he had to leave hurriedly in order to join it there.

Rev. J. C. Park, who serves Tupelo, which is one of the half dozen best charges in the North Mississippi Conference, delighted the heart of the Publisher by sending in on April 24, a club of 2 new and 24 renewal subscriptions. Brother Park states that he thinks that the General Conference ought to settle fully and finally the Vanderbilt matter, that we may get away from the agitation and get busy at something else. We concur fully in this view. We are tired of war and our heart pines for sweet peace.

Dr. I. W. Cooper, the distinguished President of Whitworth College, will leave Brookhaven, Miss., for Oklahoma City, the seat of the General Conference, next Saturday, by the way of Memphis. He has to hurry on to meet the Committee on the Classification of Schools and to be present at the session of the General Board of Education, prior to the opening of the Conference. Dr. Cooper is a member of both the Committee referred to and the Board of Education, as well as a delegate to our law-making assembly.

Rev. J. B. Randolph, of Como, Miss., who is an alumnus of the Biblical Department of Vanderbilt University, writes: "I am very much disappointed in the decision of the Supreme Court. We have very little left to hold on to, and I doubt the wisdom of making the attempt." Like Brother Randolph, many of the alumni of Vanderbilt feel keenly the injustice that has been done the Church in taking the University from her. Indeed, how any Methodist could feel otherwise is, like the Bobbie Dunbar case, an insolvable mystery.

From the Texas Christian Advocate of April 16 we take the following: "Rev. Hugh Jamieson, of New Orleans, who is in charge of the Mary Werlein Mission and also assistant pastor of our First Church in that city, was a pleasant visitor to the Advocate office this week. Brother Jamieson, who is visiting relatives in Dallas for a few days, preached at the Ervay Street Church Sunday night and his sermon was much enjoyed by that congregation. Brother Jamieson has been attending the Woman's Missionary Council in Fort Worth."

We were favored last Friday with a call from Mr. G. H. Jones, the youngest son of the late Rev. K. A. Jones, who was an esteemed member of the North Mississippi Conference. Brother Jones' wife was Miss Mary Wier Tucker, a daughter of the late Rev. H. R. Tucker, of North Mississippi. This son and daughter of the parsonage, whose fortunes have been linked together, have been residing in New Orleans since March, 1912. They are members of Epworth Church. Brother Jones holds the position of traffic accountant with the Western Union Telegraph Company.

Dr. W. B. Palmore, the distinguished Editor of the St. Louis Christian Advocate, is bringing out a new volume, entitled "Palmore—Travels: In Arabia." That it will be well worth reading, needs not to be said. The book may be had by writing the St. Louis Christian Advocate Company, 3504 Washington avenue, St. Louis, Mo. The price is 50 cents. The first two dozen copies will have as a frontispiece a large picture of the versatile author.

In the Outlook of January 31 ex-President Roosevelt, who, as is well known, has been spending several months in South America, mostly in Brazil, says: "After reading the books of Brazil sixty and seventy years ago, it is astonishing to see the change that has taken place; and in no way has the change been greater or more beneficial than in the education of women. The women missionaries from the Southern branch of the American Methodist Church have done invaluable work toward this end."

Under date of April 24, Rev. C. M. Chapman writes: "I have resigned the Presidency of Port Gibson Female College to take the pastorate at Rolling Fork, Miss." This news surprises us somewhat, since Brother Chapman seemed to be having marked success in his educational work; but the call of the pastorate to one who has ever been in it is usually very strong, and it is not strange that Brother Chapman has again heeded it. What caused a vacancy at Rolling Fork, where Rev. J. S. Purcell was in charge, we are not informed at this writing.

Bishop Waterhouse, when recently passing through New Orleans, remarked to us that Rev. C. C. Selecman is giving a fine account of himself as pastor of Trinity Church, Los Angeles (the Bishop's home city), and the visible results of his work fully bear out this statement. On Easter Sunday Brother Selecman received 61 persons into the Church—33 by certificate and 28 on profession of faith. This makes for the year 120 additions. The magnificent new institutional building which the Trinity congregation is erecting at a cost approximating $750,000, is nearing completion, and will likely be opened next September.

The Nashville Banner printed last Sunday Dr. Tillett's recent article on the Vanderbilt situation, and gave it hearty editorial commendation. This alone is enough to make Southern Methodists beware of Dean Tillett's counsel. A couple of weeks before the Banner declined to publish Dr. James Cannon's communication on the same subject on the ground that such a discussion ought not to appear at the seat of war; but we suspect that the real reason why Dr. Cannon's article was declined was that it was in answer to one of the Banner's editorials and that not much was left of its editor when the Virginia "Cannon" ceased firing.

Under date of April 25, Dr. T. B. Holloman, of Port Gibson, Miss., writes as follows: "I have just returned from Indianola, where we buried my brother-in-law, Mr. Summerfield Brown, who died of apoplexy on Wednesday, the 22 inst. He left a widow and two children—Judge M. Brown, of Fort Worth, Texas, and Mrs. Ward, the wife of Rev. J. W. Ward, of Rosedale, Miss. For more than thirty years the deceased had been a member of the Methodist Church, and for a greater part of that time an official in the Church." We regret to be apprised of the death of this good man and worthy citizen, and we extend heartfelt sympathy to the bereaved.

We are indebted to the following friends, to whom acknowledgement has not been made elsewhere, for two or more subscriptions, sent in within the past few days: "Rev. H. P. Lewis, Poplarville, Miss., 8; Rev. W. C. Carlisle, Guntown, Miss., 3; Rev. W. L. Blackwell, Vancleave, Miss., 4; Rev. W. M. Sullivan, Shubuta, Miss., 3; Rev. Eugene Johnson, Ripley, Miss., 8; Rev. J. R. Wilson, Pleasant Hill, Miss., 5; Rev. H. R. McKee, Porterville, Miss., 2; Brother C. H. Hopkins, Brownsfield, Miss., 5; Rev. F. R. Power, Logansport, La., 8; Rev. J. A. Wells, Topisaw charge, Miss., 7; Rev. W. J. Porter, Bienville, La., 5; Rev. R. H. Bamburg, Calhoun, La., 4.

Rev. H. W. May, presiding elder of the Alexandria District, writes: "The Church at Helm, on the Columbia Circuit, will be dedicated at the next regular appointment. At the Columbia quarterly conference, Brother J. R. Brown, chairman of the board of stewards, and Brother R. R. Redditt, chairman of the board of trustees, reported that provision had been made for the debt on the Columbia Church, and hope is entertained of having it dedicated by one of our Bishops in the near future. The official board of the Grayson Church will provide for the liquidation of a small debt on it, so that it, too, may be dedicated this summer, and it is expected that the dedication of the new church on the Indian Mission will take place early in May."

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mr. JAMES W. WRIGHT was born in Marengo County, Ala., on Oct. 10, 1833; and died in Kemper County, Miss., on March 2, 1914. He served in the civil war in a Virginia company. He joined the M. E. Church, South, at the old Center Ridge Church in his early days and was the main pillar of that church as long as it was a church, and was buried in the graveyard at that church, although at the time of his death he was a member at Mt. Hebron. The writer did not know him long, but was glad to be in his home twice before he died, and was glad to find him in love with God and strongly attached to the Church of Christ. His children, his grandchildren, and all who knew him say he was a good man. Thank God for a good name! It is to be chosen rather than riches. He leaves a wife and six children—one boy and five girls—but they mourn not as those who have no hope. May the grace of God sustain the bereaved ones in this hour of sadness and cause them to strive to meet him in heaven.

H. R. McKEE, P. C.

ERNEST EUGENE DAWKINS was born on Nov. 7, 1883, and was a native of Jefferson County, Miss. Brother Dawkins was accidentally killed in Fayette, Miss., on Dec. 16, 1913; and was buried in the family burial lot in the cemetery at Union Church, near the place of his birth. He joined the Methodist Church on Aug. 29, 1900, at Nebo, then a part of the Meadville Circuit; and was married to Miss Flora A. Garnett on Dec. 31, 1903. In 1904 he moved to Fayette, Miss., where he was the efficient bookkeeper for Jas. McClure, merchant and planter. Brother Dawkins leaves to mourn his departure a wife, father and mother, three brothers, three sisters and many friends. I was his pastor for five years—two years while he was but a youth, and three years after he was a mature man. During the last two years of his life he served the Church at Fayette as steward, which office he filled with fidelity; he was a faithful friend to his pastor, especially this pastor. I loved him as I have loved few men, for he was worthy of it. His home-life was thoroughly religious, Bible reading and family prayer were daily observed. We fully expect to meet him in heaven in the sweet bye and bye.

J. EARLY GRAY.

Mrs. ORA DAVIS McNUTT was born on July 13, 1886, and departed this life on Nov. 12, 1913. She was the only child of Mr. and Mrs. John Davis. She was married to Mr. W. C. McNutt on Feb. 25, 1903, and of this happy union were born two sons, one of whom preceded his mother to the heavenly land about one year ago. Miss Ora professed religion when about 17 years of age and lived a consistent Christian life until the date of her death. She was an affectionate child, kind and true to her father and mother, and was a loving and tender wife and mother. Her first-born child survives her. "None knew her, but to love, none named her but to praise." Our loss is her eternal gain.

Far from earth the spirit flies,
Finds its God, and sits and sings,
Triumphing in Paradise.

I was her pastor in 1897 and 1898, when she was yet a child. We shall see her again.

B. P. FULLILOVE.

MEMORIAL RESOLUTIONS.

(Adopted by the Woman's Missionary Society of the Methodist Church at Heidelberg, Miss.)

Whereas, God in his wisdom and love has called our beloved friend and sister, Mrs. S. W. Abney from this world to a brighter home in heaven; therefore be it Resolved:

1. That in the death of our sister, this Society has been called upon to part with one of its best and most worthy members, whose willing heart and helpful hands were ever ready to aid her sister members.

2. That while we bow in humble recognition of the fact that an Allwise Providence attends our lives and orders all things for the best and that our loss is her eternal gain, nevertheless the mournful truth remains that Mrs. Abney will meet with us no more and nothing is left us but a precious memory. We extend to the family our sincerest sympathy.

3. That a copy of these resolutions be spread on the minutes of the Society, that a copy be sent to the family of our departed friend, and that a copy also be sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. W. J. Dawson, Mrs. C. G. McCormick, Miss Sallie Dantzler, Committee.

RESOLUTIONS OF APPRECIATION.

Whereas in the Providence of God it has pleased him to call our sister, Mrs. A. D. Simmons, from her earthly labors to a life of rest and joy, of hallowed service and abounding praise; therefore be it Resolved by the Woman's Missionary Society of the Jefferson Street Methodist Church, at Natchez, Miss.

1. That the Woman's Missionary Society has been bereaved and a vacancy made in its ranks by the going away of one of its oldest and best loved members. She occupied faithfully every post of duty, performed well every allotted task, and met fearlessly every obstacle as she pressed forward in the path into which she was led by God's own hand.

2. That the Church of which she was so faithful a member will sorely miss her. It is left to us, while grieving for her departure, to thank God for so beautiful and influential a life, and to emulate her glowing Christian example. She was one of God's chosen instruments for good, and the Church is poorer now that she is no more with us, but we are better because she lived among us.

3. To the husband, and sons and daughter we send a message of love and sympathy. We know that the God of their fathers has been true in this hour of affliction, and that they have not mourned as those without hope. We would point them to the coming of that morn when

"Those angel faces smile,
Which we have loved long since,
and lost awhile."

4. That a copy of these resolutions be sent to the family, a copy spread on the minutes of the Missionary Society, and a copy sent to the New Orleans Christian Advocate for publication.

Signed: Miss Jessie Porter, Mrs. L. A. Fitzpatrick, Mrs. John A. Guice, Committee.

Tidings From the Field

TOPISAW CHARGE, MISS.

Dear Advocate: Allow me space for a few lines to teli the Advocate readers something ahout the educational rally we had on Topisaw Circuit April 14-16. We had with us Brothers Roht. Selhy and W. H. Lewis, and they spoke twice each at all three of the churches, discussing in these speeches Church Extension, Education, Home and Conference Missions, and the American Bihle Society; and I believe it is going to finally result in great things for the charge. We had fairly good crowds at each church, notwithstanding it was a very busy time for the farmers (most all the officials were in attendance). And nearly every one seemed to catch the inspiration of the occasion, and now instead of having a kind of dread of mentioning the Conference assessments, because of the ignorance on the part of so many as to their importance, I feel that I can hardly wait for the opportunity to cultivate the seed that were sown hy these men. One factor in the enthusiasm and success of these meetings was the real heart interest manifested by our lay leader, Dr. W. D. Beacham. He laid aside, as far as practicable, his duties as county health officer—his practice and farming interests—and went the whoie round with us. May the Lord bless him and his family "in hasket and in store" for such a wiliing sacrifice. At each church the good women were on hand with pienty of dinner; the children and young people came, too. May God bless all who contrihuted in any way toward the success of the meetings, Amen.—J. A. Wells.

EDUCATIONAL MEETING.

The District Secretaries appointed by the Conference Secretary of Education, Rev. Paul M. Brown met at his call in the First Church, Alexandria, to discuss methods of carrying on the educational campaign. It was decided to urge upon the pastors to raise the Conference education assessment during the month of May, and in so far as possible to use the suhscription cards furnished by the secretary which will cover the amount for five years.

The Conference Secretary will issue "The Educational Outlook" from time to time which he hopes to place in every Methodist family in the State. Each pastor is asked to designate some one person in each congregation who will distrihute this literature. This will be a fine opportunity to put the lay leader in each congregation to work.

It is contemplated to have an educational rally in each of the 398 societies in Louisiana Methodism. In many instances outside speakers will be used, but in most cases home talent will have to be employed. It is hoped that each pastor will suggest the plan best adapted to reach his people. The campaign slogan for 1914 is $30,000 from 30,000 Methodists for Christian education. An imperative necessity is upon us to raise the amount this year. Our people need the information which will show them what we have done, are now doing, and what we contemplate for the future. It is earnestly hoped as the campaign moves on that all our people may catch the vision of our needs and gladly came forward with rich gifts for the advancement of the Lord's Kingdom in the educational world. Let some one make a contribution of $10,000 for Centenary College, provided we raise the other $20,000, and see how quickly this can be accomplished. We need a starter as well as a startler.

ALBERT S. LUTZ.

DURANT DISTRICT CONFERENCE.

Dear Doctor Meek: Please have the Advocate to say that Bishop Murrah is to hold the Durant District Conference, July 8. Goodman is the place. All are expected to be in attendance Tuesday night, July 7. We earnestly hope the good women of the missionary societies will he on hand with such a program as they wish; we will give them all the time they want. Other announcements will be made iater. W. S. SHIPMAN.

Durant, Miss., April 16, 1914.

APPRECIATORY RESOLUTIONS.

(The following resolutions of respect were passed hy the Woman's Missionary Society of the Broad Street M. E. Church, South, of Hattieshurg, Miss.)

Whereas it has pleased our Heavenly Father in His infinite love and wisdom, to take out of this world the soul of our deceased brother, Mr. Dan Gillman, the husband of our heloved sister and co-laborer; therefore be it Resolved:

1. That we, the Woman's Missionary Society of Broad Street M. E. Church, South, of Hattieshurg, Miss., do hereby express our sincere and heartfelt sympathy to his bereaved family, relatives and friends. We are sure that the wife has lost a devoted hushand, and the children, a loving father. While we realize that the loss his family has sustained is too great to he assuaged by mere words, we want to assure them that we are remembering them in this their severest trial.

2. That our Society and our Church has lost a faithful and generous friend, and the community, a useful and excellent citizen.

3. That a copy of these resolutions be sent to the bereaved familiy; to the Hattiesburg Daily News, to the New Orleans Christian Advocate, and to the Missionary Voice for publication; and tbat they also he spread on the minutes of this Society.

Signed: Mrs. D. E. Kelly, Mrs. J. B. Phillips, Mrs. K. T. Moore, Committee.

MARRIED.

Married, by the bride's father, Miss ROBBIE MACKIE DARSEY, eldest daughter of Rev. L. A. Darsey, to Mr. JOSEPH T. ZINK, of Orange Grove, Miss., at McHenry, Miss., April 15, 1914.

At the Church, at Westonia, Miss., on April 16, 1914, Mr. J. LOUIS SUMMERS of Pearlington, Miss., and Miss NELLIE ORR, of Westonia, Miss., Rev. H. Mellard officiating.

On April 8, 1914, at the home of the bride's parents, in Itawamba County, Miss., by Rev. W. M. Young, Mr. E. M. BRASFIELD, of Amory, Miss., and Miss VALERA WIYGUL. The young people will make Amory their home.

At the Methodist Church in Amory, Miss., on April 16, 1914, Mr. CHARLES DEWITT EXUM, of West Point, Miss., and Miss MARY CECEILE MAYFIELD, of Amory, Rev. W. M. Young officiating. They wili make their home in Memphis, Tenn.

REVIVAL AT LEXINGTON, MISS.

The revival services at the Methodist Church closed Sunday night, April 19, with 36 additions to the membership. Thirty-one of these were received on profession of faith.

It was a beautiful sight, Sunday morning, to see the pastor, Dr. H. G. Henderson, baptize 29 persons and receive over 30 into the church.

Rev. J. A. Bowen, of Birmingham, Ala., who did the preaching, endeared himself to everybody by the tenderness and eloquence of his messages and his magnetic bearing in the social circle. Dr. Bowen is a man of God, and out of a ripe and redolent experience delivered sermons which inspired and edified. Large congregations attended the services. The church was well filled in the mornings and crowded at night. The annex was necessary to accommodate the throng at the farewell service Sunday night.

All the churches gave way on Sunday night and as the congregation sang "God Be With You Till We Meet Again," and hundreds marched to the altar and shook the hands of the revivalist and the resident pastors, it was a touching sight. Dr. Bowen left Monday morning for Okolona, Miss., where he begins his next meeting. The prayers of the good people of this place will follow him, and that Heaven's benedictions may rest on the head of the good man is the wish of all.—Lexington (Miss.) Advertiser.

GROWING WORK OF THE MISSISSIPPI ANTI-SALOON LEAGUE.

The Board of Trustees of the Mississippi Anti-Saloon League met on April 17 in their offices in Jackson. The State President, Captain W. T. Ratcliff, called the meeting to order and Dr. Edmonds opened with prayer.

After a full discussion of the work in all its phases, it was unanimously decided, since there is an increased demand to have the State Superintendent more in the field, to elect two new officers—that of Assistant State Superintendent and that of office manager. Rev. J. M. Morse was chosen Assistant State Superintendent and Rev. Dr. T. J. Bailey as office manager. Dr. Bailey will give his entire time to the work, and Dr. Morse will give such time to the work of Assistant Superintendent as his pastoral duties will permit. Dr. E. T. Edmonds, pastor of the Christian Church in Jackson, was elected Secretary of the State Board, and Rev. Dr. C. Z. Berryhill of Holly Springs was elected Vice-President of the League.

The following resolution was adopted and signed as below:

"It is our firm and settled conviction that the Anti-Saloon League is a necessity as a clearing house organization in Mississippi to stop the illegal sale of liquor in the State, to arouse and direct the sentiment of the people in favor of law enforcement, temperance, education and good citizenship; and the splendid co-operation given it by the masses of good citizens assures us that the people of the State are of the same determined opinion.

"Signed: W. T. Ratcliff, Thad B. Lampton, P. I. Lipsey, W. G. Henry, Swep J. Taylor, T. P. Barr, T. J. Bailey, J. M. Morse."

Rev. Henry C. Morehead, a prominent minister, planter, and banker, was commended for the splendid work he is doing on the platform for the League. The Board also commended in grateful terms the good work done by Revs. W. G. Francis, Jno. W. Ramsey, and others. Consideration of the ratification of the new constitution and by-laws of the National Anti-Saloon League was postponed to a future meeting.

A resolution was passed commending the mayor and other officers of Jackson for their faithfulness in enforcing the law in the Capital City of the State.

The State Superintendent, Dr. Elchelberger, reported 60 indictments recently found in the Delta, and not a single criminal escaped conviction at the hands of the jury. This included a deputy sheriff, town marshall, depot agent, and others. He reported two steamboats being tied to the wharf for carrying liquor across the river by attachment, from the League's organized forces. He stated that the work is increasing all over the State, and that the people are supporting the League with enthusiasm.

He further declared that the late Anti-liquor Law passed by the Legislature would be held to be constitutional by the Supreme Court, and that the opinion of no one man can settle any law in the State; that the law relative to advertising is a verbatim copy of laws that prevent liquor advertising in papers that do not respect public opinion in other States, and he expressed the conviction that it will hold in Mississippi after punishment shall have been given those papers violating the law.

A WORKER IN THE CAUSE.

Jackson, Miss., Apr. 17, 1914.

OUR CHOICE.

Contrast Abram and Lot. Abram's wealth was growing, but he had not set his heart on his increasing property; Lot was carried away by the thought of his riches. Abram felt that friendship and unselfishness were far more worth while than any mere monetary advantage; Lot was so blinded by what he wanted for himself that it did not occur to him that he should heed Abram's interests. Abram was the friend of God, and—after his lesson in Egypt—he desired to live where association with God was possible; Lot forgot the call of God in the call of the fertile plain, where sinners dwelt. The contrast may be seen in the world to-day. Everywhere there is a conflict between love of higher things, and love of money, love of others and love of self, love of God and indifference to sin. Are we following Abram, or do we go with Lot to the cities of the plain?—Southern Churchman.

A TRIBUTE TO HIS MOTHER.

By Vice-President Thomas R. Marshall.

I think back through the years, the lean and fat, the good and the bad ones, to my earliest recollection. I see a woman with an eye that flashes swift as an archangel's wing and mouth that breaks with laughter and hardens at sight of wrong, singing lullabies; a woman who, with hand grasping the Unseen Hand, walks the briar-bordered paths of life unashamed, unafraid, unharmed. She is clad in garments of beauty for me, and age does not soil them, nor years make them cheap and tawdry. Her tongue is without guile, having never been the messenger of a lie. It is seventeen years since her soul went home to God and her fingers became for me the fingers of an angel, but I have not forgotten all she said. She told me there was a Santa Claus, and I believe her. He brings me no longer drums and fifes. But he still brings to me the vision of my mother and the music of that angelic chorus which sang at creation's dawn and at the hour of man's redemption.

SHOULD REFLECT HIM.

The being of a God is as certain to me as my own existence; and when I look into the world of men and see no reflection of Him I feel a greater shock than if I stood before a mirror and did not see my own face.—Dean Stanley.

LOUISIANA CONFERENCE

Lafayette Dist.—Second Round.

Crowley.....May 3, 4
Vermillion, at Perry.....May 9, 10
Gueydan and Abbeville at G.May 10, 11
Eunice, at Iota.....May 16, 17
St. Martinville, at Lydia...May 23, 24
Jeanerette.....May 24, 25
Acadia Cir., at Church Point.May 30, 31
Lafayette.....June 6, 7
Lake Arthur.....June 7, 8
French Mission, at Port Barre.....June 12, 13
Indian Bayou, at Indian B..June 14, 15
Evangeline, at Ville Platte.June 21, 22
Bell City.....Wed..June 24
Houma—Lafourche Mission at Bourg.....June 27, 28

JAMES I. HOFFPAUIR, P. E.

Alexandria Dist.—Second Round.

Glenmora, at Melda.....May 2, 3
Harrisonburg.....May 6,
Mellville, at Woodside.....May 9, 10
Marksville, at Simsport, 7:30 p. m.....May 10,
Provencal, at Victoria, 7:30 p. m.....May 13,

H. W. MAY, P. E.

Ruston District.—Second Round.

Bienville, at Burk Place....May 2, 3
Bernice, at Summerfield....May 8,
Jonesboro, at Dodson.....May 9, 10
Winnfield.....May 10,
Arcadia.....May 22,
Minden.....May 23, 24
Cotton Valley.....May 24, 25
Sibley.....May 26,
Haughton, at Doyline.....May 27,
District Conference at Haughton July 28-30.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Waterproof, at St. Joseph...May 3,
Eros, at Village.....May 9,
Brooklyn.....May 10,
Lake Providence.....May 24,
Monroe.....May 24,
Bastrop, at Collinston.....May 25,
Oak Grove, at Pioneer.....May 26,
Mangham, at Little Creek..May 31,
Sicily Island.....June 7,
Gilbert, at Wisner.....June 14,
Winnsboro.....June 15,

WM. SCHUHLE, P. E.

Shreveport Dist.—Second Round.

Mansfield.....May 2, 3
Grand Cane, at Keithville..May 3, 4
General Conference, Oklahoma City.....May 5, 26
1st Ch., Shreveport....a.m. May 31,
J. S. Noel, Jr., Memorial, p.m. May 31,
Mansfield Commencem't.May 31-June 3
Joint Conference for all Shreveport Churches at First Ch., 8 p.m.....June 3,
Mooringsport, at Oil City...June 4,
South Mansfield, at Benson.June 6,
Vivian, at —.....June 13, 14

Centenary Commencement Sermon will be preached June 7 by Bishop Mouzon; District Conf. in Queensborough Church, June 10-12 (beginning with opening sermon by T. H. Morris at 3 p.m., June 10, and closing with the evening service on the 12th).

State Epworth League Conference, Shreveport, June 17-23. Seashore Divinity School, Seashore Camp Ground, June 23-July 3.

WM. H. COLEMAN, P. E.

Baton Rouge Dist.—Second Round.

Denham Springs, at Friendship.....May 2, 3
St. Helena, at Wesley.....May 7,
Pine Grove, at Killian's Chapel.....May 9,
Amite.....May 10,
Mt. Herman.....May 13,
Franklinton.....May 15,
Kentwood.....May 17,
Hammond.....May 20,
Ponchatoula, at Springfield.May 23, 24
District Conference, at Ponchatoula.....May 26-31

H. W. BOWMAN, P. E.

PROMINENT CLERGYMAN PRAISES TETTERISE.

Rev. A. C. Turner, Lakeland, Fla., writes: "I was afflicted with eczema for more than twenty years. Several months ago one box of Tetterine (50) was given me, and by its use I have been cured. I shall ever remember the makers of this valuable remedy with gratitude." Tetterine is equally effective in permanently relieving Ringworm, Tetter, and all other skin and scalp diseases, it seldom fails. 50c at drug stores or by mail from Shuptrine Co., Savannah, Ga.

THE SILENT PIANO.

Is there a silent piano in your home? If so, why not exchange it for one which every member of your family can play, no matter whether they have ever taken music lessons or not? Even little children of five or six years can be quickly taught to render the sweetest music on the Ludden & Bates Self-Player Piano. And the same instrument can be used by musicians just as they would use an ordinary piano. It is therefore two instruments in one, a self-player for those who do not know one note from another, and a regular piano for use by musicians.

If you secure your Player piano through the Club you have the special privilege of exchanging your old music rolls for new compositions at any time, at a nominal cost to cover postage and the mere expense of handling.

Write for the Club catalogue and ful particulars of the exchange privilege, free music roll service, big saving in prices, convenient terms, etc. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Department, Atlanta, Ga.—Adv.

NOT A DAY IN BED.

Gramling, S. C.—In a letter from Gramling, Mrs. Lula Walden says: "I was so weak before I began taking Cardui that it tired me to walk just a little. Since taking it I do all the housework for my family of nine, and have not been in bed a day. Cardui is the greatest remedy for women on earth." Weak women need Cardui. It is the ideal woman's tonic, because it is especially adapted for women's needs. It relieves backache, headache, dragging feelings, and other female misery. Try Cardui. A few doses will show you what it can do for you. It may be just what you want.—Adv.

OUR CALENDAR

GENERAL MEETINGS.

General Conference of the M. E. Church, South, Oklahoma City, May 6.

General Board of Education, Oklahoma City, May 5.

Seashore Divinity School, at the Seashore Camp Ground, Biloxi, Miss., June 23 to July 2.

JUNALUSKA GATHERINGS.

Epworth League, July 15-23; Sunday School Conference, July 24 to Aug. 2; Conference of Educators, Aug. 4-6; Missionary Conference, Aug. 7-16; Bible Conference, Aug. 16-23; Conference of Deaconesses, Aug. 24-26.

DISTRICT CONFERENCES.

North Mississippi Conference.

Aberdeen, at Prairie, Miss., May 28-31.
Holly Springs, at Potts' Camp, Miss., June 17-19.
Corinth, at Ecru, Miss., June 18-21.

Louisiana Conference.

Ruston, at Haughton, La., July 28-30.
Baton Rouge, at Ponchatoula, La., May 26-31.
Baton Rouge, at Ponchatoula, May 26-31.

Mississippi Conference.

Brookhaven, at Wesson, Miss., May 5-7.
Newton, at Morton, Miss., May 12-15.
Jackson, at Braxton, Miss., June 16-19.
Seashore, at Poplarville, Miss., June 10-12.
Meridian, at DeKalb, Miss., June 9.

MISCELLANEOUS.

Annual Meeting of Woman's Missionary Society, North Miss. Conf., at Aberdeen, June 11-15.

Louisiana State Epworth League Meeting, at Shreveport, June 17-21.

Grenada Commencement, Sunday, May 24; Millsaps Commencement, Sunday, June 7; Centenary Commencement, Sunday, June 7; Whitworth College Commencement, Sunday, May 17.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Meridian, Fifth Street .....May 1,
Waynesboro Ct., at Pleasant Grove .....May 30, 31
Enterprise, at Stonewall...June 7,
De Kalb, at De Kalb.....June 12,
Moscow, at Pleas. Grove ..June 13, 14
Scooba, at Electric Mills ..June 17,
Matherville, at Salem .....June 20, 21
Buckatunna, at Chicora ....July 5, 6

The District Conference will be opened Tuesday, June 9, at 8 p.m., with a sermon by Rev. W. B. Hogg.

J. T. LEGGETT, P. E.

Jackson Dist.—Second Round.

Madison, at Ridgeland .....May 1,
Bolton, at Raymond .....May 3,
Capitol Street .....June 7,
Millsaps Memorial, 7:30 p.m., June 7,
Camden, at Forest Grove..June 12,
Sharon, at Lone Pine.....June 13, 14
Canton, 7:30 p.m. .....June 14,
District Conference, at Braxton .....June 16, 19
Terry, at Poplar Springs...June 20, 21
Florence, at Wesleyana....June 27, 28

PAUL D. HARDIN, P. E.

Hattiesburg Dist.—Second Round.

Oloh, at Oak Grove.....May 1,
McLain, at Cross Roads....May 2, 3
Sumrall.....May 10, 11
District Conf., at Mize.....June 9, 12

GEO. H. THOMPSON, P. E.

Newton Dist.—Second Round.

Laurel, 14th Ave. .....May 2, 3
Bay Springs, at Raleigh....May 7, 8
Trenton, at Burns .....May 9, 10
Dist. Conf., at Morton.....May 12, 15
Newton & Montrose, at N..May 17, 18
Rose Hill, at ——.....May 23, 25
Lake, at Lawrence .....May 30, 31
Decatur & Union, at U.....June 3,
Laurel, 1st Church .....June 7, 8
Laurel, 2d Avenue ....p.m.,June 7,
Choctaw Miss., at Phillips, p.m. .....June 13,
Pearl, at —— .....June 14,
Suqualena, at Good Hope..June 17,
Forkville, at F. .....June 19,
Homewood, at Carr's.....June 20, 21
McDonald, at —— .....June 24,
Louin, at Holders .....June 27, 28
Hickory and Meehan, at M..July 4, 5

H. W. FEATHERSTUN, P. E.

Port Gibson Dist.—Second Round.

Hermanville, at S.....May 2, 3
Washington, at W. ..Thurs., May 7,
Jefferson Street .....May 8, 10
Pearl Street .....May 9, 10
Woodville Ct., at F.....May16, 17
Woodville .....May 17, 18
Centerville ..... Wed., May 20,
Liberty, at W.....Fri., May 22,
Gloster .....May 23, 24
Nebo, at Greendale .....May 30, 31
Fayette .....June 6, 7
Anguilla .....June 10,
Rolling Fork .....June 13, 14

T. W. ADAMS, P. E.

Seashore District—Second Round.

Moss Point .....May 2, 3
Escatawpa, at Orange Gr., Monday p.m. .....May 4,
Americus and Rosedale, Wed., 11 a.m.....May 6,
Gulfport, First Church ....May 10, 11
Columbia, Wed. p.m.....May 13,
Hub, at Baxterville .....May 16, 17
Logtown, Wed. p.m. .....May 20,
Derby, at Byrd's .....May 23, 24
Carriere and Picayune, at P., Monday p.m. .....May 25,
Mentorum, at Powers .....May 30, 31
Coalville, at Fayard's ....June 3,
Poplarville ..... Tuesday, June 9,
Lumberton .....June 13, 14
Wolf River Mission, at Beulah, Monday .....June 15,
Wiggins, Tuesday .....June 16,
Vancleave .....June 20, 21

The District Conference will be held at Poplarville June 10-12.

W. H. HUNTLEY, P. E.

Brookhaven Dist.—Second Round.

Monticello, at Sontag .....May 2, 3
Brookhaven .....May 3, 4
Meadville, at Meadville ....May 9, 10
Wesson, at N. Wesson.....May 13,
Buford, at Hickman.....May 16, 17
Topisaw, at Topisaw.....May 23, 24
Barlow, at Lebanon.....May 30, 31
Bayou Pierre, at Pleasant Ridge .....June 6, 7
Hazlehurst .....June 7, 8
Summit and E. McComb, at Summit.....June 10,
Adams, at Johnson Station.June 11,
Tylertown, at China Grove.June 13, 14
Pleasant Grove, at —— ....June 17,
Scotland, at —— .....June 20, 21

ROB'T SELBY, P. E.

NORTH MISSISSIPPI.

Greenville Dist.—Second Round.

Coahoma and Lyon, at Lyon..May 2, 3
Tunica and Robinsonville, at Tunica .....May 3, 4
Rosedale and Hillhouse, at Hillhouse .....May 10, 11
Friar's Point, at Sherard...May 17, 18
Jonestown and Belen, at Belen .....May 24, 25
Boyle, at Litton.....May 30, 31

H. S. SPRAGINS.

Sardis Dist.—Second Round.

Coldwater, at Love .....May 2, 3
Arkabutla, at Mt. Olivet....May 9, 10
Lake Cormorant and Hinds, at Lake Cormorant.....May 10, 11
Longtown, at McGees Chapel, May 16, 17
Crenshaw, at Mastodon ....May 23, 24
Charleston, at —— .....May 30, 31
Eureka, at —— .....June 5,
Oakland, at —— .....June 6, 7
Courtland, at —— .....June 7, 8

J. W. DORMAN, P. E.

Columbus Dist.—Second Round.

Crawford, at Crawford.a.m..May 2, 3
Macon.....p.m..May 3, 4
Sturgis, at Mt. Airy..a.m..May 9, 10
Starkville.....p.m..May 10, 11
Mashulaville, at Middleton...May 16, 17
Longview, at Smyrna.....May 23, 24
Columbus Cir., at New Hope.May 30, 31
Macon Cir., at Souls Chap..June 6, 7

W. W. WOOLARD, P.E.

Corinth Dist.—Second Round.

Myrtle, at Pleasant Grove..May 1,
Hickory Flat, at Bethel ....May 2, 3
New Albany, at Wells Ch...May 9, 10
New Albany .....May 10, 11
Chalybeate, at State Line..May 15,
Dumas, at Dumas.....May 16, 17
Belmont, at Golden.....May 22,
Tishomingo, at Mt. Nebo ..May 23, 24
Ripley Cir., at Blackjack...May 30,
Ripley and Blue Mountain, at Blue Mountain...May 31, June 1,

District Conference at Ecru June 18 to 21.

J. H. MITCHELL, P. E.

Aberdeen Dist.— Second Round.

Nettleton, at Union .....May 2, 3
Smithville Miss., at Antioch.May 9,
Amory and Nettleton, at A..May 10, 11
Okolona, Miss., at Grady's C.May 15,
Greenwood Springs, at Riggan's Chapel May16, 17
Tremont .....May 21,
Fulton Miss., at Fulton ....May 23, 24
Prairie .....May 30, 31

District Conference at Prairie, May 28-31. Bishop W. B. Murrah has kindly promised to be with us.

JOHN W. BELL, P. E.

Holly Springs Dist.—Second Round.

Lamar, at Sylvestria .....May 2, 3
Byhalia, at Fountain Head...May 4
Pine Valley, at Mt. Liberty...May 8
Taylor, at Forest Hill.....May 9, 10
Mt. Pleasant, at Union.....May 23, 24
Ashland, at——.....May 26
Randolph, at Spring Hill....May 29
Toccapola, at Tula.....May 30, 31
District Conference at Potts Camp.....June 17, 19

R. A. TUCKER, P. E.

Durant Dist.—Second Round—Part 2.

Hesterville, at Salem.....May 16, 17
McCool, at Liberty Hill....May 23, 24
Sidon, at Cruger.....May 31, June 1
Kosciusko Cir., at Pierce's..June 6, 7
Black Hawk, at Acona.....June 13, 14
Vaiden, at Columbiana.....June 20, 21

W. S. SHIPMAN, P. E.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

COLLEGE DAY AT COUNCIL MEETING.

Greetings to my constituency throughout the North Mississippi Conference from the Council meeting at Fort Worth, Texas, April 13, 1914. This is a great meeting in point of education and inspiration. To-day was observed as College Day, and over 200 college students and visitors were in attendance from the colleges of Texas. Miss Mabel Head, educational secretary of the Council, had visited the colleges throughout the State of Texas in the interest of this day, and to her efforts the success of the occasion was largely due. A noon-day luncheon was served to the guests, and a special program was carried out in the afternoon. Addresses were delivered by Miss Head, Miss Mabel Howell, of the Scarritt Bible and Training School, and our own Mrs. Bessie Lipscomb, Secretary of the Home Base. Then the missionary and deaconess candidates marched down the aisle on one side of the church while the returned missionaries and active deaconesses in attendance upon the Council came down on the other side, and each formed groups on opposite sides of the altar. Then the candidates sang the first two lines of each verse of "Watchman, Tell us of the Night," and the response was given by those grouped on the other side who had seen active service. This was a most beautiful and effective service and, I am sure, made a profound impression upon the college students present. Prominent among the group of active missionaries and deaconesses was Miss Lochie Rankin, the first missionary ever sent out by the Woman's Board of Missions.

MRS. VIC THOMPSON HOYLE,
Pres. N. Miss. Conf. Missionary Soc.

EXTRACTS FROM DR. WERLEIN'S ADDRESS.

At the Biloxi Wesley House Opening.

"As the Father hath sent me even so send I you." John 20-21. The mission of the Christian is one of great honor and vast importance. He is to reproduce the life and carry on the work of Jesus Christ; he is to be animated by the mind of his Lord, and not by the spirit of this world. Christ is the Head of the Church, and believers are the body. The Head is to govern and direct and all the members of the body are to be obedient. Christ retired bodily from this world and left his disciples to go on with the work which he commenced and intends to prosecute through them.

This mission has to do with the souls and bodies of human beings. It was specific. The spiritual, physical, and social needs of men, women and children were to be his chief concern, and to that end he devoted his great powers and activities. The most attractive picture of the Savior is given by Luke, which describes our Lord standing on the plain with his disciples and surrounded by a great multitude of people from all Judea and Jerusalem and from the sea coast of Tyre and Sidon to hear him and to be healed of their diseases. Here is the great benefactor actively engaged in the blessed work of rescuing and uplifting the unhappy race of man, and standing before him are the multitudes representing every degree of human need.

"As the Father hath sent me even so send I you." This is the mission of the individual Christian and of the Church of Christ throughout the world. Many laymen and laywomen as well, feel that if they attend church services and contribute toward the support of the Church, they are doing all they should be expected to do. Indeed, they are doing comparatively little or nothing toward reaching the unsaved; they are not carrying out the command of Christ. I do not believe that any one will heartily engage in this work until he or she vividly realizes what it means for an immortal soul to be lost. Christ realized the great necessity of saving human beings not only from this present life, but from a dreadful peril beyond the grave. The Church to-day represents the most powerful organization on the earth. It stands for more learning, culture, wealth, and power than any other organization, and whatever it might attempt to do it could possibly accomplish. In the words of another, "I believe that the Christian Church should make a large place for natural interests, should be alive to all the vital issues of the day, should furnish not only support but also leadership in the great reform movements whether moral, social, political, or industrial. When the church begins to show a zeal in such philanthropies the question of bringing the world to Christ will soon be solved." I am glad to know that you have this larger vision of what Christ intends for the Church to do. Not only are the young to be taught that Jesus Christ is the Savior of the world, but that Christ came to teach the young to think, to play, to work, to improve their home life, to learn the art of self-support, to become useful members of society. You are intent on giving to these who have not enjoyed the advantages of others the opportunity to develop the best that is in them. There is something sublime in this. You are laying the foundation for social betterment in time to come. We have every reason to anticipate a great increase of population in our Southland—with the opening of the Panama Canal we do not doubt that millions of people will visit the fertile valleys of the Gulf States. Many of them will come from lands that are largely ignorant of the gospel of Christ, and the Church of America must be ready to lead them. America is to be the missionary of this whole world."

FROM THE NEW SECRETARY OF THE LAFAYETTE DISTRICT.

At the recent meeting in Rayville, La., Mrs. Crow Girard was elected district secretary of the Lafayette District to take the place of Mrs. R. C. Holt, who was forced by ill-health to resign from the work. We are so glad to have Mrs. Girard back in the work, though we are sorry to lose Mrs. Holt, who has been such a faithful and efficient secretary. We pray that her health may be restored and that in time she may be able to resume her work among us. Mrs. Girard lost no time in starting in upon her duties and sent a circular letter to her constituents, from which we take several extracts:

"The most important items in the Conference and Council Committee reports are to be arranged and edited right away and sent to each auxiliary in advance of the Minutes, so that we may get to work on the new lines as early as possible.

"Several memorials were sent from our Conference to the Council. Among these was one recommending a larger appropriation to the French mission at Houma. We have recently had the assurance from some of the Council officers that another deaconess will be placed in this field this year, making two deaconesses at Houma. For their support the Council will appropriate $900. This in addition to the half of the Conference 50 per cent of dues which will be given Houma, will be sufficient to support the entire work in that city, with the exception of the salary of the pastor, which is paid by the General Board of Missions. We owe this mission $550 from last year, which we must try to pay early this year, and we are raising it by a free-will offering from the auxiliaries. At the Conference nearly the whole amount was pledged. We lack about $100. If your auxiliary has not contributed to this debt, please see that it does so, and send the money to Mrs. W. T. Cunningham, Natchitoches, La. This offering is not to be confused with our dues and regular Conference pledge and for this reason we are asking that it be sent to Mrs. Cunningham, instead of to our Treasurer, Mrs. J. J. Holmes. The regular Conference pledge for the Foreign Department this year is $2750, and for the Home Department $2100."

QUIT MEAT IF YOUR KIDNEYS ACT BADLY

Take Tablespoonful of Salts if Back hurts or Bladder bothers—Drink lots of water.

We are a nation of meat eaters and our blood is filled with uric acid, says a well-known authority, who warns us to be constantly on guard against kidney trouble.

The kidneys do their utmost to free the blood of this irritating acid, but become weak from overwork; they get sluggish; the eliminating tissues clog and thus the waste is retained in the blood to poison the entire system.

When your kidneys ache and feel like lumps of lead, and you have stinging pains in the back; when you have severe headaches, nervous and dizzy spells, sleeplessness, acid stomach, or rheumatism in bad weather, get from your pharmacist about four ounces of Jad Salts; take a teaspoonful in a glass of water before breakfast each morning and in a few days your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys, to neutralize the acids so it is no longer a source of irritation, thus ending urinary and bladder disorders.

Jad Salts is inexpensive and cannot injure; makes a delightful effervescent lithia-water drink, and nobody can make a mistake by taking a little occasionally to keep the kidneys clean and active.

YANKEE BOODLE.

By J. K. Farris.

Yankee boodle, Dixie doodle,
Yankee boodle, Andy;
He made a raid upon the Church,
And took away its Vandy.
Of money, and of lawyers, too,
He certainly has plenty.
We counted those around the bar,
And found them fully twenty.

Chorus—

Yankee boodle, Dixie doodle,
Yankee boodle, Andy;
In taking things from other folks
You surely are a dandy.

We made a bonfire on the hill
Of tables and of chairs, sir;
And damned the Church, with right
good will,
The Bishops and their prayers, sir.
We put our "Rex" into a car,
And rushed into the city;
And what we did, when we got there,
Was famously a pity.

Chorus—

Yankee boodle, Dixie doodle,
Yankee boodle, Andy;
Before you were a Scottish Laird,
You were a Scottish "Sandy."

We gave to all a holiday
In honor of Saint Andy,
Whose million dollars paved the way
To "freedom" for old Vandy.
We fired our Independence gun,
A reg'lar forty-pounder,
To blazen forth the Court's decree—
The Church was not its founder.

Chorus—

Yankee boodle, Dixie doodle,
Yankee boodle, Andy;
We'll stick our hands in your
coattails
Whenever it comes handy.

With millions, now, behind our backs,
We do not need "the gang," sir,
To visit with suppos'd rights—
They may as well go hang, sir,
For when they learn of this parade,
A thousand out Carnegging,
The Church will grow so much afraid
'Twill come to us a begging.

Chorus—

Yankee boodle, Dixie doodle,
Yankee boodle, Andy;
When you come to give your
"plinks,"
Don't forget your Vandy.

AN IMPORTANT STATEMENT.

In the burning of our church at Zachary on March 8 our membership have suffered a great loss, and as we are not able to rebuild without help, we have decided to make an appeal through the Advocate, and we hope that its generous readers and the many good friends in our former charges will help us in this time of need. Your brethren in the Master's service,

H. W. BOWMAN, P. E.
J. D. HARPER, Pastor.

With reference to the above, I will say that in a ministry of 41 years I never had such a calamity to occur. I never saw a church burn before; and it seems almost like the irony of fate that we should have allowed the insurance to run out. We expected to renew it; but, alas! like too many other things, had waited too long. Our membership is small, and many of them are in humble circumstances. The generous, noble-hearted men and women who built the other church are gone; some have moved away and others have passed into the great beyond. The financial depression is so great that we feel constrained to make a call for help. Our wide-awake presiding elder came at once to render any aid and he made us the first cash contribution toward a new building. While the church was still burning, the Rev. Mr. Wilkinson, pastor of the Presbyterian Church, came and offered us the use of their building. As our appointments had been made so as to avoid conflict, we can both hold our services without change or confusion. By this kindly expression of sympathy and good-will our hearts are deeply touched, and we feel with the Psalmist, "How good and how pleasant it is for brethren to dwell together in unity." The second cash contribution was from the Ladies' Guild of the Plains Episcopal Church. Our own people are responding nobly, as well as members of other Churches and many others who are not members of any church.

J. D. HARPER.

Sunday School

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Apologies will have to be offered again for the two more weeks' silence in the Sunday School Department of our Advocate. The usual correspondent has been ill and is now only sitting up a little every day and is not as brilliant as a star of the first magnitude; but the love of the work and its enlargement induces one to labor often and steadily for the great cause.

Of course everybody will have a beautiful Mothers' Day Sunday; and of course everybody is getting ready for the biggest and best Children's Day we have ever known.

The Business Men's Bible Class of our church at Grenada has been fully organized, and officers elected and committees appointed. Mrs. Lulie Stokes will be the competent teacher and R. W. Sharp, president, and they are writing Dr. Bulla this week for a charter. This will soon be one of our "light-house classes."

Mrs. W. S. Selman, of Lamar, writes for literature, and will organize an Adult class in that good town. Brother Selman has all of his six Sunday schools organized. One town has only 5 children in it, but the Sunday school there is organized, and with the grown-ups, will soon become a representative community institution.

It was a real grief to be absent from the District Conferences, with their fraternity, inspiration and projection of plans. Kindly telegrams came from them, which were greatly appreciated, as also were the many letters and cards that were received. Kindly Christian sympathy is the best curative in the world for ills of both the mind and body.

Rev. R. P. Neblett prepared a very attractive program indeed for the institute to be held at Houston, April 6 and 7 by the two Field Secretaries. Mrs. Nebleit and her fine class arranged for a special reception and specially nice invitations were issued. Mr. Curtis had to enjoy all these good things alone, as the writer was too ill to even enjoy living very much.

Mrs. Mary Sue McClain, of Water Valley, sends the good news of the organization and registration of the "Comrades," whose motto is "Young Men for Young Men." She had 42 charter members, has a present enrollment of 75, and 47 were present on a recent Sunday. She closes with the heart-warming statement that her class is enthusiastic and wide-awake, counting no task too great, but pressing toward "the mark for the prize of the high calling of God in Christ Jesus." Such a class means great things to a church and town, and this busy teacher will find herself doubly blessed for every service rendered.

A NOTE FROM BROTHER NORSWORTHY.

Dear Dr. Meek: For nearly two months I have been evangelizing in the Land of Flowers and Sunshine—Florida. The month of March was given to that beautiful and wonderful country, the East Coast. At Jensen we had a wonderful meeting, the whole community being brought under the influence of the gospel and the church wonderfully built up. At Stuart and Jupiter we spent considerable time most profitably to the cause of God.

Last Sunday night we closed, in Tampa, a meeting which may, very truthfully, be called great. Our good friend, John Beers, is pastor of that important charge and had prepared well for the meeting, having secured and equipped a tent in which all the services of the campaign were conducted. More than 50 applications for church membership were received.

We are now in a meeting here in Rodman, which promises to accomplish much for the Master. From here we go to Fort McCoy, and then to Titusville, on the East Coast. Then we will turn our face homeward and will be ready for work in the territory reached by the New Orleans Christian Advocate. Let the brethren who desire my services address me at Yazoo City, Miss.

THOS. J. NORSWORTHY.

CHURCH OWNERSHIP.

By reason of certain letters and inquiries that have come to us in reference to the Church ownership of the Methodist Training School, I am writing to set forth the following facts:

1. The deeds to this property are vested in the Board of Missons of the Methodist Episcopal Church, South, and it is therefore absolutely secure.

2. The Board of Directors is not self-perpetuating, but its personnel is determined by an act of the General Conference of 1910, as recorded in section 376, article 17, page 189 of the Discipline. It will be seen that the Board of Directors is to consist of fifteen members, provided, these shall include two Bishops, the General Secretary of the Board of Missions, the Dean of the Vanderbilt Biblical Department, the Secretary of Education, the Editor of Sunday school literature, the Secretary of the Epworth League Board, and at least three laymen.

3. The Training School is across the city from the Vanderbilt University, and is in no sense related to the University. It was the original plan that this institution should be affiliated with the Theological Department of Vanderbilt, but such an affiliation has never become effective.

4. The money with which this institution has been founded and conducted has come from loyal Southern Methodists. Its first contribution was $1 from one of our Sunday school boys. The latest large contributions have come from leading Methodist laymen in Kentucky, Virginia, Tennessee, Mississippi, Alabama, and Florida.

It will be seen, therefore, that no institution could be more closely and satisfactorily bound to the Church than is this training center for Christian workers. We trust, therefore, that those who have been our supporters will be even more loyal by reason of the setting forth of these facts. WILLIAM F. QUILLIAN,
President Methodist Training School.
Nashville, Tenn.

The "Missionary Review of the World" gives some startling facts about China and the Chinese. Every third person who lives and breathes upon the earth is a Chinese. Every month in China 1,000,000 souls pass into eternity. Of the 2,033 walled cities of China, 1,557 have no resident missionaries. Tens of thousands of towns and villages have no center of gospel light. After a century of work, out of every 1,000 people, 999 have no Bible, and this would be true even if every copy printed was still in use. "Surely," says the "Home Mission Monthly," "such facts ought to move the hardest heart to compassion. And compassion ought to move the most reluctant life to action. It is said of the Lord that when He saw a leper, He had compassion upon him. And then the Scripture adds: 'He put forth his hand and touched him.'"—The Presbyterian.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61—No. 19. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3037.

ROBERT A. MEEK, Editor. NEW ORDEANS, LA., THURSDAY, MAY 7, 1914. CHAS. O. CHALMERS, Publisher.

The General Conference.

The General Conference of the Methodist Episcopal Church, South, met in quadrenniel session yesterday, May 6, at Oklahoma City, Oklahoma. The chief matter to come before this great body in the opening hours was the Episcopal address prepared for the occasion by the College of Bishops. The address was as follows:

Dear Brethren: In the name of the Triune God we greet you, the honored representatives of his Church and our beloved fellow servants in the kingdom of Christ. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness."

We unite with you in devout thanksgiving to the great Head of the Church for the evident tokens of the divine favor amid which the General Conference convenes at this time and place. Great prosperity prevails throughout our widely extended connection, and our people, walking in the fear of the Lord and in the comfort of the Holy Ghost, are multiplied. One hundred years ago, when Thomas Coke, the first Bishop of Methodism in America, was buried on May 3, 1814, beneath the waves of the Indian Ocean, as he was sailing the seas in prosecution of his high mission as "the foreign minister" of the Church, the whole number of Methodists in the world was no more than 465,000. Now they number upward of 9,000,000, of whom more than 2,000,000 are members of our own beloved Church. In all the branches of Methodism in America there are now nearly, or quite, as many members as there were people in the United States when Bishop Coke died; and about one-third of them are members of the Methodist Episcopal Church, South. The field in which we have been called to labor most has always been a friendly soil for Methodism. If the relative density of population be taken into account, it will appear that the South contains a larger proportion of Methodists than any other section of our country, and our branch of Methodism in America has occupied more fully the territory in which its base is laid than any other Methodist Church in the United States has possessed the region which it has been called to cultivate. In both the home and foreign fields God has blessed the labor of our hands and given us abundant fruit for our toils. The quadrennium now closing, like all the quadrennial periods of our history, shows large gains in both the number of our members and the increase of our resources as a Church, the increase in our membership being 171,237 and the total being 2,006,209. It was noted at the Ecumenical Methodist Conference held in Toronto, Canada, in October, 1911, that the total increase of members in all the Methodist bodies of the world for the decade from 1900 to 1910 was 1,109,331, of which increase 401,145, or more than one-third, was in the Methodist Episcopal Church, South. It was also brought out on the same occasion that approximately one-half of the total increase in all the branches of American Methodism was in our Church.

As you are assembled to legislate in conformity to the New Testament and under the limitations of the Constitution of the Church, for our extensive and influential connection, we invoke upon you the blessings of Almighty God, that, guided by the Holy Spirit in all your deliberations, you may do those things which are well-pleasing in his sight and which will advance his kingdom throughout the whole world, as well as promote the welfare of that branch of the Church universal which you are elected to serve.

Very grave and sacred are the responsibilities of men called to serve in a body such as this in which you are now assembled—men chosen to take counsel with reference to the affairs and to concert plans for the advancement of the Church of Christ, which he hath purchased with his own blood. No secular assembly nor political parliament is called to deal with matters so high and holy.

"The Church is of God."

"Brethren, the Church is of God." It is not an institution of human invention or earthly origin. As the family is ordained to sanctify and safeguard man's domestic life, and the State to protect and promote his social welfare, the Church is established to serve the ends of his spiritual existence. All are institutions of divine appointment. They are interrelated for the advantage of all, and in their respective spheres all are alike essential to the well-being of the human race. Without the family the relations of parent and child are reduced to the level of brutality, and the homes of earth are dissolved; without the State the social system is destroyed, and anarchy reigns over its ruins; and without the Church mankind must be without hope and without God in the world.

Wherefore, in common with the whole body of the faithful, we confess in the most venerable of creeds our faith in "the holy catholic Church." In that faith we live and labor, in that faith we work and worship. We cannot hold in light esteem the sacred institution which is nothing less than the visible body of Christ among men and which, drawing its life from its Divine Head, is commissioned to rescue the world from spiritual death by the saving powers of the gospel of God. Accordingly we cannot handle the affairs of our Lord's kingdom with carnal methods and worldly wisdom, but must deal with the interests of his Church in the fear of God and under the leadership of the Divine Spirit.

The Church is as companionless among the organizations which operate among men as Jesus is unique among the sons of men. It is an institution unlike all other societies in the earth, in that its origin is from above, the forces upon which it relies in fulfilling its misson are unearthly, and it ultimately delivers its fruitage in the eternal world as the general assembly and Church of the first-born in heaven. It is not the creation of priestcraft or the embodiment of a man-made religion, destined to fall into decay and oblivion; but it is an abiding institute, set to redeem mankind from sin and to manifest the glory of its Founder before men and angels. Such being the sacred nature and high position of the Church, it is not a mere voluntary organization, into which a sincere Christian may enter or not at his option, nor a society whose authority may be despised and whose government may be set at naught by a self-sufficient and self-assertive individualism after one has entered into its fellowship and assumed its obligations. The governing power of the Church exists by divine warrant, and it is within its chartered rights, conferred by its Heavenly Sovereign, and discharging its sacred obligations, when, in conformity to his will and word, it enacts regulations for the preservation of its peace and purity and adopts plans for the fulfillment of its mission among men. Within its pales there is large room for the liberty of the individual, but no place for that lawless type of freedom which is used as "a cloak of evil" to disguise and defend all sorts of worldly self-indulgence. "Where the Spirit of the Lord is, there is liberty," but not license to live as one lists and "work all uncleanness with greediness." Membership in the Church of the living God is too precious a thing, its fellowship is too holy, and its obligations too sacred for one who professes godliness to renounce lightly his connection with it or dishonor it by a course of life unworthy of his high calling in Christ Jesus. He inflicts upon himself an immeasurable loss who wantonly alienates himself from its communion and refuses to participate in the fulfillment of its mission.

The Manifold Mission of the Church.

Its mission arises from its relation to Christ, its Head, and its consequent obligations to humanity. It is in human society to instruct, spiritualize, and regenerate mankind through the power of the Holy Ghost and by virtue of its own heavenly life. Essentially the Church is nothing less than the embodied presence of Christ in the world, the representative of his grace, and the instrumentality through which his redeeming love operates for the restoration of lost souls to himself.

Its supreme function is that of a dispenser of salvation to a sinful world; but as sin is universal in its extent and multiform in its manifestations, the Church is called upon to render as Christ's representative vast and varied services to a race of sinners. Schemes for human improvement which aim at the cultivation of some single virtue or the eradication of some special vice, or humane movements which look to the advancement of some particular social interest or the amelioration of some specific evil, doubtless accomplish some benefit; but they are small things in comparison with the superhuman endeavors of the Church of the living God; and the forces upon which such earth-born and earth-bound enterprises must depend, however imposing may be their systems and however ingenious their machinery, fade into insignificance when compared with the heavenly powers and infinite resources which are employed for the upbuilding of the kingdom of God.

The Church comprehends within the scope of its purpose and plans the extirpation of all vice and the propagation of all virtue, the healing of all ills and the promotion of every worthy interest of mankind. Voluntary associations which devote themselves to special reforms and particular schemes of relief constantly fall back upon the ministry and membership of the Churches for their support; without the Church they can do nothing. It does not and cannot follow them, but they must, and do, depend upon it. The Church follows only its Divine Lord as he moves toward the consummation of his heavenly purpose in the final government of the world—the New Jerusalem descending out of heaven by the power of God, and not ascending out of earth by the suffrage of men—when with authority he will declare, "Behold, I make all things new." As he proposes nothing less than a new heaven and a new earth, so it aims at nothing short of the same all-encompassing mission and cannot restrict its endeavors to anything less extensive and enduring.

The Church and Human Progress.

The whole intellectual, moral, and spiritual life of mankind is dependent upon the ministrations of Christ's Church, and even the material prosperity of men cannot extend far beyond the limits of its quickening and inspiring influences. It holds forth the only reliable hope of human progress, and it assures the fulfillment of the hope which it inspires by offering the only means adequate for its realization. The Christianity which it proclaims and propagates must be the supreme factor in any true and lasting civilization. Neither inventions, nor industries, nor commerce, nor culture, nor social reformations, nor political renovations, nor all combined, can assure the healthful and permanent progress of mankind in the absence of the Christian religion. It has been said most truly that "the progress of civilization depends upon the extent of the domain reclaimed under the moral law," and the area reclaimed under the moral law is never wider than that which is marked by the spiritual con-

(Continued on Fourth Page.)

"PREACH THE WORD."

He has mistaken his calling, tramples upon his commission, and violates his most sacred obligations who enters the pulpit to deal out the dry husks of speculation, the froth of mere hypotheses, or the stones of scientific investigation. It is as true now as it ever was that what souls by millions are starving for is the bread of life; and it is mockery of the deepest wants of the human soul to offer it for bread a stone, for an egg a scorpion. Preachers of Paul's stamp scorn the preaching that shuts the Bible as if it had no use for it, and draws its material from Emerson or Shakespeare, or from human sources alone, the preaching that excels in everything except in magnifying the Holy Scriptures, the preaching that glides into brilliant essays on philosophical theories, on systems of ethics, on popular literature, or is habitually occupied with the signs of the times, the social and political problems of the hour, or the horoscope of the future, failing to exalt in human esteem the Word of God and the Christ of Revelation, which never wakens the inquiry, "What must I do to be saved?"

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Besides, the opportunity for the stated preaching of the Word is limited to a very small proportion of time. Two sermons a week is the usual number a pastor preaches. Each of these is not expected to exceed thirty minutes in length, forty minutes at the most—that is, the preacher has but one hour, possibly a trifle over, out of the one hundred and sixty-eight hours of each week to preach the Word of God to his congregation regularly assembled for worship. The dictate of sound reason and true wisdom and the mandate of higher authority is: "Preach the Word." Devote no portion of this small fraction of time to sensationalism or secularism. For the preacher of salvation there is but one text-book, the Bible; but one theme, the Christ. — Christian Intelligencer.

GOD IS NOT DEAD.

By J. W. Beeson, LL.D.

Those who are familiar with the life of Martin Luther remember a time when his wife cured him of despondency, or a case of the "blues." He was downcast at the spiritual decadence of his day and time. He came home one day and found his wife dressed in deep mourning, and he asked of her an explanation. She told him "God is dead." After a time he understood her rebuke and began to look up instead of at the bad state of affairs around him. So it will be with the men of God to-day if they look at the state of affairs about us and leave God out of the question. Truly the church is suffering in some quarters from inroads of worldliness, destructive criticism of the Bible, "new thought" and a tinge of unitarianism.

The evangelistic spirit is not so general among pastors as in former years. There is a tendency towards ritualism and formality in worship. In some city churches the sermon is being sandwiched in a very thin slice between the choir and the clock. The old time altar or "mourners bench" is almost forgotten. The class meeting is now a matter of ancient history. Church discipline is held in the memories of our grandparents who still linger to bless us with their saintly presence. The prayer meeting has given way to the church festival. The church kitchen is now a necessary adjunct to the house of God. When one reads the spiritual writings of Wesley, Fletcher, Asbury, McKendree and others he is ready to exclaim with Jeremiah, "Ask for the old paths where is the good way, and walk therein; and ye shall find rest for your souls."

If we are inclined to become despondent on account of many things that grieve us we must remember the good the Church is doing. There was never a time when she was so awakened to the duty and privilege of carrying the gospel to the unfortunate ones of earth as she is now. If the gospel does sometimes reach its destination in a diluted form, it is a savor of life unto life to all of them who believe. There is generally enough in it to save a lost world, even if it lacks in fire and zeal and the deepest inner touch.

The gospel of Jesus Christ is affecting the world as never before. It is the leaven that is transforming thought so rapidly on the temperance question. It is the message of Jesus that is bringing the nations to universal peace. It is his touch that is making our nation lead the world in its broad, generous, and unselfish dealings with other nations. With such sturdy Christian characters as Woodrow Wilson and W. J. Bryan to set the pace for high Christian living and thinking among national leaders, we have much to be thankful for in the onward and upward trend of national ideals. It is true that crime is rife in the land; but it is also true that the human conscience is awakened to the realization of it as never before, and when the people awake there will be a mighty change in the public affairs. Already there is the sound of a going in the mulberry trees. No longer will corporations and combinations be allowed to crush down the helpless as has been done in times past. The white slave traffic is being checked. Alcoholic drinks will ere long be banished from our land, which will be an example to other nations. The commission form of government in the hands of Christian business men will bring better days to the corrupt city governments. The cry of "back to the farm," with the consolidated rural schools, with free transportation to and from school, with city conveniences in a country home, with the automobile, the traction engine, etc., will relieve the congested city life and bring a better state of morals. God is not dead. He still sits on his throne; and while many of his people worship him afar off, thank God, he still holds the reins. He still loves his people and quite a few love him with a deep and abiding love. Let us keep in touch with the Infinite One, and keep the wires clear of rubbish that we may hear his teachings. In the busy rush and whirl of this rapid age let us

"Take time to be holy,
Speak oft with thy Lord;
Abide in him always,
And feed on his Word;
Make friends of God's children,
Help those who are weak,
Forgetting in nothing
His blessing to seek.

Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus, alone;
By looking to Jesus,
Like him thou shalt be;
Thy friends in thy conduct
His likeness shall see."

We have the best church machinery the world ever knew. We must keep the spiritual power that is needed to work this machinery aright. There is need of great care that the machine does not become the main object of attention and the power that should not be drowned out by the din and roar of the machinery. The non-spiritual element of the Church should not govern it. Let those who really know Him and are in constant, vital touch with him keep low at his feet in humility and in prayer. God is not dead. He may seem to be not manifesting himself at times, but he still lives. Let us exclaim with Washington Gladden:

"In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt,
Where the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

And fierce though the fiends may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side;
And that somewhere beyond the stars
Is a love that is better than fate
When the night unlocks her bars
I shall see Him—and I will wait."

A NOBLE VETERAN.

Dear Mr. Meek: The most striking utterances made at the recent session of the Greenville District Conference were two prayers offered by Rev. R. Bradley of the Mississippi Conference, the father of our young brothers, O. W. Bradley and T. M. Bradley, who is tarrying for a while with the latter in his parsonage home at Shelby. All were charmed with this bright-spirited Englishman, and it was with no small degree of pleasure that I learned that he had consented to fill our pulpit at Greenville on Sunday, April 26.

With some degree of familiarity with the preaching of Southern Methodism, I venture to say that there were not a dozen sermons preached within its borders on that day that surpassed the two very remarkable utterances of Brother Bradley. Without the slightest attempt at display of any sort, the preacher held his audiences spellbound, and his beautiful tenor voice rang out with a note of conviction that was quite refreshing to modern ears.

The morning discourse was from the New Testament and that of the evening from the Old Testament. The standard version was the one he used, and he read from the pulpit Bible, not one of these limberbacked affairs which I sometimes imagine bear a close relation to the spineless theology of those who tote them. The preacher had nothing to say about Greek or Hebrew roots, the errors of inspired writers or their copyists or translators, nor did he re-hash the skepticism of German rationalists or their nearer imitators, the votaries of the "new theology." But no one that heard him doubted his wide familiarity with all knowledge or that his is in the best sense a "modern mind."

Brother Bradley honored me by becoming my guest and we talked freely of the interests of our Methodism. I found him a modest man, not given to harshness of speech, but when we talked of the Vanderbilt rape his mild blue eyes flashed with a lambent fire that disclosed hidden depths of passion. I have seldom met one who so greatly interested me, and I trust this sunny-hearted veteran may be long spared to bless the world.

J. D. BARBEE.

Greenville, Miss.

METHODISM ADRIFT.

With the above as a title, Rev. L. W. Munhall, D.D., has published a book which is commanding much attention. In this book he calls attention to the insidiousness of unbelief in connection with the Methodist Church. He holds that the great body of Methodist members and ministers are loyal to the Bible and the principles and teachings of the Methodist Church, but that there has arisen a smaller body of men within the Methodist Church, who in an insinuating way are spreading the propaganda of false views in the Church. When these men are resisted, they complain of persecution and controversy. Dr. Munhall's book is designed to awaken the Church and call her attention to this danger. Among the other topics which the book discusses are: "Our Educational Institutions," "Our Sunday School Literature," "The Book Concern," and "Ecclesiastical Politics." The book is arousing much interest in the Methodist Church, and is a labor in the right direction. The "Cincinnati Advocate" is publishing chapters of the book, which are being widely read. This conflict between the Evangelicals and the Liberals is arising in all the branches of the Church, and it is simply a question as to who shall prevail.—The Presbyterian.

STATE SUNDAY SCHOOL CONVENTION.

By Rev. A. J. Gearheard.

The Louisiana State Sunday School Association held its 1914 Convention in Lake Charles on April 20-23. Besides the local attendance there were present 29 pastors, 22 superintendents, 54 officers, 120 teachers, and 52 regular Sunday school scholars. This band of Christian workers, representing practically every Protestant denomination in Louisiana, sat as students at the feet of some of the most consecrated and effective Sunday school workers in America and, for four days, received instruction in the most advanced methods of Sunday school work and listened to inspirational addresses on great religious themes.

Among the speakers from a distance were Dr. Wm. J. Williamson of St. Louis, Mo., Rev. John Carman of Denver, Colo., Dr. Wilbur F. Crafts of Washington, D. C., and Miss Nannie Lee Frayser of Louisville, Ky. Dr. Williamson, who is a Baptist minister, delivered a series of Bible talks which were nothing less than a number of fine sermons based on Paul's letter to the Phillippians. Rev. Mr. Carmen conducted the song services and delivered a number of illuminating addresses on sacred music. He advanced the idea that the superintendent who does not have his school sing some of the standard hymns of the Church, has failed to do his duty. He held that the theme of the song should be of first consideration and that time and tune should only serve to make more impressive the message of the song. He placed himself squarely against chaffy music being permitted in the Sunday school, and in that this writer most heartily agrees with him.

Dr. Wilbur F. Crafts delivered five addresses touching on subjects of reform. He is connected with the reform Bureau at Washington and is well posted on the subjects he uses as his themes. He is a pleasing speaker, a clear reasoner, and bears the stamp of a born leader. After hearing him the Sunday school workers were more determined than ever to wage a never-ending warfare against the dramshop, licensed prostitution, and the habit of heathenizing our public school system by excluding from it the open Bible.

Miss Nannie Lee Frayser was the only lady visitor to the Convention from outside Louisiana. She lives in Louisville, Ky., and made her first impression upon the Sunday school world with her stories, which appeared in the literature of our Sunday school when Bishop Atkins was Sunday School Editor. But Miss Frayser can not write stories only, she can tell them; and during the Convention she told a number of beautiful ones that had in them lessons as impressive as some of the best sermons that were preached. She convinced the delegates that story-telling can be practiced with profit before old and young alike.

In this article I have not the time to write of all those of our home field who took part in the program. Not one minute was wasted from the time the Convention was called to order until the final adjournment. Indeed, the Convention was a school of methods and an altar of inspiration. The Lake Charles people entertained the delegates in a most satisfactory manner, and the General Secretary, Mr. Van Carter, is to be praised for his generalship in planning so admirably all the details of the Convention.

There remains one other matter concerning this Convention that I wish to discuss briefly: What place should the Interdenominational Sunday School Association have in our Church? To begin with, it has a large place so far as its present work is concerned. The M. E. Church, South, is by far the most liberal supporter of the Louisiana State Sunday School Association, and has been for many years. For many years the General Secretary has been a member of our Church. Last year the General Secretary, the State President, the Chairman of the Executive Committee, the Executive Secretary, and the Chairman of the Life Membership Committee were all leading Methodist laymen. Just note the array of names: Mr. Van Carter, Mr. W. A. McKennon, Mr. H. L. Baker, Mr. H. N. Pharr, Mr. T. W. Holloman, and Mr. A. M. Mayo. That list sounds as if it might be a roll call of lay delegates to a Methodist Annual Conference. With the wheels of this Association largely oiled by Methodist money and the machine manned by Methodist men, does it not seem that our Church should draw heavily upon this Association for what benefits it may have to bestow upon Sunday schools? It is estimated that $10,000 will be spent by this Association next year in order to promote Sunday school work in Louisiana. Would it not be wise for our Church to ask these workers to assist in a great denominational convention in every district in the State this year? Our Conference Sunday School Board recommended at the last session of the Louisiana Conference that our Church have denominational conferences at both the State and district meetings of the State Association. I have attended one district and the State meeting, and our Church had no denominational gathering at either place. At present the only thing we are doing is spending our money and not calling for our benefits. The State workers stand ready, upon sufficient notice, to lead in a denominational Sunday school rally in every district in our Conference if we are ready to make a place for them.

I intended, when I began this article, to present the figures showing how much we spent in order to boost our Sunday school work last year, but I find that the Sunday School Board did not present a financial report to the last session of our Annual Conference. I can state, however, that it is time that our Church throughout the State was taking some advance steps along Sunday school lines, and at present the most attractive opportunity we have to gain assistance is through the State Sunday School Association.

ACTION OF THE COLUMBUS (MISS.) DISTRICT CONFERENCE.

(The following statement and resolutions were unanimously adopted by the Columbus District Conference in its recent session at Brooksville, Miss.)

A Statement.

Certain Annual Conferences of the Methodist Episcopal Church, South, one of which was the North Mississippi, sent to a Convention to be held at Memphis, Tenn., in January 1872, committees to arrange for the organization of a University under the ownership and control of the Conferences entering the arrangement. This Convention was presided over by some of the Bishops of our Church. A plan was agreed upon looking to the organization of "Central University of the Methodist Episcopal Church, South". Certain Resolutions were adopted binding the projected University to the Church, and giving our Bishops the authority of supervision of the institution and were jointly with the Board of Trust, appointed by this Convention, all being members of our Church, "to elect officers and professors and prescribe a course of study and the plan of government." Under these Resolutions and in agreement with them, a Charter was procured from the State of Tennessee. Agents of the Church went throughout our borders soliciting funds for the establishment of the University. A generous gentleman of the North, through one of our Bishops, H. N. McTyeire, gave to "the Central University of the Methodist Episcopal Church, South," a sum sufficient to build and endow it. This sum in addition to the sums previously collected by our agents secured to our Church the long desired University. In honor of the generous donor, Commodore Vanderbilt, the name of the institution was changed to "Vanderbilt University." After the University had grown in popularity and influence, in order that it might be made connectional, the rights of the Annual Conference owning and controlling it, were ceded to the General Conference. But the ownership and control of the institution by the Church was never called in question. All our pastors were its agents, its solicitors, its advertisers. Our sons were sent there for their University course. Thither we sent our young ministers for their theological training. The Board of Trust reported to us annually its state and its work, and our Conferences reviewed its general condition as thus reported to us. By every consideration we esteemed the University ours in all fact and in good faith. Our Bishops exercised the responsibility imposed by the Memphis Resolutions. Our sainted leaders lie buried on its campus.

We continued to commit to certain of our members, as our Board of Trust, the management and control of the University, under the authority their predecessors had exercised, as contained in the Charter. About ten years ago commenced the process of eliminating the Church from the University. It was by slow and imperceptible degrees. One bold step, the annulling of the old Charter, in which the rights of the Church were thought to be secured, and the procuring of a new one, from which the very name of the Church was to be eliminated, was aborted by the watchful vigilance of one of our Bishops, namely, E. E. Hoss. Thns open rebellion against the authority of the Church was commenced; and by those whom the Church had honored and trusted. We were betrayed by those whom we had taken into our house. They sought by many means to wrest the institution from the Church and make themselves the sole owners and managers. The differences were sought to be settled by a Commission appointed by the General Conference. Careful inquiry was made into the relationship of the University to the Church. It was a Commission of the greatest lawyers of Methodism, sitting as a Court and hearing both sides of the controversy. A conclusion was reached which it was thought and hoped would be the termination of all misunderstandings. But, No! The Board of Trust refused to be governed by that which they said they "welcomed". A suit at law became necessary. The Bishops of the Church, under instructions from the General Conference, had to enter suit to hold that which for 40 years the Church had held as her own. In a court of last resort, the Church now has lost practically all her contentions.

The Supreme Court of Tennessee says:

The Church did not found the Institution.

It does not own it.

It can not control it.

Our Bishops, the representatives of the Church, have no voice in its management.

They have no supervision.

The Church is simply "affiliated" with the Board of Trust.

The only shadow of authority left us is the right, by contract, to confirm the nominations of the Board of Trust to fill vacancies in its body; which right is to be annulled if we exercise that right "contumaciously".

Resolutions Adopted.

In view of the foregoing statment, we offer the following resolutions:

1. Resolved, That it is the sense of this District Conference that our Bishops have faithfully discharged their duty in carrying out the instructions of the General Conference; and that especially do we feel that Bishop Hoss, who has been the Church's leader in this struggle to hold our property, is worthy of our gratitude.

2. Resolved, That in view of the recent decision of the Supreme Court of Tennessee, as set forth above, annulling our ownership and control of the University, and leaving us only the merest shadow of authority, which may continually involve us in unseemly disputations and which in the end is of little moment, and that in view of our loss of the University which we had been more than a generation in building and now realize the gravity of our losing, we believe it to be the best for our Church, provided we find no way to reach a higher court, to withdraw all affiliation and connection with the said University, and that we would commend the action of our Annual Conference in declining to recommend for appointment, and also of our Bishops in refusing to appoint, any of our traveling preachers to a professorship, in the institution which thereby, and to that extent, might influence our young preachers and our loyal young people to attend upon its conrses of study.

3. Resolved, That we hope the General Conference shortly to assemble will make such plans for the establishment of a university, to be secured to our Church, as will meet our needs.

4. Resolved, That we request our Secretary to send a copy of these resolutions to each of our delegates to the General Conference.

Signed, W. W. Woollard, R. W. Evans, W. E. Stokes, Dabney Lipscomb..

CHURCH DEDICATED ON THE COLUMBIA (LA.) CHARGE.

We dedicated a new church Sunday, April 23, which has been built since Conference. The enterprise was launched about the middle of January, and every dollar has been solicited and collected since that time. We have held four services in the community and the fourth service was the occasion of the dedication. It was estimated that between four and five hundred people were present. The house is a neat modern structure and would be a credit to any commnnity. It is well built, finished inside and out, furnished with seats and a very neat pulpit. We held two services with dinner on the grounds. We sang the old-time songs, such as "Amazing Grace," "Alas, And Did My Savior Bleed!", "What Wondrous Love is This," etc. It did my soul good to hear those old-time inspiring songs sung with the spirit and the understanding to the old-time tunes! Only $19 was needed to pay everything out and a hat collection more than covered the required amount. It was my pleasure to preach the dedication sermon and consecrate the building to the Lord for holy purposes. At the afternoon service a church was organized with twenty-four members.

The Lord continues to bless us on the entire Columbia charge, for which we give thanks and take courage. J. M. ALFORD.

EPISCOPAL ADDRESS

Continued from First Page.

quests of the Church of God. Whatever moral excellencies may be discovered in exceptional personalities among heathen people or found in some unregenerate men in Christian lands, the fact remains that the renewal of mankind in righteousness and true holiness is absolutely dependent upon the propagation of that gospel which alone is the power of God unto salvation, and the effectual proclamation of which is committed exclusively to Christ's Church. In thus speaking no exorbitant claim is made for the Church; no more is asserted than Jesus Christ declared in the Sermon on the Mount concerning the position and mission of his people in human society. It was he who said to his Church, "Ye are the salt of the earth" and "Ye are the light of the world." In keeping with his teaching, the inspired apostle to the Gentiles described the Church of the living God as "the pillar and ground of the truth."

If in the infancy of the Church, when as an obscure and despised body its members were few and its earthly resources meager, the Lord laid upon it such weighty responsibilities and set it in such an exalted position, Christ's followers now, when they are so vastly increased in numbers and enriched with goods, cannot abdicate their divinely conferred place in the world and flee the discharge of the great obligations which it imposes upon them.

The Pre-eminence of the Church.

In fulfilling her mission to mankind the Church cannot yield precedence to any earthly organization, nor transfer her burden to any mundane movement or secular society; she may not take counsel of carnal wisdom, nor conform the character of her efforts to the demands of a world lying in darkness, to which she is sent to give light and life, and not to ask advice and direction. She cannot lower her moral standards to the level of atheistic ethics, nor administer her benevolence by the methods of a godless humanitarianism, nor become so absorbed in a Christless social service as to forget that she is, first of all, the servant of God. As she stands amidst the affrighted peoples who sail with her the turbulent waters of this restless age, she must calm their fears and secure their welfare by speaking to them a message of authority and peace from her Lord, even as did the apostle on the storm-tossed sea when he cheered and saved his fellow travelers with assurances of deliverance from Him whose he was and whom he served.

The Church and Schemes for Social Betterment.

There be many in our day who assume to command and correct the Church, undertaking to constrain her to renounce her position, contract her mission, and consent to exchange the service of God for what they are pleased to call "the service of humanity." They would have her abandon her high calling in Christ Jesus and give herself exclusively to all sorts of pretentious programs of "social betterment," "improved environment," and the like. They conjure her to rely upon eugenics rather than upon regeneration by the Holy Spirit for the making of a new and nobler race, and to bring to bear upon man, the free agent, stock-raising expedients and plant-culture devices as the most efficacious means to improve the species. But she may not heed the voices of these spurious renovators of mankind, who have framed their systems according to the postulates of a materialistic philosophy and not according to the pattern shown to her by her Lord in the mount. As he is in the world, so she is in the world, "to seek and to save that which is lost." Recognizing man as a being made a little lower than the angels and not simply a little higher than the brutes, she approaches him in the altitudes of his nature, with saving powers from above, and not with soothing potions from beneath. She knows full well the disposition of a fallen and prodigal race to get away from the Father, provided his goods may be enjoyed after his presence has been escaped; and she understands the excess of riot to which such departure from God leads and the dreadful degradation in which it ends. Hence she refuses to spend her strength in merely carrying more modish apparel and more wholesome food to wayward souls and arranging more refined associations and elegant environments for them, however good such things may be; she can be satisfied with nothing less than bringing the wanderers back to the Father's yearning heart, who waits to welcome them, and to the Father's house, where there is for them not only "bread enough and to spare," but a banquet of love overflowing with heavenly joy. She believes that "the soul of all improvement is the improvement of the soul," and that social progress can never go in advance of the regeneration of personal character by the power of God and its perfection through the grace of Christ the Redeemer.

The Church is not indifferent to the bitter cries of the fallen and forlorn sons of men. On the contrary, her heart is filled with the tenderest pity and the most compassionate concern for them, as her hands are filled with most loving ministries to them; but she holds them in too high esteem to regard them as no more than animals to be filled with food and satisfied with improved physical conditions. Because she recognizes them as free-born and immortal souls, and not ephemeral beings which live to-day and to-morrow die, she declines to be the mere servitor of their appetites to the end that they may eat, drink, and be merry before their brief lives forever end. Because she looks upon them as children of God, though alienated from him, she refuses to regard them as hungry brutes to be pampered and pacified with the meat that perisheth, but does rather seek to feed them with the meat that endureth to everlasting life as befits beings created in the divine image and capable of becoming partakers of the divine nature.

The Church and Philanthropy.

Moreover, the Church cannot encourage the groundless hope that any transitory philanthropy, the mere fashion of the hour, uninspired by love for God or faith in Christ, can be relied upon to care for even physical needs of the unfortunate classes of mankind, to say nothing of higher things. She knows her own history too well to indulge for one moment such a notion. When she began her ministrations of Christly compassion in that "hard heathen world" of the first century, she found not in it a single house of mercy, although it boasted of its arts, its philosophies, and its literatures. Grecian refinement never built a house of refuge for the outcast, and Roman civilization never opened a door of hope for the despairing. Neither the pages of Publius Victor, which describe the public buildings of Rome, nor the Byzantine Chronicles, which picture the public edifices of Constantinople, record the existence of a single purely charitable institution. Ancient paganism, having lost the knowledge of God, the Father, failed to recognize man, the brother. The first public collection ever made in the heathen world for a charitable object was made by the Church of Antioch for the poor saints of Jerusalem, the Antiochene Christians for the love of Christ forgetting the unfriendly attitude of the Jews toward the Gentiles and relieving the wants of men and women whom they had never seen and whom they knew only as members of the Christian household. A Christian widow was the first individual to build a hospital in our sick and suffering world. In the language through which the Church first proclaimed the gospel of salvation she found no terms with which to designate adequately her houses of charity. The pagan world lacked speech to express the superhuman benevolence which it had not been able to conceive. And modern paganism is not less sterile of works of mercy. Except where the influence of Christ's Church has extended and his merciful spirit has penetrated, the heathen world of the twentieth century is as barren of humane institutions as was that cold and heartless world into which the Babe of Bethlehem was born and laid in a manger because there was no room for him elsewhere.

Secularism Sterile.

The secularism found within the limits of Christendom, parading its gifts as higher than godliness, lauding its philanthropy as purer than piety, and exalting its benevolence as better than holiness, knows not how dependent it is for its inspiration to render useful service upon the stimulating moral atmosphere and the constraining public opinion which Christianity has created. When it feels opulent enough to defy public opinion and sufficiently influential to resist the moral influence of the Church, it becomes as heartless as is its kindred heathenism among the benighted nations of the Orient. From the withered breasts of arrant godliness, whether in our own or other lands, the milk of human kindness trickles very stingily, if at all. They who fear not God do not regard man; and if they heed the cries of importunate want, it is that they be not wearied with the calls of distress rather than that they be careful to do justice and mercy. The worshipful are the merciful, and alms flow most abundantly from adoration. One devout and grateful soul, anointing the head of her Savior, washing his feet with her penitential tears and wiping them with the hairs of her head, has done more to feed the hungry through the centuries following than have all the calculating critics of religion who ever carped at piety and concealed their faithlessness under pretenses of caring for the poor. In the household of faith the world must find the main supply of brotherly kindness for the relief of the needy when he crieth and the consolation of him that is ready to perish; there are found the generous Jobs, who can truly say, "I was eyes to the blind, and feet was I to the lame. I was father to the poor; and the cause which I knew not I searched out." (Job xxix. 15, 16.)

The Church and Commerce.

Commerce itself, let alone charity, cannot flourish in the absence of Christianity and the Church, with all the quickening of industry, the stimulating of ingenuity, and the assuring of security which arise from a Christian civilization. Unthinking men who have amassed wealth until they feel that they are an all-sufficient providence for themselves may exalt the commercial world above the spiritual, subordinate the laws of the kingdom of heaven to the exigencies of trade, and set aside the teachings of Jesus as utterly impracticable when their observance conflicts with the obtaining of profits; but the wise who have carefully considered the lessons of history know that spiritual forces only can save the world of commerce from ruin by purging it of the self-destructive tendencies which constantly threaten it from within. It is the God of Sinai and Calvary who giveth men and nations the power to get wealth, and he will not submit to be defied by the power which he imparts. The trade winds are in the fists of him who calmed the storm on the Galilean lake. In the record of that tempest, which he hushed with a word, the inspired evangelist notes, "There were with him other little ships." They outrode the gale because they shared with the vessel in which the apostolic fishermen and their Divine Master sailed the deliverance which he wrought. In like manner to-day the argosies of modern commerce are safeguarded by their close connection with the Church of Christ. Without the products of Christian lands there would be no cargoes to carry; without the imperial powers of Christian civilization there would be no international securities for merchantmen; and without the science to which Christianity has given birth the means of production, communication, and transportation as men now know them would be impossible.

It is not easy to conceive of how modern commerce could exist without the conserving forces of Christianity to quicken its energies and safeguard its enterprises. In proportion, therefore, as wealth increases and trade expands, the gospel proclaimed by the Church must be more commanding and the faith it inspires more dominating. A mighty Christianity, yielding unfaltering obedience to a great Christ and seeking to fulfill all his vast purposes of love for a sinful and suffering race, is required to control and direct the currents of these times of unprecedented opulence. Nothing can be more fatal to society than the subjection of spiritual things to commercial and industrial interests. The Church must outrank the countinghouse, or both must go down in ruin beneath the polluting power of a corrupting covetousness. In sermon and service men must be constantly reminded that they cannot live by bread alone; that the life is more than meat, and the body than raiment. Otherwise the contentions of the market place and the conflicts of capital and labor will issue in social conflagration.

The Church, however, no more than her Divine Lord, will consent to be used as a judge and divider in the distribution of earthly goods among rival claimants and contending classes. While sympathizing with the poor, dwelling with them amid their hardships, espousing their interests, and relieving their distresses, she cannot serve as the partisan of a class, whether rich or poor. To each and all of every class she speaks as the oracle of God, saying, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. vi. 8.) It is her office to inspire spiritual ideals among all classes and to proclaim Christian principles of life rather than to work out details of procedure and insist upon rigid methods and procrustean programs for the settlement of all social issues. Wherefore she will "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. vi. 17-19.) And to men who are without abundance of this world's goods she will declare "godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." (1 Tim. vi. 6-8.) To rich and poor, high and low, in this age of riotous lusting after earthly things, she will repeat with authority the warning words of her Lord and Master, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." (Luke xii. 15.)

The Church and Education.

Culture, no less than commerce, waits on Christianity, and the Church has an educational as well as an evangelistic function. She cannot be warned away from the field of education as an

inexperienced and incompetent novice, exercising herself in great matters beyond her sphere and intermeddling with things too high for her. From the very beginning of her history the Church has founded and fostered schools. From the Reformers the suggestion of the common school was derived, and by the hands of the Church were laid the foundations of the great universities in which literature and art, science and religion, have, side by side, found for centuries their safe and enduring home. Volumes would be required to tell all that the Church has done and is doing for liberal culture and classic scholarship, for philosophy and ethics, for law and medicine, for art and science. If from the work of education, by which modern life has been enlightened and elevated, the contributions made directly and indirectly by the Church were subtracted, the remainder would be an inconsiderable residuum.

What would be the condition of our country to-day if the colleges and universities which the Churches have founded had never been opened? What would be the effect on our civilization tomorrow if the educational establishments of the Churches were closed? In asserting and exercising their educational functions the Churches have not undertaken needless tasks nor rendered worthless services to the nation. The influence of their institutions has extended to schools other than their own and imparted by the constraining power of their example a spiritual quality to education in the United States which has been as a saving salt and which would quickly disappear if the Churches abandoned their educational enterprise. Truly the Churches have been about their Master's business when engaged in educational work.

The Supreme Function of the Church.

But while it is proper to recognize the manifold ministries which appertain to the Church in human society, too much emphasis cannot be placed upon the Church's supreme function as the witness to the world of the heavenly life which is in her risen and exalted Lord. The chief element in her mission, as in her being, is spirituality, and she fulfills her spiritual office by her life even more than by her labors. It has been truly said: "The Church has committed to her a higher task than even that of converting the world. She has to do that by which alone the world can be converted. She has to declare Christ as he declared the Father. She is 'sent' of Christ as he was 'sent' of the Father. And just as our Lord himself said, 'He that hath seen me hath seen the Father,' so when the Church at any time reviews her manifestation of herself, she ought to be able to say, 'He that hath seen me hath seen my Lord.'"

The spirituality of the Church, revealing her risen Lord, is the most fundamental element of her existence, and to this all her other gifts and efforts must minister.

In all your deliberations, therefore, you will exercise a zealous care, first of all, for the spiritual life of the Church, that it may be enriched by Christ's grace in all wisdom and knowledge and power, and that in the sphere of its organized activities this divine life may have unrestrained expression and unhindered manifestation. The most urgent need of the Church now, as always, is not the mending of its machinery or the addition of new parts to its organization, but a more abundant life. When the faith of the Church is most firm and its piety most vigorous, its machinery is most simple; when its trust in God is most wavering and its vital forces most feeble, its devices for making up for its lost power are most numerous and complex. The undue multiplication of laws is the sure mark of a declining life in the souls of men.

You will find nothing in our system of faith requiring change, and little in our polity calling for amendment. In matters of legislation your attention will be called to the modification of some minor regulations and the perfecting of means to prosecute more aggressively the work of the Church. But your chief care will be to do whatsoever may be in your power to nourish the spiritual life of the flock of God, to the end that our ministry may be pure in doctrine and blameless in life, thoroughly furnished to every good word and work, and that all our people may be saved from the allurements of an age of doubt and an era of luxury in which the protean forms assumed by the manifold manifestations of the lust of the flesh and the lust of the eye and the pride of life lead astray so many unwatchful and unstable souls.

The Catholicity of the Church.

It scarcely needs to be observed that in what has been said concerning the Church and its mission the whole Church of God, and not our particular branch of it alone, has been in contemplation. The breadth of the catholicity of any Christian denomination is measured by the depth of its spirituality; and we rejoice in the fact that Methodism has always been catholic in spirit and that Methodists have been ever ready to co-operate for the advancement of God's kingdom with all who love and serve our Lord Jesus Christ in sincerity. Your General Superintendents, therefore, both express and share your sentiments and truly represent the fraternal disposition of all our people when we say that we "not only cordially recognize the Christians of other Churches, but also the Churches of other Christians." Especially with other members of the Methodist household of faith are we earnestly "endeavoring to keep the unity of the spirit in the bond of peace"; and we shall continue to walk by the same rule and mind the same thing.

The Methodist Episcopal Church, South, is neither sectional in spirit nor national in its aspirations, but it is catholic in its purposes and aims. It is set for the faithful fulfillment of its part in the mission of the Church universal for the glory of God and the conversion of the world. It bears, as do most of the great Churches of Christendom, a geographic designation in its name; and it accepts, as becomes every branch of the Christian Church, the place assigned it by Providence in the plan of God for the redemption of mankind. But its catholicity is not thereby impaired. In the apostolic writings we are met with geographic names in connection with the several sections of the primitive Church, and in the apostolic precedent of "the apostleship to the circumcision" and "the apostleship to the Gentiles" we find an example of the early division of labor with a view to the greatest efficiency in the work of the kingdom of Christ. After the same manner the Methodist Episcopal Church, South, seeks to minister in its providential place according to the dispensation which has been manifestly given unto it. It entertains no ambitions for ecclesiastical aggrandizement which would divert its energies from the purposes of its Lord concerning it, nor indulges any unbrotherly aspirations which contravene its covenants of fraternity or embarrass in any way its relations of federation with other Christian bodies, whether they be of the Methodist family or of any other faith and order. It strives with all diligence and fidelity to cultivate carefully the parts of "Immanuel's Land" committed to it, desiring to fall short in nothing of that which it owes to the fields into which Christ has led it and to intrude into no place to which he has not assuredly called it. It laments the needless overlapping of religious efforts and the wasteful duplication of Christian enterprises; and it deplores especially the raising of Methodist altars against Methodist altars, believing that the vast needs of our own country and the appalling necessities of foreign lands in which the gospel has not been everywhere proclaimed, calling for both men and money to meet them, forbid the undertaking of superfluous schemes of ecclesiastical extension which tend more to chill the ardor of fraternal love and restrain the impulses of Christian fellowship than they contribute to the conversion of the world and the edification of the body of Christ. Every Church consults both its duty and its interest by finding and filling its own place in the kingdom of heaven; and when any Church intrudes into a field to which God has not called it, it is as a bird that wandereth from her nest. Sooner or later it must grieve that it has erred from the way and confess with shamefacedness that it has left undone those things which it ought to have done, and done those things which it ought not to have done.

The true catholicity of a church is not so much a matter of its jurisdictional extension as it is of its genuine participation in the life of its risen Lord and its uninterrupted enjoyment of the communion of saints. Otherwise the ecumenical element has never yet been realized in the household of faith; for no ecclesiasticism is universal in its extent, nor is it clear that any such globe-encompassing organization is to be desired. If such an ecclesiasticism could be brought to pass, it is probable that it would soon exhibit a disposition to disown and exclude many faithful souls whom Christ is not ashamed to call his brethren; and its authorities would be exposed to the temptation of going beyond the request of the ambitious sons of Zebedee, who desired to sit the one on the right hand and the other on the left hand of their Lord when he should come into his kingdom, of usurping the throne itself and revealing all the hideous features of the man of sin sitting in the temple of God and exalting himself above God.

As the Lord of heaven and earth has made of one blood all the nations and determined the bounds of their habitation, so he has made the Churches of one faith and to each hath given grace and place to the end that "the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working of the measure of every part may make increase of the body unto the edifying of itself in love," and "to the intent that unto principalities and powers in the heavenly places might be known by the Church the manifold wisdom of God." "For the body is not one member, but many," and "the members should have care one for another." Every Church must seek the conversion of the world to Christ; but it may not, without sin, seek the conquest of other Churches for itself.

One of the most learned and saintly leaders of the Church of England, the late Bishop Westcott, of Durham, has wisely observed that as "nations redeem each other," so Churches also save each other, one supplying what another lacks in character and purpose. Thus, he remarks, "a deficiency in one" is not unfrequently "the stimulus and the occasion of the corresponding virtue in another." In such co-operation of faith and fellowship of life our Church has received great blessings, and we venture humbly to trust that it has made some contribution to the common stock of good in which all the Israel of God share. And we devoutly pray that it may do still more toward the exclusion of evils from the household of faith and the promotion of many forms of good. It has been fortunate in that it has lived and labored in an atmosphere of wholesome conservatism, whereby its history and traditions have been characterized by a steady and serene type of life, not easily carried away by the fickle winds of doctrinal novelties, nor quickly corrupted from that simplicity in Christ which so adorned the lives of the early Methodists. In a recently published appeal to the ministers and members of our Church a leading minister of another branch of American Methodism said: "We most earnestly appeal for your co-operation because you are so orthodox. You are known to be nearer primitive Methodism than any other branch of the family." While we would not put forward any such claim for ourselves, we cannot overlook the fact that we have been preserved against some perils which have beset others; and in gratitude to God for his mercy to us we should render peculiar service in our place. In a day when all sorts of unverified theories concerning matters political, social, and religious are heralded as final philosophies because they affirm what no balanced mind in any former generation ever accepted and deny what the wisest and most devout of all the ages have most assuredly believed, our Church has a mission of the most sacred character to fulfill. If it prove faithful to its trust, it may do much to avert many evils which now threaten society and arrest sundry tendencies which menace the cause of Christ in these unsettled times. But it cannot prove thus faithful without maintaining relations of cordial fellowship with all truly Christian bodies in our land who worship and serve our Lord. The channels of communion with them must be kept clear of obstructing alienations in order that good may be both received and imparted. And this we must be forward to do so as far as in us lies.

The Federal Council of the Churches of Christ in America.

In the address of the Bishops to the General Conference of 1910 specific and comprehensive reference was made to the federation of most of the larger Churches in the United States under the name of the Federal Council of the Churches of Christ in America. It fills an important place in the religious activities of our country. The General Conference of our Church was the first of the great ecclesiastical bodies in the United States to endorse this organization, and it will be your pleasure, doubtless, to do whatever may be necessary for the proper maintenance of our connection with it.

The Fourth Ecumenical Methodist Conference.

By the authority and order of the last General Conference we appointed delegates to represent our Church in the Fourth Ecumenical Methodist Conference, which sat in Toronto, Canada, October 4-17, 1911. There our representatives took sweet counsel for nearly two weeks with representatives of other Methodist bodies of all the continents of the world and the islands of the sea. The occasion was one of great interest and profit. The reports made to the Conference of the progress of world-wide Methodism in all its branches were most cheering, and the discussions of the weighty matters considered by the body were good to the use of edification. With this address we deliver to the General Conference here assembled a communication from the Executive Committee, appointed by the Commissions representing the Churches of the Western Section of the Ecumenical Conference, concerning the appointment of an Ecumenical Methodist Commission to serve in the intervals of the decennial Conferences; and we commend the matter to your consideration, feeling sure that you will give it the careful attention which so important a matter deserves.

A Communication from the Methodist Church of Australasia.

We take pleasure in laying before the General Conference an address adopted by the General Conference of the Methodist Church of Australasia, which we are asked to present to you. You will doubtless make such response to this brotherly communication as it should receive, and will take such action as you judge best with reference to the request of our brethren of Australasia that a representative of our Church be designated to visit them on the occasion of the centennial celebration of the establishment of Methodism in their country, which is to be observed in the month of August, 1915.

(Continued on Eighth Page.)

COLONIAL LOUISIANA.

By Dr. John T. Sawyer.

The territory of Louisiana, discovered in 1682 by Robert Cavalier de la Salle, who was the first to explore the Mississippi River down to the sea, was named by that French gentleman and soldier in honor of Louis XIV, whom he styled "the most puissant, most high, most invincible and victorious Prince, Louis the Great, King of France."

In 1699, Iberville and Bienville, brothers of Canadian birth and French parentage, sailed into the Mississippi, discovering Chandeleur, Ship and Cat Islands on the way. They separated at Bayou Manchac, and Iberville passed through and discovered Lakes Ponchartrain, Maurepas and Borgne, and Bay St. Louis, making his first settlement at Biloxi. After leaving his brother, Bienville went down to the French fleet at the mouth of the river, before reaching which he met an English vessel whose captain was seeking a spot for a colony. Bienville caused him to put to sea by telling him that Louisiana had been discovered by the French and was then a dependency of Canada. This happened at what is called the "English Turn." Bienville joined his brother at Biloxi, and Iberville shortly after sailed for France. Returning, he appointed another brother, Sauvolle, as governor of the colony. Sauvolle was the first Governor of Louisiana; and at his death Bienville became the second Governor, serving from 1701 to 1713. Under grant of exclusive right of trading in all the Louisiana country, Anthony Crozat, a rich East India merchant, had charge of the colony until 1718, during which period Lamotte Cadillac and DeL'Epinay were the Governors. The king then granted a charter to John Law, a Scotchman and a director of the Royal Bank of France, for twenty-five years, and Bienville was the first Governor appointed by the Mississippi Company. About the first thing that Bienville did was to select a spot on the Mississippi River for a proper capital for the colony. He chose as its site an Indian village named Tchoutchouma. Though founded in 1718, the seat of government was not removed to New Orleans until 1723, and the reason for the delay was because the Mississippi Company feared the annual overflow and preferred for the capital to be on the sea coast.

In 1723 a fearful hurricane, lasting three days, visited New Orleans and did so much damage as to greatly discourage the colonists. Early in 1724, Bienville went to France to answer charges by Perrier, and in 1727 the Ursulines nuns came to by Perier, and in 1727 the Ursuline nuns came to take charge of the Charity Hospital which had been established in New Orleans. This same year some Jesuit priests arrived and opened schools for the young. In 1831, the "Mississippi bubble," as it was called, burst, John Law and his company having expended about $4,000,000 on the colony. The King, recalling Perrier, made Bienville Governor, which position he held from 1734 to 1743. Then came the Marquis de Vandreuil, called by the people the "Great Marquis," who landed in New Orleans in May, 1743. He ordered the planters to put their levees in a safe condition under penalty of forfeiting their lands, and thus was begun the system of levee building in Louisiana. In 1751, sugar cane was introduced by some Jesuit priests from Hispaniola. Kerlerec became Governor in 1753.

From 1722 to 1750, the colonists were in almost continual war with the indians, which greatly retarded their growth. During Kerlerec's governorship the English worried the French; and, by means of armed privateers at the mouth of the Mississippi River, they blockaded the port so that for three years communication between France and the colony was cut off. Abbadie succeeded Kerlerec, reaching New Orleans in June, 1763. By the Treaty of Fontainebleau, made in November, 1762, New Orleans and all of Louisiana west of the Mississippi was given to Spain. The following February, the Treaty of Paris ceded to England the river and part of Mobile and all on the left bank of the Mississippi except New Orleans, she also obtaining from Spain, all West Florida, St. Augustine Fort and Pensacola, and all the territory east and southeast of the Mississippi. The official announcement of their transfer to Spain was not made to the people of New Orleans until October, 1764. Abbadie, dying in 1765, was succeeded by Captain Aubrey. The colonists met in convention in New Orleans and appealed by resolution to Louis XV not to separate them from the mother country, but their appeal was not granted. The Spanish Government delayed sending a governor to New Orleans for about a year and then Don Antonio Ulloa was appointed Remaining in Havana for nearly a year, he did not reach New Orleans until March 5, 1766. Giving him a cold reception, the colonists opposed almost every measure suggested by him. At last the citizens armed and paraded the streets. The superior Council was in sympathy with the people and on October 29, 1768, they decreed that Ulloa must leave the colony in three days. Ulloa obeyed, and sailed for Havana on November 1, 1768, on the Spanish man-of-war Volante. Determined to obtain possession of Louisiana, Charles III., King of Spain, appointed as Governor General Alexander O'Reilly, who with a fleet of twenty-four vessels and 2600 soldiers landed in New Orleans on August 18, 1769. Lafreniere and the other leaders of the revolution were arrested, tried and found guilty, some being shot and others imprisoned in Morro Castle in Havana. In October, 1770, O'Reilly departed, leaving in his place Don Louis de Unzaga.

That accomplished scholar and elegant Louisiana gentleman, Dr. Alcee Fortier, whose noble life has lately ceased, spoke, in one of his addresses, of the patriotic popular uprising against Spain in these eloquent words: "By the revolution the Louisianians liberated themselves from the yoke of Spain, and they thought of establishing a republican government on the banks of the Mississippi. It was only a dream, but an heroic dream, of which we are proud, we the descendants of the men of 1768. Eight years before 1776 which marked the independence of the English colonists, the French colonists, our heroic ancestors, conceived the idea of independence. Honor to the chiefs of the Revolution: Lafreniere, Villere, Marquis, Caresse, Milhet, Noyau, Doucet, Maxent, Petit, and Boisblanc; honor to the 560 valiant men who asked for the expulsion of Ulloa; shame to Spain which permitted General O'Reilly to put to death six of the heroes and to condemn six others to exile and imprisonment."

During the hurricane of 1772 a British schooner was driven to Cat Island, where the waters rose to such a height that she was carried right over the island. Unzaga departed in February, 1777, Don Bernado de Galvez succeeding him as Governor. Galvez was the youngest Governor that Louisiana ever had, being only twenty-one years old when he entered upon the duties of his office. Spain declared war against England on May 8, 1779. Galvez attacked the English posts in the neighborhood and Manchac, Baton Rouge and Natchez were taken by him. Later, he captured the posts at Mobile and Pensacola, securing to Spain all West Florida. During the winter of 1783-84, the river in front of New Orleans was filled with floating ice, some ice blocks being thirty feet long and two or three feet thick. After Galvez, Don Estevan Miro became "Governor of the Province of Louisiana and West Florida." The population of New Orleans in 1785 was about 4900. The next Governor after Galvez was Baron de Carondelet who held the position from 1792 to 1797. Sugar was first made in Louisiana in 1794. The cultivation of sugar cane began in 1751, but not until 1794 was any one able to make the syrup granulate and thus become sugar. A planter living a few miles above New Orleans, Etienne de Bore, succeeded in doing that, selling his sugar to the Americans for $12,000.

During his term of office, Governor Carondelet did much to protect and beautify New Orleans. He was succeeded by Brigadier-General Gayoso de Lemos, during whose term the colony was visited by the French exiles—the Duke of Orleans, who became Louis Philippe, King of the French, and his two brothers. The Marquis of Casa Calvo was Governor from 1799 to 1801, and during October of the latter year Spain by secret treaty ceded all Louisiana to France. General Juan Manuel de Salcedo held the governorship during 1802 and 1803. On Nov. 30, 1803, France took actual possession of the colony, and commissioner Laussat in taking possession said it would not be long before Louisiana would belong to the United States. Just twenty days later, December 20, 1803, it was ceded to the Americans. New Orleans at that time had a population of about 10,000.

The new province was divided by Congress into the "District of Louisiana" and the "Territory of Orleans," the latter including the city and district of New Orleans and the most of what now makes the State of Louisiana. The Marquis de Casa Calvo and Morales stirred up many of the people to believe that Spain would shortly have Louisiana back again. The Territorial Governor, however, W. C. C. Claiborne, declared in a letter to Casa Calvo, this: "The power does not exist which can shake the authority of my country over this territory." In 1806, the Fourth of July for the first time was celebrated in New Orleans. During Governor Claiborne's administration, Aaron Burr, secretly helped by Spain, planned to establish a new government west of the Allegbany Mountains, the capture of New Orleans being in his plan. Bayou Sara, in West Florida, was claimed by the United States, though still occupied by the Spaniards. In 1810, the inhabitants of Bayou Sara revolted against Spanish rule. Capturing the Spanish fort at Baton Rouge, they declared West Florida independent of Spain and asked to be annexed to the United States under the name of the State of West Florida. They were informed by President Madison that they already were a part of the "Territory of Orleans;" and he directed Governor Claiborne to take possession of them. Marching with his militia to St. Francisville, Governor Claiborne took charge of them in the name of the United States on December 7, 1810. In 1811, the population of the "Territory of Orleans" having become over enough for statehood, a constitutional convention was held and a constitution framed, under which to be admitted into the American Union. Under the name of Louisiana on April 30, 1812, she became a sovereign State with the same rights as belonged to the original thirteen States. W. C. C. Claiborne, beloved of all, was elected the first Governor of the State of Louisiana. Not one of the States of the Union has more in her annals of fascinating romance, heroic achievement, lofty purpose and splendid patriotism than can be found in the colonial history of Louisiana. From the very start, her history in peace and war has been most glorious; and since she entered the American Union, she has shone resplendent among the galaxy of States, made ever illustrious by the civic virtues, matchless valor and kingly bearing of her men and the noble lives, deathless love and queenly grace of her women.

The Home Circle

THERE'S NOBODY ELSE.

Two little hands so careful and brisk,
Putting the tea things away,
While mother is resting awhile in her chair,
For she has been busy all day,
And the dear little fingers are working for love,
Although they are tender and wee;
"I'll do it so nicely," she says to herself—
"There's nobody else, you see."

Two little feet just scampered upstairs,
For father will quickly be here,
And his shoes must be ready and warm by the fire
That is burning so bright and so clear.
Then she must climb on a chair to keep watch;
"He cannot get in without me;
When mother is tired, I open the door—
There's nobody else, you see."

—Presbyterian of the South.

A GIVE-AWAY PICNIC.

By Nellie M. Leonard.

Lucy thought it was too lovely a morning to stay in the house so she ran over to ask Muriel to go for a walk.

"All right," agreed Muriel; "let's take our dolls in their carriages."

Robert saw them passing by.

"Wait!" he called. "I'm going to ask mamma if I can go. Want me, too? I'll bring my Teddy-bear and we'll have a procession."

He soon ran out to the sidewalk. Teddy was bouncing about in his little wheel-barrow.

"There's Florence," said Lucy. "We'll ask her to go with us."

Soon the four little people were trudging merrily along. They picked the wild flowers growing by the roadside and watched the birds flitting among the bushes. At the brook they stopped to toss in some pebbles.

By and by the houses looked strange.

"I think we never came as far before," said Muriel. "The people who live in these old houses must be poor."

"Just see those ragged, dirty children!" exclaimed Florence. They were playing in the gutter with some old tin cans.

"Let's go back," proposed Lucy as the strange children crowded about their doll carriages.

"I ain't got no doll," said a little red-headed girl. "Let me hold yours a minute, will you?"

"Your hands are too dirty," objected Muriel.

"You may take mine," said Florence, "for she has a dark dress. Don't drop her."

"It's my turn next!" cried another.

"It must be fine to have store playthings," said a ragged, barefoot boy who was looking wistfully on, "Say, young feller, where'd you git that wheel-barrow?"

"My uncle made it for me," replied Robert. "I bring in wood and do lots of work with it. Why don't you ask your papa to get you one?"

"Huh! My pa won't bother. He ain't got 'nough money. 'Taint fair for you kids to have so much!"

"I'll let you wheel it far as that store and back if you won't spill Teddy," offered Robert.

"We must go home now," decided Lucy. "It will soon be luncheon time."

"That boy was right," said Robert when they had left the ragged little group behind. "It doesn't seem fair for us to have so many toys if they haven't any. Why don't they have playthings, too?"

"Prob'ly their fathers are lazy or sick," explained Florence.

"Then those poor children aren't to blame. Say, let's have a Give-away! I had two harmonicas and three automobiles for Christmas, besides all the rest. My mamma won't care if I give away some things."

"That's fine!" agreed Lucy. "Let's have a picnic for them in our grove. We'll ask Mildred, Willie, Earle and May to come, and everyone bring something to give the poor children."

"We'll each bring a lunch box for two and share with those poor children," planned Muriel. "I hope their mothers will wash their faces."

"Each girl must bring one of her dolls. I'll have to make some new clothes," said Florence.

"Do you suppose they'll come?" asked Robert.

"We'll mention the lunch," laughed Lucy, "and they'll be sure to come."

And so one beautiful summer day eight children with their arms full of toys and lunch boxes hurried over to Mr. Cordis' grove.

"I hope they'll all come," said Muriel. "It isn't time for half an hour, so we've lots of time to fix everything."

"Guess they won't be late," laughed Robert, who had run ahead and stood on top of the hill looking down. "They're all here, and they've combed their hair!"

Their little guests ran eagerly to meet them. Their faces were scrubbed clean. Some even had their dresses neatly patched.

Such a merry time as they had over the toys! There were dolls for the girls and a harmonica, jack-knife and toy auto for the three boys. They played games and swung in the big rope swings.

When the noon whistles blew at the Douglas factory, the luncheon boxes were opened and sixteen hungry little folk shared the feast together. Robert and Earle brought water from the spring hidden among ferns at the foot of the hill.

When the shadows grew long, the poor children gathered up their precious toys and they all started home.

"That give-away picnic was the nicest one I ever went to," said Lucy.

"Little Molly and Dick Ryan said the same thing," replied Robert, "so I guess it must be true."—The Child's Hour.

WASHINGTON'S REVENGE.

When George Washington was a young man of 22, he had a dispute one day with another young gentleman, a Mr. Payne. The argument grew very warm, and finally Washington said something which gave great offense to Mr. Payne. The latter retaliated by knocking him down. According to the custon of the times, and the rule of "honor" then prevailing, Washington should have challenged his antogonist to mortal combat, and thus obtain "satisfaction." Every one expected him to do this, and was greatly surprised if not disappointed that he did not. Upon mature reflection he decided that he had been the aggressor, and that he ought to ask pardon of Mr. Payne. Accordingly he went to him the next day and extending his hand said: "To err is natural; to rectify error is honorable. I find I was wrong yesterday, and I wish to be right to-day. You have had satisfaction. If you think that is sufficient, let us be friends." After such a speech as this there was but one thing for Mr. Payne to do. They shook hands and were good friends ever after.—Detroit News.

ANENT THE VANDERBILT SITUATION.

Dear Brother Meek: My feelings and interest in the Vanderbilt matter are so "pent up" that I feel I just must say something, and I beg somewhat in justification of myself, that I think it well for us to speak out in order that our General Conference delegates may know the mind of the members.

I might preface by saying that I have read all I could get hold of in the premises—affecting both the Allison hearing and the Supreme Court hearing, as well as the several articles in the Nashville Advocate pro and con.

Now, as to my position, so as the Vanderbilt decision is concerned, we are in desperate extremity, if, indeed, we can claim even the courtesy accorded to gentlemen in the matter. But we need Vanderbilt, if there can be such a status agreed upon between the Board of Trust and the General Conference as shall give to the Church what she thought she possessed as to control—call it supervision, visitation, or whatever will satisfy. We cannot in honor to ourselves accept the situation as I am able to interpret the Supreme Court decision; for it would be ridiculous to accept responsibility where there is not control guaranteed. The decision does not grant, much less assure, control, nor does it allow property or charter rights supervision. As a man I could not and would not accept active affiliation along the lines suggested by Dean Tillett's four provisions. So then, it would be against my judgment and self-respect to enter into the relationship designated by the Court's decision unmodified.

Dean Tillett's suggestions are wisely put, from his point of view; but I cannot entertain them as a solution. First, because of my just stated interpretation of the necessities in the premises, and because the last three alternatives look to me as tending to disintegration and further court procedures, with no chance for the Church to gain anything by his suggestions. Better, far better, to leave the whole without further word than "bon voyage" than to engage with the Trustees in probable contentions. Methodism would belittle herself if she entered into further administration at Vanderbilt with this perspective. Dean Tillett's position may win some, on the basis of the easiest way out. But that does not settle it; neither do I think the loss of those who concur with him in his views will be representative.

It would be gratifying to me if there could be some meeting place in the council of the General Conference where it could be ascertained in candor the least the Church can afford to expect, and the most the Board of Trust can afford to concede to the control of the Church—this in some joint deliberation of the Board of Education, say, and the Board of Trust. I understand fully this might (and likely would) involve the necessity of a court decree to make the agreement legal and final; but it would have the advantage of trying out the sentiment of both sides and would provide a basis for whatever final action might follow.

The Church needs the University and the University needs the Church—worse, in my estimation, than we need the University. There is the large middle ground for a meeting place in the discussion, represented in the work of the upbuilding of the University, and on our part, if lost, whatever of increment the educational enterprise has gained thus far. The concern is mutual and should enlist our most careful and candid deliberation. We can build a new University if we must, and the "must" depends upon whether or not we can enter into such a co-operation as assures the Church guaranteed property rights and such control as to meet with our obligations in the charter.

Whatever is done, let it be done in candor, with no uncertain note as to its meaning, and with charity to all. We need a University, our membership expects provisions thereto, and may an Allwise Providence guide you all into the best way.

We are looking forward to the meeting with us here of the Annual Conference with pleasure. I personally expect it to be the glad time of mylife, in fellowship, in uplift, and in the renewal of some old time friendships.

Wishing you good health and godspeed at the General Conference, I am fraternally,

Starkville, Miss. JULIAN J. GILL.

EPISCOPAL ADDRESS.

Continued from Fifth Page.

Federation with the Methodist Episcopal Church.

We call your attention to the unusually full and comprehensive report of the Commission on Federation with the Methodist Episcopal Church. It appears therefrom that the Federal Council of Methodism has at last been completely organized, "with full power to hear and finally decide, without appeal from its decision, all cases of conflict and misunderstanding between the two Episcopal Methodisms."

The first formal meeting of this Council will take place some time in June, 1914. It is our earnest hope that it may be the means of securing the long-sought end of perfect peace between the two Churches. If, however, in spite of what has been done, the wicked waste of men and money in building altar against altar is to continue, then let us see to it that the blame shall not rest upon us.

It should also be noted that during the past quadrennium our Commissioners, at the urgent request of the Commissioners of the Methodist Episcopal Church, consented to take up and consider the question of organic union. While they had not been specifically directed by the General Conference of 1910 to enter upon this work, we think, nevertheless, that they were warranted in their action by the general tenor of their instructions. The outcome of it all was the formulation of a tentative outline for unification of reorganization, with definite provision that "all that has been or may be developed through our deliberations be reported to our several General Conferences, as the basis of such specific action and authorization as may to them seem desirable."

The Commissioners of the Methodist Episcopal Church incorporated these tentative suggestions in their report to their General Conference of 1912, which body, however, does not appear to have given them any consideration. It is for you to determine, therefore, whether you will indorse what your Commissioners have done or modify it or ignore it or completely reject it.

The Colored Methodist Episcopal Church in America.

The Methodist Episcopal Church, South, is related closely by history and duty to the Colored Methodist Episcopal Church in America, which we organized in 1870 and which was originally composed of the colored members of our Church who remained with us after the War between the States.

Methodism from its beginning in America put forth the most zealous efforts for the salvation of the Negroes. In the South our foremost preachers often served colored charges and delighted in ministering to them. As far back as 1829 the work of missions to the Negroes was formally organized. Our efforts on their behalf were almost exclusively evangelistic until 1882; and no greater missionary work was ever done than that which our missionaries to the Negroes on the Southern plantation achieved. One of the controlling motives which impelled our people to the "separation of 1844" was that this great work might not be hindered by the agitations of that disturbed period in the history of American Methodism. As soon as the prostration which followed the War between the States permitted, we undertook our educational efforts for the Negroes, and by order of the General Conference of 1882 Paine College, at Augusta, Ga., was established to educate preachers and teachers for the Colored Methodist Episcopal Church in America and to do what we could to provide a trained leadership for these needy people. The results of thirty-two years have justified the wisdom of the General Conference in ordering the founding of such an institution. The work done there and in some other schools of the Colored Methodist Episcopal Church in America which have received aid from our Board of Education makes it clear that no better agency could have been devised by us then for meeting our obligations as a Church to the Negro race. Many capable teachers and preachers have been prepared for their work and have gone forth to a wholesome service and a sane leadership among their people. Much good has been done, but far more remains to be accomplished. Paine College must be the center of our educational work for the Negroes.

Perhaps the time has come to readjust somewhat the organization of the institution in some features of its charter, and certainly it needs a better equipment. A larger provision for the male students in the matter of a dormitory is most urgently required. Paine College needs also a larger income in order to meet the increasing demands made upon it by the growing numbers who seek the educational opportunities which it offers. These pressing necessities of the institution are commended to your favorable consideration.

But the time has come when our Church must enlarge the scope of its efforts for the enlightenment and evangelization of the Negroes. To this end, we are informed, a plan of enlarged operations which has been framed by certain thoughtful and zealous brethren among us will be laid before you. Your General Superintendents do not assume to urge this plan upon the General Conference for adoption, nor do they commit themselves to all the details of it; but they invite your attention to it and to the whole subject of our present duty to the Colored Methodist Episcopal Church in America, through which we seek to bless the Negroes with such aid as we can give them; and they ask you to take such action as this important matter requires. We feel sure that our Church cannot and will not forsake the work of its hands wrought in former years on behalf of the Negroes, but will carry it on to perfection.

Missions.

Methodism from the beginning has exemplified and emphasized the missionary spirit which pervades the gospel of Christ. John Wesley framed the battle cry of the Methodists when he declared, "The world is my parish;" and Thomas Coke, the first bishop of Methodism in America, gave unstintedly of his strength, efforts, and fortune to the cause of missions, dying at sea when he was nearly sixty-seven years of age as he sailed for the Orient at the head of a company of missionaries sent out upon his earnest insistence and largely at his expense. The Methodist Episcopal Church, South, is in the way our fathers trod when it continues to prosecute with zeal its work of missions, and never more than now were the responsibilities of the Church for this great interest so weighty or its encouragements and prospects so cheering. The awakening in the Orient and the movements in other lands where our Church has missions, as well as the inspiring conditions in the home field, impose upon us the most solemn obligations and open before us the most compelling opportunities for service in the kingdom of Christ. The opening of the Isthmian Canal at Panama brings the Orient to our doors and creates also new and speedier lines of communication with other nations in the Western Hemisphere. The face of the world is changed, and the missionary work of the Church is no longer so much a foreign movement as a domestic necessity. Even the disturbed political condition of the countries into which we have undertaken to carry the message of salvation, notwithstanding their distracting and discouraging aspects at present, foreshow to us that great and effectual doors will be presently opened such as never before confronted us. And distant Africa, out of desperate and pathetic needs, is calling us with constraining power: "Come over and help us." There must be advancement all along our widely extended lines. It is not enough to stand still and hold the ground which we have gained. We must go forward, and we dare believe that the Church is ready to advance under wise and consecrated leadership.

The General Conference of 1910 reorganized the missionary department of the Church, uniting the bodies known before that time as the Board of Missions, the Woman's Foreign Missionary Society, and the Woman's Home Mission Society. Under the new system the quadrennium now closing has been necessarily one of readjustment of plans and the reconstruction of policies. The report of the Board of Missions, as now constituted, including the reports of its several departments, which will be laid before the General Conference, will inform you of how the unified organization has worked.

Of some of the results of the work we make mention.

In China, where there have been two revolutions, the membership of our Church has grown from 2,388 in 1910 to 4,377 in 1914. The attendance of Sunday school scholars has more than doubled, advancing from 3,274 in 1910 to 6,710 in 1914, while the number of students in our schools has increased from 1,770 to 3,050. Contributions on the field for the support of the work have risen from $4,319 to $8,410.

The Japanese Empire has been stirred by political controversies and general unrest since the death of the Emperor in 1912, and there is much disquietude in the Empire at this time. Nevertheless, our work in Japan shows progress. Church membership has grown from 1,861 in 1910 to 2,244 in 1914. Sunday school attendance, however, has decreased from 5,720 to 5,630. The number of students in our day schools has increased from 1,350 to 2,170. Contributions on the field for the support of the work remain about the same as in 1910—$4,721. It should be explained that these statistics are for that part of the Japan Methodist Church which is within the field which we cultivate.

In Korea most depressing conditions have prevailed. The irritations incident to the setting up of a foreign authority in the country, the arrest and trial of one hundred and twenty-three men in 1912, including our beloved brother, Baron Yun Chi Ho, deservedly the best-beloved man in his native land, and other painful incidents in the history of the Korean people, could not fail to depress somewhat the work of the Church. Nevertheless, the number of Church members has increased from 4,657 in 1910 to 6,292 in 1914. Sunday school attendance has increased from 4,105 in 1910 to 6,948 in 1914. The number of students in our schools has advanced in four years from 1,417 to 1,982. It may be said of our Korean Methodists what the apostle Paul wrote concerning the Churches of Macedonia: "In a great trial of affliction the abundance of their joy and their deep poverty has abounded unto the riches of their liberality." Their contributions for the support of the work have increased from $4,329 in 19910 to $6,594 in 1914.

Our Church in Brazil grows steadily. In 1910 the membership of the Church in that republic numbered 5,715, and in 1914 the number is 7,021. The number of Sunday school scholars has increased from 3,663 to 4,527, and the number of students in our day schools from 1,164 to 2,418. The contributions on the field for the support of the work have grown from $19,855 to $22,373.

In Mexico there have been revolutions and counter revolutions, wars and rumors of war. But the statistics of our work in that field are not discouraging. In 1910 the membership was reported as 7,386, and in 1914 the figures are 6,935. The number of Sunday school scholars has decreased, most naturally under the conditions which have prevailed, the number in 1910 having been 5,663, and the number reported in 1914 being 5,105. However the number of students in our Mexican schools and colleges has advanced from 3,391 in 1910 to 4,164 in 1914. Contributions on the field for the support of the work amounted to $6,235 in 1914 as compared with $6,515 in 1910.

In the Island of Cuba there is no other Methodist work but that of our Church. It is peculiarly our mission field; and in it there is steady growth, with the promise of still more rapid progress as the mission is better supplied with school buildings and houses of worship. In 1910 our Cuban membership was 3,203, and in 1914, after the most careful revision of the rolls made in the first years of the work, our members number 3,686. The Sunday school attendance has grown from 2,202 in 1910 to 2,685 in 1914. The number of students in our Cuban schools and colleges has fallen, however, from 595 in 1910 to 552 in 1914. The contributions on the field for the support of the work are larger per capita in the Cuban mission than in any other foreign field in which we labor, the figures for 1910 being $13,140, and in 1914 $18,127. The spirit of self-support is growing there, and is already well advanced.

Our Church has begun work in Africa. In pursuance of action taken by the General Conference of 1910, Bishop Walter R. Lambuth, accompanied by Prof. J. W. Gilbert, of the Colored Methodist Episcopal Church in America, proceeded to Africa in the winter of 1911-12 to investigate conditions and to search out a place for a mission in the Dark Continent to be conducted in co-operation of our Church with the Colored Methodist Episcopal Church in America. They sailed from Antwerp on October 14, 1911, and, after a voyage of twenty-one days, reached the Matadi, on the Lower Congo; thence they proceeded two days' journey by rail to Stanley Pool, and from there traveled by trading boats nearly nine hundred miles to Luebo, the headquarters of the Southern Presbyterian Mission. Dr. William M. Morrison, of that mission, and the missionaries associated with him showed our brethren very great kindness, which neither our missionaries nor we can ever forget or cease to appreciate with gratitude. After taking counsel with these beloved Presbyterian missionaries and being greatly assisted by them, Bishop Lambuth and Professor Gilbert, on December 22, 1911, set out afoot; and, after a journey of forty-one days, they penetrated the heart of the Batetela country, a region inhabited by a cannibalistic tribe of hunters and warriors to the number of 300,000, and arrived at the village of the chief of the tribe, Wembo-Niama. There Bishop Lambuth located the mission to be called the Congo Mission, and thither he returned in the winter of 1913-14, accompanied by Rev. and Mrs. C. C. Bush, Dr. and Mrs. D. L. Mumpower, and Mr. and Mrs. J. A. Stockwell, who thus become our first missionaries in this most interesting field. This entrance of our Church into Africa has moved the hearts of many thousands of our people as few enterprises of the Church have ever done. It is a field all the more important because of the relation of our Church to the Colored Methodist Episcopal Church in America and its interest in this work.

In our foreign missions the quadrennium now closing has been a building era, the total amount invested for buildings in all our fields being $306,065.92. This feature of the work cannot be emphasized too strongly. An unhoused congregation in the homeland labors at the greatest disadvantage, and in the foreign field the case is far worse.

The Board of Missions has been able to send some re-enforcements to our foreign fields, although hindered by lack of funds. The total number of missionaries sent out during the quadrennium is forty-six; of whom twenty-three were for evangelistic work, fifteen for educational, five for medical, and three for industrial. While this number is encouraging from one point of view, it is not an average of one a year to each field and scarcely makes up for losses by death and otherwise.

There are one hundred and twenty-four foreign missionaries and three hundred and forty-two native helpers suported by the Woman's Foreign Department. Fifty-nine missionaries have been accepted by this department during the quadrennium for work in China, Korea, Brazil, Mexico, and Cuba—the fields in which it has work. Its total receipts from March, 1910, to December, 1913, have been $1,101,798.21, of which amount the sum of $109,626 has been expended for buildings.

By the constitution of the Board of Missions

adopted by the General Conference of 1910 the work of the Board was divided into two distinct departments, the Home and the Foreign. The Home Department has done excellent work among Cubans, Italians, Germans, French, and Bohemians in the States of Florida, Alabama, Louisiana, Texas, and West Virginia. It has contributed also no little to the progress of our work among native Americans in the Columbia, East Columbia, Denver, Montana, Pacific, Los Angeles, New Mexico, West Texas, Northwest Texas, Kentucky, Western Virginia, Illinois, and Louisiana Conferences and the Western District of the Southwest Missouri Conference. The income of the Home Department for the past four years was $241,892.43, which does not include the amount spent by the local Boards of Missions of Annual Conferences for missionary work in the home field, which was $1,257,240.

The Women of the Home Department have had a fruitful quadrennium in their work. The total income for the quadrennium was $1,144,856, an increase of $280,684. Their work is represented by 13 schools, with 98 teachers and 2,168 students. They employ 80 deaconesses. Fifty deaconesses and 28 trained mission workers have been added to their force during the quadrennium. Property amounting to $205,633 has been built and purchased this quadrennium. These figures indicate that the women are alive to our home missions needs, and yet they express but poorly the extent and power of their activities.

A gratifying advance has been made in adjusting the Laymen's Missionary Movement in the missionary machinery of our Church. Our laymen are responding more heartily to the call for personal service and a larger liberality. A noble leadership is being developed among them. This was strikingly evinced at the Missionary Conference held at Lake Junaluska last June, when the great contribution of $152,000 for missions was made largely by the laymen present. At that assembly were manifested both the proof of a deeper interest in this great cause already existing and the promise of greater things for the future.

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The Vanderbilt University.

The General Conference of 1910 charged the College of Bishops with certain duties with reference to the case of the Vanderbilt University, and we deem it proper to lay before you in detail how your General Superintendents came into relation to that matter and the steps taken by them in dealing with it at the command of the highest legislative body of the Church.

In the year 1905 a movement originated in the Board of Trust to eliminate the Bishops as trustees ex-officio and to get rid of the original charter granted by the State in 1872 and to substitute for it a new charter containing no reference to the history of the University or its connection with the Church. The effort to secure the new charter failed; but the incident gave rise to so much doubt and discussion with reference to the charter that a number of Annual Conferences sent up memorials concerning the matter to the General Conference held in Birmingham in May, 1906, and in the address of the Bishops to that Conference attention was called to the grave differences of opinion which had arisen with reference to the ownership and control of the institution, and it was recommended that the Conference take prompt action for the effective and final settlement of all the issues involved. The whole matter was referred to the Committee on Education, which brought in a report advising that the General Conference appoint a Commission of five Methodist lawyers "(1) to inquire into and determine the relations of Vanderbilt University to the Methodist Episcopal Church, South; (2) to take legal steps, if necessary, to perfect the transfer of the University from the patronizing Conferences to the General Conference of said Church; (3) to define the charter rights of the Bishops of said Church." This report was unanimously adopted, several members of the Board of Trust, who were also members of the General Conference, agreeing to it.

The Commission was accordingly appointed and consisted of Judge E. C. O'Rear, of Kentucky; Judge John A. Rich, of Missouri; Judge E. D. Newman, of Virginia; Judge J. A. McCulloch, of South Carolina; and Hon. Creed F. Bates, of Tennessee—very able and upright men—who without fee or reward undertook the task laid upon them by the Church. All parties to the discussion, including representatives of the Board of Trust, appeared before the Commission and were patiently heard. With the most commendable thoroughness the Commissioners examined all the questions raised and reached unanimous conclusions, which they embodied in a full and comprehensive report.

The Bishops, on receiving the report of the Commissioners, at once accepted it and sought to enter upon the duties it set forth as belonging to them in accordance with the definite instructions given them by the General Conference.

When the report was communicated to the Board of Trust, that body likewise passed a series of resolutions thanking the Commission for the able and unselfish service that it had rendered and declaring that the trustees "recognized and rejoiced in the ownership of the Church in the University."

The General Conference held in Asheville, N. C., in May, 1910, accepted this report and, desiring to remove all occasion of inharmony and resolve all uncertainty about the future conduct of the University, requested the Board of Trust, nearly a majority of whose members were present at the seat of the Conference, to hold a special session in order that the Conference, through its Committee on Education, might confer with the Board and reach a satisfactory settlement of the issues involved and promote the welfare of the institution. In response to this request the Conference was informed that it was believed the Board of Trust could not hold a legal meeting outside the State of Tennessee, and that for this reason the special session of the Board would not be called. After this response was made on behalf of the Board of Trust, the General Conference, not willing to adjourn and leave matters in indefiniteness with the Church to go on in doubt about them, took the following action:

"Resolved: 1. That this General Conference hereby accepts the Report of the Vanderbilt Commission as a definition of the rights of the Methodist Episcopal Church, South, to Vanderbilt University; moreover, that it accepts the judgment of the Commission that the College of Bishops is a board of common law visitors of the University; and, furthermore, that it accepts the finding of the Commission that the General Conference has the right to select the Board of Trustees in such a manner as it may elect either by direct election by the Conference itself, or through such agency or agencies as it may designate.

"2. That it is the sense of this General Conference that its right to select the Board of Trust of Vanderbilt University and fill vacancies in the same should now be exercised and hereafter at its discretion; and it being ascertained that three vacancies now exist in the Board of Trust of said University, the following-named members of the Methodist Episcopal Church, South, are hereby elected to fill said vacancies—namely, N. E. Harris, of the South Georgia Conference; A. W. Biggs, of the Memphis Conference; and V. A. Godbey, of the West Texas Conference.

"3. That, following this election, the General Conference will for the future continue the method of choosing the trustees adopted by the General Conference held at Baltimore in 1898, when it committed "to the General Board of Education the confirmation of all trustees selected by the Board of Trust of Vanderbilt University."

"4. That the General Conference approves the action of the Bishops in entering upon the discharge of their duties as visitors of the University.

"5. That the General Conference approves as a sound principle of law the position of the College of Bishops—namely, that "it is not competent for the Board of Education to delegate the function intrusted to it by this General Conference to any other body or person whatsoever"—and the General Board of Education is hereby instructed to accede to the request of the Bishops—namely, that hereafter said Board will confirm no persons as trustees of Vanderbilt University except such as may be officially nominated to the Board of Education of the Methodist Episcopal Church, South, in writing, by the Board of Trust of Vanderbilt University.

"6. That the Board of Education of the Methodist Episcopal Church, South, shall provide whatever means may be necessary to sustain the finding of the Vanderbilt Commission, if it shall at any time be called in question in the civil courts. In such event the Bishops of the Church are hereby instructed to take whatever steps they may deem necessary to maintain the rights and claims of the Church."

When the three brethren selected by the General Conference to fill the vacancies in the Board of Trust sought to take their places in the Board, they were denied their seats, and three other gentlemen were elected by the Board to fill the vacancies which the General Conference had undertaken to fill. The Board also repealed the by-law providing for the confirmation of trustees by the Board of Education of the Church.

Obeying the mandate of the General Conference, your Bishops thereupon brought an action in the Chancery Court of Davidson County, Tenn., to maintain the rights of the Church in the University as set forth in the Report of the Vanderbilt Commission and as claimed by the General Conference when it formally accepted that Report.

To the bill filed by the Bishops on behalf of the Church in the Chancery Court the Board of Trust made answer, denying the right of the Church to elect trustees and the right of the Bishops to exercise the supervision expressly bestowed upon them in the charter, and, affirming that the Church did not possess and never had possessed any rights in the University, but had been allowed to remain there by the "sufferance" of the Trustees, a privilege which "could be withdrawn at any time and had been withdrawn." Incidentally it was asserted in the answer of the Board of Trust that the Report of the Commission appointed by the General Conference, and before which representatives of the Board had appeared, never had been accepted by the Trustees, all statements to the contrary by whomsoever made notwithstanding.

The case lingered in the Chancery Court for two full years. Many depositions were taken, and a vast amount of documentary evidence was gathered. The trial finally came on at the December term of the court for 1912 and lasted for more than a month. Every word of the voluminous record was heard by the Chancellor, Judge John Allison. It is doubtful whether any case in any court was ever dealt with more exhaustively. Finally, on February 21, 1913, the Chancellor in a brief but comprehensive decision sustained the conclusions of the Commission and the contentions of the Bishops at every point. A copy of this decision we transmit to the General Conference.

From this judgment the Board of Trust took an appeal to the Supreme Court of Tennessee. While this appeal was pending in the Supreme Court an offer was sought and secured by the Chancellor of the University, on action of the Executive Committee of the Board of Trust, from Andrew Carnegie, Esq., of New York, to give $1,000,000 to the Medical Department of the University upon certain conditions set forth in the correspondence between the parties concerned, copies of which correspondence we transmit to the General Conference.

It will be noted in the correspondence that the proposed gift was accompanied by the stipulation that a "small board of seven persons," and not the Board of Trust provided by the charter and confirmed by the Church, should "govern the medical school." The donor further said, after alluding specifically to the pending suit: "I do not believe it is wise for any sect to control educational institutions, such as universities, whether the organization be a Methodist Conference or a Presbyterian Assembly or a Catholic order. For this reason, therefore, while I am anxious to make this gift, which I believe would be of high value to the whole South, I hesitate to do so until the question of denominational control has been settled by the courts. I make the folowing proposition for your consideration: I will furnish the $200,000 cash now needed for the laboratories, and the remaining $800,000 shall remain in the Carnegie Corporation, in New York, interest at four per cent to be paid to the University for the use of the medical school until such time as the question of denominational control has been settled by the court of last resort, its final disposition to be then determined. Should this proposition be satisfactory to your Board of Trust, I understand that the conditions agreed to in your letter of May 1 as to the size and constitution of the Governing Board of the medical school and the character of the school itself are also conditions of the gift."

It will be observed that this gift at once proposed the segregation of the Medical Department and its control by a board unknown to the charter, contained an unseemly reference to the pending suit, and expressed sentiments offensive to the self-respect of the Church.

Against the acceptance of the offered gift upon the terms stated four members of the Board of Trust—to-wit, R. W. Millsaps, John R. Pepper, E. B. Chappell, and W. J. Young—voted and protested; but a majority of the Board of Trust voted to accept it.

Thereupon your General Superintendents, acting as a Board of Visitors of the Vanderbilt University, vetoed the action of the majority in assuming to accept the gift upon the terms set out in the correspondence between Chancellor James H. Kirkland and Andrew Carnegie, Esq., and published a statement giving to the Church at large the reasons impelling them to the veto. In connection with this address we transmit to the General Conference copies of the veto and the statement published concerning it.

It gives us pleasure to say that the Church manifestly concurred in the rejection of the gift upon the terms so injurious and humiliating. Every Annual Conference of the connection in the United States, with less than a dozen dissenting votes out of eight thousand, indorsed and commended the action of the protesting trustees and the veto of the Bishops.

On March 21, 1914, the Supreme Court of Tennessee handed down, through Special Justice W. R. Turner (who took the place of Justice S. C. Williams, who recused himself on account of having voted as a member of the General Conference of 1910 to approve the findings of the Vanderbilt Commission), an opinion reversing the judgment of Chancellor John Allison in the Chancery Court of Davidson County. A copy of the decision rendered by the Supreme Court of the State of Tennessee, through Special Justice W. R. Turner, is also by us transmitted to the General Conference.

Upon the rendering of this judgment by the Supreme Court of Tennessee the able and faithful attorneys representing the Church in the case—to-wit, Albert W. Biggs, G. T. Fitzhugh, and Percy D. Maddin, of Tennessee; Edward C. O'Rear, of Kentucky; and Harris & Harris, of Georgia—filed a petition for a rehearing on the ground that the conclusions of the Supreme Court on both matters of fact and law were erroneous. On April 2 this petition of the counsel of the Church for a rehearing was denied, and the entire costs were assessed against the representatives of the Church. A copy of the petition for the rehearing and of the final decree of the court we transmit to the General Conference with the other documents concerning the case to which reference has been made.

The decree of the Court leaves to the Church a mere shadow of connection with the University, which, in our opinion, does not justify the Church in any attempt to direct the affairs of the institution or assume any responsibility for it. We are thus deprived of what we honestly believed to be our own and which by hundreds of actions taken in our General and Annual Conferences and in the Board of Trust of the University itself has been affirmed to be the property of the Church. Indeed, the ownership of the University by the Church was never questioned for more than thirty years by any one within or without the Church.

The words of the address of the Bishops to the last General Conference expressed the universal sentiment of all concerned when the Vanderbilt University was called "our Vanderbilt," "ours in morals and in law."

When the legal rights of the Church in the institution became a matter of discussion, with scrupulous care, and not in haste and heat, the Church proceeded to ascertain the nature and extent of its authority over the University by the appointment of a Commission of able lawyers to investigate the whole subject and report their findings to the authorities of the Church and to the Board of Trust. The Report of that Commission, made after a most thorough investigation and with all parties to the controversy, represented in person or by competent attorneys before the Commission, was accepted and approved by the Church. The Board of Trust also, after receiving the report, thanked the Commission in formal resolutions and declared that the Trustees "recognized and rejoiced in the ownership of the Church in the University." And we were assured that the resolutions of the Board were intended to be "a full and explicit acceptance of the report in the sense of the terms in which it was conveyed to them."

The Church was both surprised and pained, therefore, when the Board of Trust in its pleadings before the civil courts reversed all this action, resisted the conclusions of the Commission, and denied the ownership of the Church in the institution. And it has been still more amazed and grieved by the judgment of the Supreme Court of Tennessee approving these contentions of the Board of Trust. But as law-abiding citizens we bow to the decision of the court.

This, however, does not mean that we are bound to agree that the Church has received justice in what has been done and decided. To do that would put us in the attitude of having sought to appropriate to our use property which we did not own. All the actions of the Church in asserting its ownership in Vanderbilt University have been characterized by scrupulous conscientiousness; and its methods of procedure have been open, honest, and straightforward. In all this transaction the Church has had clean hands and a pure heart. And we but voice the unanimous sentiment of our people when we say that the Church to which we belong would rather lose every penny of the property that it owns than to bring reproach upon its good name, and that it would not accept any sum, however great, at the cost of dishonoring the high vocation wherewith it is called.

We do not presume to indicate to you what course you should pursue to repair the loss which has been inflicted upon the Church. That is for the wisdom of the General Conference to determine, and we venture to express the opinion that our people will promptly supply whatever means you may judge necessary to make up for the institution which has been taken from the ownership and control of the Church. It is respectfully recommended that the whole matter be referred by the General Conference to a select committee to report what should be done as the case now stands.

(The Sunday school interests, Epworth League work, our Publishing interests, Church Extension, Education, our representative church at Washington, Superannuate Endowment Fund, Hospitals, change of name of the Church, laity rights for women, and other matters touching needed legislation received a liberal share of attention. The address also included a paragraph on the Episcopal service during the past quadrennium, and another touching on the "workmen" of our Church who have died during the quadrennium.)

Signed: Alpheus W. Wilson, E. R. Hendrix, J. S. Key, W. A. Candler, H. C. Morrison, E. E. Hoss, James Atkins, Collins Denny, John C. Kilgo, William B. Murrah, Walter R. Lambuth, R. G. Waterhouse, E. D. Mouzon, J. H. McCoy.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

The death angel visited the home of Mr. E. E. Bridges on April 24, 1914, and claimed his precious wife, ANNIE. Mrs. Bridges was born Sept. 20, 1877. At an early age she joined the Methodist Church. Her life was pure and sweet; also well spent. She was confined to her bed over a year, and how patiently she bore her affliction! Oh, how hard it is to part with one so dear! But His will be done, not ours. She is gone; but her memory will last forever. Mrs. Bridges leaves a husband, three children, father, mother and sisters, besides a host of friends. Weep not, for she is at rest. May God spare our lives to walk in her footsteps.

Her loving sister,
Mrs. N. B. HARRISON.

Once more the death angel has invaded our midst and carried away to his reward Brother WM. H. DOUGLAS, a life-long Christian, and an honored steward of the Methodist Church. Brother Douglas, after years of sickness and suffering passed away at his home near Goodman, Miss., on Jan. 16, 1914.

He was a man of firm convictions, upright, honorable and sincere, whose integrity was never questioned. To his family and friends who knew him best, Brother Douglas was genial, kind, indulgent and charitable.

As a steward he was always ready and willing to work for the best interests of the Church. In Brother Douglas' death the Church has lost a faithful and devoted servant, the community, one of its most valued citizens, and his friends and neighbors a loyal and devoted associate.

We tender to the bereaved family, our sincere sympathy in the irreparable loss they have sustained in his death.

Signed: W. E. Meek, E. W. Pickens, W. S. S. Harman, I. U. Donald, Stewards.

Mrs. SALLIE I. BLUME, wife of Dr. J. N. Blume of Castor, La., died in the Schumpert Memorial Sanitarium, Shreveport, La., on April 15, 1914, and was laid to rest in the Pleasant Valley graveyard, at Hartman, La., She leaves a husband, her little daughter, Vashti, a father and mother, brothers, sisters and a host of relatives to mourn their loss. Sister Blume united with the Methodist Church early in life and was a faithful member until God called her to himself. Her home was full of sunshine and kindness to all. "To know her was to love her." She was an untiring worker for all the interests of the Church. Not how long she lived but the way she lived was what impressed us most Sister Blume, oh, how we miss you! When shall there be another like you? May the mantle of her consecrated life fall upon the membership of the little church she loved. Sad was the parting, but, oh, how glad the meeting, when we shall stand upon the mountain-top of an eternal day, amid the glories and splendors of a million setting suns! May her Christ comfort the hearts of her loved ones, and bring them to the city where she has gone.

H. W. CUDD, P. C.

FIRE AND BRIM-STONE SERMONS.

Billy Sunday's bombshell book on the race problem, "The Black Shadow and the Red Death" (Broadway Publishing Company, New York), contains extracts from several fire and brim-stone sermons. In the preface Sam Jones' noted sermon to "men only" is quoted.

"The proof of miscegenation, widespread, and ever rapidly increasing stares at you (Sam Jones once said in a noted sermon "to men only" "in millions of brass colored, bastard brats" all over the South, and in the border cities. The first step in the solution of the race problem, the most momentous before the Great Republic to-day, is the abolishment of criminal intimacy between white men and Negro women. Make the penalty ten years in the penitentiary.

And this from the preface, "And this multiplying of mulattoes is not mainly and merely a matter of sowing wild oats." Several years ago the Rev. Dr. Beverly Warner, in a Thanksgiving Day sermon that shook the South, delivered at old, historic Trinity Episcopal Church, New Orleans, said:

"We hear much of racial purity and the deep necessity of preserving our race integrity. I have heard more earnest, solemn, violent, and aggressive talk on that subject than on any other social problem that confronts us. And I am in hearty accord with it. But I am staggered by the facts that lift their heads above the surface of current life. We have no legal miscegnation, but we have it—shall I say widespread?—in illegal form. I pass this over because, while I have plenty of second-hand knowledge, I have no personal acquaintance with the shameful fact which is alleged of men of good standing, professional men, some of them, having a white and black family at the same time, in the town."

And this from the sermon of "ole Uncle Billy Jones," the Hardshell preacher in the novel. "Social equality does not threaten from that quarter. Our danger is not from the man who eats with them up North. It is from the man down here who demands the right to be a white man in the day-time, and a nigger at night!"

And this from the preface: "the absolute silence of the pulpit since the death of Bishop Haygood, Sam Jones and Dr. Warner, is the most ominous sign of the time. The delicacy of the subject, and the immensity of this form of the social evil, is no excuse. An earnest, united persistent effort on the part of the pulpit, has never failed. It is the real creator of public sentiment. For two thousand years it has led every fight against the great evils of the world. Would God that the American pulpit might turn into Mount Sinai against miscegenation."—Methodist Preacher, in Florida Christian Advocate.

DAINTY COOK BOOK FREE.

We are mailing free, our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salad, Candies, Ices, Ice Creams, etc. If you send a 2c stamp, we will also send you a full pint sample of KNOX GELATINE, or for 15c a two quart package, if your grocer does not sell it. KNOX GELATINE, 201 Knox Avenue, Johnstown, N. Y.

CLINTON, LA.

Dear Brother Meek: Some four weeks ago I left home to help Brother J. Wilson Brown on the Tickfaw charge. Redoak was the first place where we opened fire. I was pastor there twenty-two years ago. There have been some improvements along the line of building a church, good roads and railroads. Souls were converted under God and the Church strengthened. We went from there to Centerville, Livingston Parish, where God blessed us. We then went to Lee's Landing on Brother Williams' work. There, they have a fine Sunday school and prayer meeting, and much good was done. On April 23, the fourth Sunday, we preached for Brother Johns on the Angola State Farm. We preached five times that day. I don't know when I felt any better when preaching than when I saw those men in their stripes weeping over their sins. Some 200 or 300 gave us their hands and asked that we pray for them. Brother Johns is doing a great work among the prisoners. They all seem to love him and he seems to enjoy the work. We will have some open dates for June after the District Conference, which is to be held on the last Sunday in May. Anyone needing my help may write me at Clinton, La. They might also write to Brother Johns or Brother Brown at Baton Rouge, La., as to how I preach. God bless the paper.

Clinton, La. W. T. CURRIE.

EARLY RECOLLECTIONS.

Dear Dr. Meek: For a long time the following communication has been on my mind and heart. I have always put it down with the question "Of what use?" But as the impression to write persists, I send it. Use it or not as you think best.

I was with my sister in the Tennessee Female College in Franklin, Tenn., of which Bishop Hargrove was president. He remained there during the vacation of 1870, I think it was. Many prominent Methodists, both clerical and lay frequently came from Nashville for a few days of rest, among whom were Bishop McTyiere, Drs. Summers, McFerrin, Young, and others. Their perpetual theme was ways and means to establish a great University for our Church. Dr. Johnson, Editor of the Tennessee Advocate, was filling its columns with the subject. The consensus of opinion was, we will undertake nothing except on a scale grand enough to meet our needs for years to come. The Charter for a Central University of the Methodist Church, South, had been or was about to be obtained, and a large donation was an imperative need to start this grand undertaking.

I was too young, possibly, to note details, but I was an interested listener to many talks and was fired with their enthusiasm.

The idea of the Vanderbilt gift arose naturally whenever the subject was mentioned, for Mrs. McTyiere and Mrs. Vanderbilt were cousins, and there was constant intercourse between the two families. Bishop McTyiere and wife were soon to be the guests of the Vanderbilts, and on this occasion it was decided to present the subject to Mrs. Vanderbilt, who was a devoted Southern Methodist from Mobile, Ala., and her husband enabled her to be very generous in gifts to her Church. Possibly we all know he built for her a handsome church in New York, "The Church of the Strangers," which was filled by a Southern Methodist minister. He paid the salary of Dr. Deems, the pastor, and to it were attracted Southern visitors to the city. So what was more natural than that he should give a large donation to aid in establishing a University for her Church in her own Southland. On Bishop McTyiere's return from his visit, in this same college, we heard particulars of the gift. How eagerly Mrs. Vanderbilt caught at the idea of endowing this University! She broached the subject to her husband, how he listened but said little, how her hopes and fears arose day after day while waiting some action on his part!—of her joy when she said to the Bishop, "We have won." At last the Commodore made the offer to Bishop McTyiere of a gift to the Central University of the Methodist Church, South. So, really it was Mrs. Vaderbilt to whom the Church was indebted for the gift. We may safely add his only interest in the matter was that it was for his wife's sake, because she loved the Methodist Church, South, and never failed to advance its interest by every means in her power.

Dr. Young took the field to raise money from the Church, and he had some large gifts, but many more small ones. There was scarcely a loyal Methodist who failed to contribute something. I remember he got many who could only give little, to take a one hundred dollar bond and pay on it three times a year. At our Conference in Canton he said "Any of you can pay three dollars, about the prices of your back gate," so all we "small fry" tried to pay "the price of a back gate," to have a part in establishing our great University.

But we have lost it, and might we not have a greater loss in spirituality if we dwell in bitterness upon the injustice done us? God himself raised up the Methodist Church "to spread Scriptural holiness over the land." Let us not forget our mission, and that he uses strange, yes, incomprehensible methods, to accomplish his ends. Have we been faithful to this work he called us to do? Have we kept ourselves "unspotted from the world?" The approaching General Conference will be a trying time. May we as Methodist people put from us all bitterness and resentment. With a holy calm in our hearts, we may hear his voice in the direction of our councils. Yes, we need a University, and he who "will supply all our needs" can bring triumph for his work out of this, our bitter defeat, if we will let him lead us, in his own way. He will do this if our eye is "single to his glory."

Mrs. ROBERT KEMP.

Gulfport, April 23, 1914.

PERSONALS.

Rev. K. W. Dodson, of Lake Charles, La., is in fine favor with his congregation, and the work in that progressive city is prosperous and growing.

The Methodist Ministers' Wives' Club will meet with the President, Mrs. J. L. Sutton, at 5220 St. Charles Avenue, on Friday, May 15, at 2:30 in the afternoon.

One in a position to know states that our Church at Hammond, La., is showing increased interest and activity in the work, and that our pastor there, Rev. W. L. Hunter, is giving fine satisfaction.

Sister D. D. Gibson, of Hickory, Miss., brought us under obligations a few days since for a club of 5 subscriptions. We greatly appreciate her interest in the circulation of the Advocate in her community.

Rev. H. P. Lewis, Sr., of Jackson, Miss., has recently been visiting his son, Rev. H. P. Lewis, Jr., at Poplarville, Miss. He occupied our pulpit there on Sunday, April 26, and preached to the profit and delight of a large congregation.

Brother W. S. Holmes, who is one of the choice laymen of the Lonisiana Conference, in a letter to the Editor a few days ago, stated that he would leave for Oklahoma City Tuesday of this week to look in on the sessions of the General Conference.

Rev. J. T. Abney, of Morton, Miss., has lately brought us under obligations to him for a club of subscriptions, forwarded on April 27. Brother Abney will be the host of the Newton District Conference this year, which will convene at Morton on May 12, at 2:30 p. m.

The Editor left for Oklahoma City last Monday at noon, going over the Texas & Pacific Railway to Fort Worth, and from there over the Santa Fe. In his absence, the editorial department of the Advocate will be in charge of Rev. C. A. Beatie, pastor of the Felicity Street Church of New Orleans.

Rev. C. T. Floyd, of Abbeville, Miss., sends us a club of 8 subscriptions, for which we heartily thank him. In his letter he makes the following brief reference to his work: "Things are moving along very nicely with us. We are praying for and expecting a great time during the approaching revival season."

Rev. W. S. Henry, of De Ridder, La., is carrying forward all the interests of the Church in that pleasant charge in a most gratifying manner. He has lately completed a new parsonage, which is said to be quite an attractive structure, with a splendid situation on perhaps the best residence street in the town.

Rev. R. O. Weir, formerly a member of the Louisiana Conference, but now stationed at Anderson, Texas, writes an interesting note commending the New Orleans Advocate for its stand relative to the Vanderbilt situation. He says that the paper is always a welcome visitor to him and his family, being like a letter from their former home.

Rev. R. I. Collins, of Cockrum, Miss., who is one of the Advocate's constant and active friends, continues to send us subscriptions from his charge, and we make grateful acknowledgment to him for his kindness in this respect. Brother Collins states that his work is doing well, and that he hopes to see many persons saved before the end of the year.

Rev. E. H. Cunningham, our gifted young pastor at Myrtle, Miss., who has a fondness for journalistic work, has lately been furnishing the Memphis Commercial Appeal with some illustrated communications bearing on the present session of the General Conference. Few secular papers in the South carry as much Church news as the great daily which Brother Cunningham serves.

Rev. T. B. Cottrell, who is giving a good account of himself in his new field at Tylertown, Miss., has lately been presenting the claims of the Advocate in his pastoral rounds, with gratifying success. He gave us on the 30th ult., seven names for our subscription files, accompanied by a check to correspond. It is needless to say that we appreciate this service in behalf of the Conference organ.

The following from Rev. J. J. Golden, formerly a member of the Mississippi Conference, will be read with interest by his many friends in his home State: "I am glad to say that I am able to take work again. I have been appointed to the church in Gallup, New Mexico. We had our first service on Sunday, April 19. We have a nice house of worship and a good parsonage, well furnished. It makes my heart rejoice to be in the harness again."

Rev. E. Nash Broyles and his choice flock at Durant, Miss., are planning to launch a new church enterprise at that place. Brother Broyles is one of the most promising young ministers in the North Mississippi Conference, and he affirms that his people deserves to be ranked with the best that can be found anywhere. The Editor knows a good many of them, and he has no hesitancy in endorsing the pastor's estimate of them.

Rev. B. P. Jaco, presiding elder of the Winona District, sends us the following note from his diocese: "We have bought a gospel tent, which will be under the management of Rev. W. M. Campbell, of Minter City, Miss., with whom all arrangements may be made by pastors desiring to use it. Rev. J. E. Cunningham, of Greenwood, Miss., will give assistance at any point where it may be needed while I am away attending the General Conference."

Believing that General Carranza does not rightly understand the attitude of the United States in the Mexican imbroglio, Mr. Andres Osuna, formerly of Mexico but now Spanish translator at the Methodist Publishing House in Nashville, has gone to Mexico to have a conference with him. Mr. Osuna is said to be a close friend of the leader of the Constitutionalist faction, and he hopes to be able to convince him of the good intentions of President Wilson.

Through the courtesy of Rev. T. H. Lipscomb, our highly esteemed pastor at Starksville, Miss., we have before us a post-card picture of the beautiful new parsonage recently erected at that place. We heartily congratulate him and his worthy flock upon having brought to completion this splendid enterprise. If there are any North Mississippi preachers who favor the removal of the time limit, we rather think they would be cured of their heresy if Brother Lipscomb would send them one of these pictures.

Rev. J. T. Lockhart, our efficient pastor at Batesville, Miss., says: "We hope to be in our new church in about two weeks. The work is about all finished except putting in the hardwood floor and installing the new pipe organ. We think we have a modern, well-arranged and up-to-date Church. We have fourteen Sunday school rooms, besides the ladies' parlor, the pastor's study, and the choir room." In carrying forward this splendid new church enterprise, Brother Lockhart has not been unmindful of the interests of the Advocate, as is attested by the fact that he sent us on April 28 two new and three renewal subscriptions.

The trustees of Vanderbilt University, according to the Nashville Banner, have succeeded in getting back the fourteen acres of the University campus which they sold to the George Peabody College for Teachers some years ago, if we mistake not, for $125,000. The Peabody College received in exchange for the property returned two seven-acre tracts of land, one just north and the other east of its campus, for which Vanderbilt is stated to have paid $150,000. It will be remembered that the College of Bishops opposed the sale of this part of the Vanderbilt campus and were ridiculed for their position; but time seems to have vindicated their judgment as to the wisdom of the transaction.

Dr. George S. Sexton, of Shreveport, La., went to Oklahoma City last week to be present at the meeting of the General Board of Church Extension, which has in charge the work of providing for the construction of a representative Southern Methodist Church in Washington City. It will be remembered that Dr. Sexton for the three years immediately preceding his appointment to First Church, Shreveport, last December, was the Field Agent for this worthy enterprise, and he is still connected with it. In Dr. Sexton's absence, his pulpit in Shreveport was filled last Sunday by Rev. J. F. Foster, of Amite, La., and Brother Foster's pulpit was filled both in the morning and evening by Rev. W. L. Hunter of Hammond.

The General Conference opened in Oklahoma City yesterday, Wednesday May 6. The present is the seventeenth session of our law-making assembly since the bisection of Episcopal Methodism in 1844. The sittings of the Conference are being held in St. Luke's Church. The following are the delegates from our three patronizing Conferences: Louisiana—Clerical, R. H. Wynn, F. S. Parker, W. H. Coleman, J. M. Henry; lay, A. M. Mayo, A. P. Hoit, R. O. Randle, W. A. McKennon. Mississippi—Clerical, A. F. Watkins, I. W. Cooper, J. T. Leggett, P. D. Hardin; lay, R. W. Millsaps, L. P. Brown, J. W. Beeson, P. L, Blackwell. North Mississippi—Clerical, J. R. Countiss, R. A. Meek, H. S. Spragins, B. P. Jaco; lay, J. G. McGowan, J. H. Sherard, E. V. Hughston, G. J. Leftwich.

We have received a great many more communications bearing on the Vanderbilt situation than we have been able to publish. Practically all of them were on the right side of the issue, and the only reason that we have not printed them is because we have not had the space to do so. We hope that our friends will take the correct view of the matter and not feel that they have been discriminated against. We have done the best we could under the circumstances. The question is now in the hands of the General Conference, and as our paper will not be mailed to the members of that body, we think there is little profit in prolonging the discussion at the present time. If our law-making assembly should leave the issues involved in such a condition as to justify further disputation, we will not deny our patrons the right to be heard, no matter whether we agree with them or not.

WINONA DISTRICT CONFERENCE.

The Winona District Conference was held at Tutwiler, Miss., April 17-19. Bishop Atkins, who was expected, failed to reach us because of urgent calls elsewhere; and, of course, all were disappointed. In his absence our sub-Bishop, Rev. B. P. Jaco, filled the place with efficiency and satisfaction. The Conference opened Thursday evening, with a sermon by Rev. J. J. Brooks, father of our delightful host, Brother Howard Brooks. Friday morning at 9 o'clock the first business session was held, with every preacher of the district present except two, and one of these, Rev. T. J. Durrett, was at Hot Springs on account of illness. The reports of the brethren were optimistic, and many of them showed that things worth while were being brought to pass in this favored part of our Conference. The faithful pastors of this great delta are endeavoring to take it for Methodism. How we do need home mission money to help develop this section of North Mississippi! Where has the Board of Missions spent money that has brought greater results? One preacher referred to a territory that twenty years ago comprised his circuit when he received a salary of $150 and $200 from the Board, and to-day there are two circuits within this territory which pay about $3000 to the preachers alone. Was it a good investment?

In every respect this was a good Conference. Tutwiler surprised many of us as to size and appearance. It is a new town, with good homes and good business houses; a handsome new church building, a loyal membership, and a splendid pastor. Among the visitors were Rev. J. J. Brooks, Rev. W. S. Harrison and T. M. Bradley; also Dr. T. B. Holloman, of the Mississippi Conference. Brother W. S. Harrison's exposition of the Word was one of the most enjoyable features of the meeting. Brothers W. M. Williams, J. R. Countiss, A. F. Watkins, H. M. Ellis, G. W. Bachman, and V. C. Curtis, each presented his work to the Conference. We were more than persuaded that the Sunday School Board had acted wisely in the choice of a Field Secretary. The preaching was done by Revs. J. J. Brooks, W. D. McCullough, J. E. Cunningham, J. R. Countiss, W. M. Campbell, and O. W. Bradley.

Some things the Conference did: Granted Brother Earnest C. Driskell of Webb, Miss., license to preach; voted to move the district parsonage from Winona to a more central point. This matter was left in the hands of a committee of five; decided to hold the next Conference at Drew in 1915.

O. W. BRADLEY, Ass't. Secty.
April 28, 1914.

THE BAPTISTS DISTURBED.

In its issue of April 15, the Midland Methodist contained the following:

"We understand that our Baptist brethren of Tennessee are very much disturbed over the outcome of the Vanderbilt University lawsuit. A committee has been appointed to look into the status of the property held by the Baptist Church in this State. Speaking of our troubles, Rev. Rufus Weaver in an article to the Baptist and Reflector, among other things, says: 'Vanderbilt University joins the long procession of schools founded by Christian bodies that, listening to the siren voice of wealth, have in the name of culture and freedom turned away from the faith of the fathers and have brought to naught the sacrifices of the sainted dead.' It is hard to believe that men like W. R. Cole, W. M. Hughes, A. B. Ransom, M. Neely, Dr. C. W. Byrd, C. W. Ratcliffe, W. T. Sanders, and others on that Board of Trust would ever have submitted to such a situation knowingly. The court probably went farther than they expected it to go." (Concerning this last suggestion of our contemporary, we will say that the Tennessee Supreme Court did not take any position favorable to these men, that they did not plead with it to take.—Editor N. O. Advocate.)

Winona Dist.—Third Round.

Winona, at Winona	May 3, 4
Greenwood, at Greenwood	May 10, 11
Itta Bena, at Itta Bena	May 17, 18
Indianola, at Indianola	May 24, 25
Moorhead Ct., at Blaine	June 6, 7
Drew Ct., at Sandy Bayou	June 13, 14
Lambert Ct., at Marks	June 20, 21
Winona Ct., at New Hope	July 4, 5
Ruleville Ct., at Ruleville	July 11, 12
Minter City, at Minter City	July 18, 19
Belzoni Ct., at Four Mile	July 25, 26
Isola Ct., at Calle	July 26, 27
Tutwiler Ct., at Glendora	Aug. 1, 2
Carrollton Ct., at Marvin	Aug. 8, 9
Mars Hill Ct., at Chapel Hill	Aug. 15, 16
North Carrollton, at Smith's Chapel	Aug. 22, 23
Schlater, at Schlater	Aug. 29, 30

The Gospel tent will be managed by Rev. W. M. Campbell, Minter City. Write him. BEN P. JACO, P. E.

NOTICE.

The Lafayette (La.) District Conference will meet at Jennings, La., on June 2-4. The opening sermon will be preached by Rev. A. S. Lutz, Tuesday night, June 2, at 8 p. m. Further announcement will follow later.

J. I. HOFFPAUIR, P. E.
Rayne, La., Apr. 30, 1914.

NOTICE.

The Jackson District Conference will meet at Braxton, Miss., June 16-19. The opening sermon will be preached by Rev. W. W. Hopper Tuesday night, June 16. Let the delegates be elected in due time and their names sent to Rev. W. B. Waldrop, Braxton, Miss., and also to the undersigned.

The following committees have been appointed:

License to Preach—M. L. White, R. P. Fikes, H. N. McKibben.

Admission on Trial and Re-admission—W. G. Henry, J. W. Ramsey, J. W. Price.

Deacons and Elders Orders—N. B. Harmon, J. W. Morse, J. T. McVey.

PAUL D. HARDIN, P. E.

NOTICE.

To pastors, local preachers and lay delegates of the Jackson District, Mississippi Conference: The Jackson District Conference will convene at Braxton, Miss., June 16-19, which is about six weeks off. Please let all local preachers who expect to come notify me not later than two weeks before the Conference. Pastors, please send me the number of lay delegates from your charge, and do it right away. I ask this because I have a large circuit and lots of work to do and must have plenty of time. Come praying that we may have an outpouring of the Spirit.

W. B. WALDROP, P. C.
Braxton, Miss.

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

ANNUAL MEETING OF THE MISSISSIPPI CONFERENCE.

The Third Annual Meeting of the Woman's Missionary Society of the Mississippi Conference was held in Laurel April 24-28. There were present 111 delegates, 16 officers, 2 missionaries—Miss Kate Cooper of Wonsan, Korea, and Miss Julia Wasson of Shanghai, China, and 2 deaconesses—Misses Mollie Womack and Lois Trusley of Meridian Wesley House, and Miss Myrtle Long of Biloxi Wesley House. The sessions were held in the new M. E. Church, South, where Rev. J. L. Neill is pastor. He and Mrs. Neill were indefatigable in their efforts to promote the comfort and welfare of every woman present. Brother Neill's smile was as broad as the much-talked of Texas smile and quite as infectious.

Opening Session.

The opening of the Conference was on Friday night when a prayer, praise and communion service was held. It seemed the most fitting manner in which to begin our Missionary Conference, for every one realized that its sessions must be entered into with a spirit of intense earnest prayer and consecration. At the close of the service, which was presided over by Rev. J. L. Neill, all felt closer drawn to the Master in whose service we were gathered.

Mrs. J. R. Kittrell, Mrs. Brunson, and Mrs. E. H. Mounger, the representatives from the three Methodist Churches of Laurel, also Mrs. Clara Graves, the Y. W. C. A. Secretary, gave most cordial greeting to the Conference.

Let us pause here a moment. Laurel is the only town in Mississippi which boasts of a Y. W. C. A. Being the only one in the State, they are proud of it, and justly so. The building is well equipped and Miss Graves and her assistants are doing an excellent and much needed work in this large mill and factory town.

The President's message was an earnest heart-to-heart talk, telling of the work accomplished, the fields where the needs are so great, and closing with a fervent appeal for the needs of the work, deeper consecration, prevailing prayer and faithful practice of Christian stewardship.

Publicity Work.

Mrs. B. F. Lewis spoke of the great need of advertising our work. We cannot be successful without such methods being used. The Anti-tuberculosis League last Christmas received $19,000,000 from the sale of red cross stamps and spent $2,000,000 in advertising. It paid, though, didn't it? Mrs. Luke Johnson, our Council Publicity Superintendent, advertised for secular papers containing missionary news, charts, posters, and such, and upon reaching Fort Worth, found it there by the carload. It is time our women were waking up to the wonderful opportunity which lies before them in this publicity department.

Young People's Auxiliary Demonstration.

One of the features of the Conference was a demonstration of the young people's work by the Petal Young People's Auxiliary. The obstacles overcome by these young people, who number their members from several denominations as well as from the young people of no special faith, would long ago have daunted many an adult auxiliary. Most of them walk two miles following a path through the woods. It was an inspiration to have these young people in our midst. Mr. Neill paid them a high tribute when he said they were one of the best in the State. Just before concluding their service the president of the auxiliary, Miss Willie D. Hearst, presented our president, Mrs. R. E. Johnson, with the pin of the Petal Young People's Auxiliary; and Mrs. Johnson said she felt a great honor had been conferred upon her. Another pin was sent to the beloved second vice-president, Mrs. A. E. Wyatt, who was detained at home on account of illness.

Children's Work.

An afternoon was devoted to the children's work. Mrs. T. B. Clifford, who has the supervision of this department in our Conference, conducted the services, ably assisted by Mrs. C. L. Walker of Laurel, manager of the junior division of that place. The little Laurelites rendered a program that was most pleasing and interesting. It showed wise planning and faithful work in its execution. Mrs. Clifford, in making her report, said it was the greatest department of our mission work and that the children are the greatest factors in the plan for the redemption of the world. Her department showed a marked growth, the Hattiesburg district being in the lead. Fifty-eight per cent was the increase of the whole department. The chautauqua salute was given her at the conclusion of her program.

Deaconesses and Missionaries.

The night services devoted to the deaconesses and missionaries were occasions long to be remembered. The former, working among the women and children of the canneries of Biloxi and the new districts of Meridian, presented their several lines of work in such an intense and vivid manner that no woman went away not having their possibilities and needs deeply written upon their hearts. To look into the faces of these three women who have consecrated their lives to this work and who are so earnestly laboring to make His Kingdom come on earth was an inspiration which every one longed to take back to her auxiliary. Our missionaries spoke to the children and young people on Sunday afternoon and to a packed house on Sunday night. We were indeed fortunate in having these two women in our midst. The messages they presented were fine, full of zeal and enthusiasm for their work, and brought China and Korea very close to their hearers. There was a solemn hush upon the audience as they listened with bated breath to the stirring spirit-filled messages of these two children of the King, and it was easy to recognize the power behind them. The children and the young people enjoyed their service with the missionaries, too. Many curios were exhibited which filled them with wonder and delight. These women are gifted, for they not only held the grown-up audience spellbound, but the children listened with eager hearts to their every word. Many interesting stories of the Chinese and Korean children were told, which proves that children are very much the same the world over.

The Annual Sermon.

Rev. J. L. Neill preached the annual sermon. His subject was: "Approved Service." The text used was Mark 14:8: "She hath done what she could." A simple, spiritual, and heart-searching message from this motto which was for so many years on the cover of our Woman's Missionary Advocate.

Papers Read.

Instructive and practical papers were read on "Our Duty to the Negro," by Mrs. J. C. Calhoun; "How I Can Help My Pastor," by Mrs. R. S. Bridges; and "Mission Study and Christian Stewardship," by Mrs. W. H. La Prade.

The Missionary Voice.

Mrs. B. F. Lewis' report showed a substantial increase in subscribers to the Voice. Last year we had one for every four members, and this year her record shows one for every two members. Realizing what an important place it occupies among our auxiliaries, the Voice was given a prominent hearing before the Conference. The presentation of the interests of the Voice was done in a unique manner, a hat frame having been entirely covered with the brown covers of the Voice, making a most stylish and up to date hat; and it was your editor's pleasure to present its many splendid qualities.

Petition on the Palmer Bill.

A petition signed by all the officers and delegates of the Conference was sent to our Senators, Hon. John Sharp Williams and James K. Vardaman, urging them to vote for, as well as use their influence for, the passage of the Palmer Bill or Uniform Child Labor Law.

Fanny Doby.

A touching little incident resulted from the visit of one of our colored sisters, Fanny Doby, who came in search of some of her "white folks," Conference. She was brought forward and introduced to the Conference, and made such a strong, earnest talk in behalf of her race that the Conference gave her the Chautauqua salute, which touched the old woman's heart and made her feel that she was indeed among sisters.

From the Methodist Orphanage.

Miss Godding, Principal of the school at our Methodist Orphanage, brought us a message from Brother and Sister Williams and the two hundred orphans.

Echoes from the Council Meeting.

One of the most interesting services was held Monday night when Mrs. La Prade and Mrs. B. F. Lewis gave us echoes from the Council meeting. So vividly were the echoes portrayed that it was difficult to realize that we were not at the Council meeting itself.

Some Miscellaneous Matters.

It was the pleasure of the Conference to make the acquaintance of Mr. George Clark, a young boy of our First Church of Laurel, who has volunteered for the foreign field and expresses a desire to go to Africa.

Miss Maud Fail, our own deaconess in training at Scarritt, sent a letter of greeting to the Conference, and it in turn instructed the Correspoding Secretary to send her a message of love and greeting. These little happenings added to the pleasure of the Conference.

Mrs. J. L. Neill presented a series of charts in which she stressed very strongly the use of the chart and bulletin in the auxiliary.

Two important recommendations were presented by the Publicity Committee to the effect that we pledge 100 new subscribers to the New Orleans Christian Advocate and ask the co-operation of the other two Conferences in securing the same from their constituency. The other recommendation was that we ask the Editor of the New Orleans Advocate for one issue of the paper during the year, that we may present our woman's work more fully to our constituency, and that we ask the co-operation of the other two Conferences patronizing the Advocate in getting up the matter for this issue.

Memorial services were held the last night of the Conference in honor of our departed dead: Mrs. J. D. Kirkland, Dr. Mildred Phillips Leach, and our beloved Miss Mary Helm. Mrs. R. E. Johnson, formerly of Kentucky, paid a loving tribute to Miss Helm.

Columbia, Miss., was selected as the next place of the Annual Meeting.

Officers Elected.

The following officers were elected for the ensuing year: Mrs. R. E. Johnson, president; Mrs. T. B. Clifford, first vice president; Miss Roberta Stubbs, second vice president; Mrs. W. D. Davis, third vice president; Mrs. T. B. Holleman, fourth vice president; Mrs. B. F. Lewis, corresponding secretary for the Home Department; Mrs. W. H. La Prade, corresponding secretary for the Foreign Department; Mrs. H. L. McCleskey, recording secretary; Mrs. J. K. Dunn, treasurer of the Home Department; Mrs. Z. W. Kendall, treasurer of the Foreign Department; Mrs. J. L. Neill, superintendent of the publicity department; Mrs. K. T. Moore, superintendent of supplies; Mrs. R. F. Harrell, editor.

EVANGELISM AND THE GENERAL CONFERENCE.

By Evangelist Arch. C. Holder, Ph.D., Shreveport, La.

Our Bishops and the General Conference pitch the tune for our Church, and if soul-saving is the keynote, salvation will be the song. If "He that winneth souls is wise" the Church that makes soul-winning the principal thing, is wise. Methodism, born in a revival, has made soul-saving the chief thing and "verily we have our reward." If we ever make education, or church building or finance the chief thing, verily we will have our reward.

Since perhaps a wiser and better body of men has not assembled in our country for years, than the select men who will meet at Oklahoma City in May, shall we not expect that their chief consideration will be how the churches may be revived and the lost sheep brought back to the fold? If the Great Shepherd leaves the ninety and nine for the one which is lost, should we be more concerned for the ones within the fold, than the ninety and nine that are lost? The devil has no right to a single one of these precious souls—our Lord died for every one of them, and the effect of the Church placing the stress upon the worth of immortal souls, and the earnestness of the members in trying to save them, would cause these eternity-bound ones to yield, and prepare to meet their God.

And there is enough raw material now in the hands of the devil to make our Church twice as strong in men and money. "The fields are white unto the harvest," if we will gather the grain for our mills. The mines are full of rich ore, if we will work them for our factories and mints. The valley is full of "dry bones," if we will "prophesy as we are commanded," till there is a revival and they "stand up an exceeding great army," to recruit our forces for God.

And nothing will help our Churches and people like a deep and thorough revival that makes every member a soul-winner, for the member and Church are only safe as they are saving the lost. "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men."

Such a revival would double our membership and make our Church ten times as strong in liberality and spirituality, give us men and money for our mission fields, and help solve all our other problems.

Brethren, I do not underestimate the importance of raising money, building churches and pastoral visiting, etc. I was a pastor for twelve years—from a country circuit to a city charge. I simply plead that we make things of first importance first.

These are "perilous times" when many are "lovers of their ownselves," "covetous," "lovers of pleasure more than lovers of God," "having a form of godliness, but denying the power thereof." This age of animalism, insane with pleasure and money-mad, with its sensuality and infidelity, breeds a disregard for virtue, the Church, religion and God, and makes it difficult to have great revivals. Sam Jones said before he died that it was twice as hard to have a revival as when he began, and George Stuart says it is twice as hard now as when he began. However, there is no cause for discouragement. Other nations are harder now than ever to conquer, but we are better prepared to conquer them. This is a day of opportunity for great victories if we go against the enemy with forces sufficient to conquer. We must be equal to our time. This commercial and electric age is a time of big things, and it is difficult to do great things on a small scale. With a great God it is easier to do great things than small ones. Let us "Expect great things of God and undertake great things for God."

Our campaigns should be far more powerful, aggressive and lasting. We are satisfied with a meeting instead of a revival, and stop before we get started. It takes time: "In due season we shall reap if we faint not." Theaters and shows run all the year. In the north revivals continue a month or six weeks. We close our meetings before Billy Sunday makes a call. We should plan great and thorough city, district and conference campaigns. The revival spirit is contagious and when once aroused should be kept up, till it reaches all the country.

All our Bishops, presiding elders and pastors should hold revivals as they did in early Methodism, and give prestige to the cause. I believe if God ever called a man to preach that He called him to win souls, and any preacher can be a soul-winner. I know that there is an idea with some shallow souls that preaching that revives and saves souls is not deep, or intellectual. A well is not deep because it is dry, and water is not deep because it is muddy. The deepest and the most intellectual preaching in the world is that which saves souls. Does it prove that the law practice is not deep and intellectual because it wins a case? Does it prove that the treatment is not intellectual because it cured the sick? One can be spiritual and intellectual too. Does a deep well make the water shallow? A deep soul does not make the mind shallow.

All our schools and colleges should be hot beds of spiritual and revival power. If spiritual and revival power had been as prevalent as higher skepticism—politely called higher criticism—we would never have lost Vanderbilt University. I think that it was a godsend that we lost it. I have believed for years that Vanderbilt University has done our Church more harm than it has good.

Then there should be many district evangelists and conference evangelists and general evangelists. This is an age of specialists. There has never been any reason to clip the evangelist's wings. The pastors and churches need the true evangelist and his work is a failure without the pastor to conserve its results. They "are laborers together with God." All the Churches see the need of true evangelism as never before. A pastor of another Church in our city began with nothing a few years ago and by having evangelists and great revivals each year, has about caught our great First Church, which for years did not have revivals. He recently brought a strong company of seven evangelists from Chicago and ran six weeks. When he started, I said to him, "That looks like a great deal of expense for one church." He replied, "Yes, but it pays. All the converts will not hold out, but many of them will." He took 400 members into his church in that meeting and raised $21,000 for his new building.

We need a Chair of Evangelism at our new University at Dallas and let singers and evangelists learn all the best methods and get our strongest men and combine all our strength and marshal all our forces against the devil.

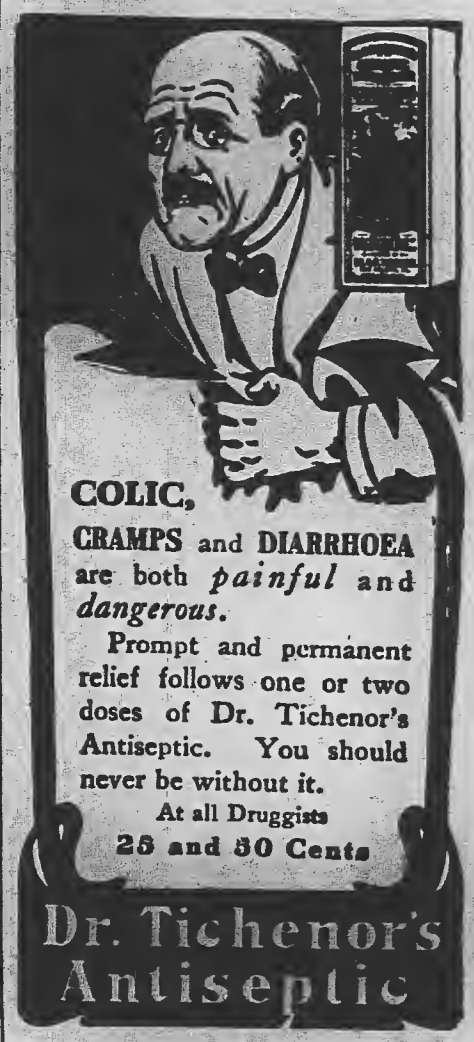
There is need of a world-wide revival and Methodism born and raised in a revival, and with our great connectional system and doctrines of free salvation and the possibility of apostasy, is best suited to do this work and lead in a revival that will reach the whole world. Other Churches would catch the spirit and fall in line.

There are all kinds of evangelists, but I have no rocks to throw. Almost any is better than none. I bid any one godspeed who hits the devil. Some are converted in such simple acts as joining the church, holding up a hand or signing a card, but far more at the old time altar. A meeting that simply brings more dead souls into the Church is not a revival, but a funeral that helps to turn the Church into a graveyard and bury more dead under its sad and silent sod. "Let the dead bury their dead."

The Word should be preached in its purity and might and reach and revive the church, first, and leave a strong mother to nurse the new-born souls and thus do a deep and solemn work that will abide throughout time and eternity. A real revival helps all the activities of the church. It should help launch the new enterprises and organize and train the people to work and to support the church, pastor, missions, etc. It should establish family altars and teach the people to pray and read the Bible and attend Church. It should inspire the people to consecrate themselves and to hear and yield to the call to mission fields and to preach the gospel. And above all, it should exalt the pastor and turn all the results into his hands, that he may conserve them.

Our district and conference evangelists have failed in many places: First, because some of the men appointed were not suitable—you cannot make evangelists by appointment. And, second, some could not raise their salaries at the weak points that they were expected to serve. This could be remedied by letting them raise all the missionary money that they can and having the pastors raise the best offering that they can, and then turn both over to the Board for salaries. Some people will pay to one that will not pay to the other. There need be no fear of the people paying too much for this cause. If they do not pay it for the gospel to elevate, they will spend it for theaters, moving picture shows, etc., to contaminate. The Baptist have our system in their Board, and are beating us working it at this point.

Our general evangelists should all be members of an Annual Conference, just as editors, professors, etc. If a field editor, who travels over a half dozen conferences and canvasses for subscribers to build up a church paper can be a member of the Annual Conference, why cannot an evangelist who travels over the same territory and canvasses for souls to build up the Church and Conference be a member of the Conference? If a professor can teach for the whole connection, and hold membership in a Conference, why cannot an evangelist preach wherever called by the pastor and hold membership in a Conference? This is better for the Church and also for the true evangelist. It would make the evangelist amenable to the Conference and add prestige to his cause. As in other Churches it should be made so that our pastors can go into this field and give some of their best years to this most arduous and trying work and return to the pastorate without great sacrifice. This would give us more strong and able men for the field and we would be more apt to discover and develop a Finney, a Moody, a Jones, or a Sunday.



THE MEXICAN SITUATION.

The Mexican situation for the past two or three weeks has been kaleidoscopic. After Huerta had finally refused to salute the United States flag as an apology for the affront given in arresting the marines at Tampico, President Wilson addressed Congress, asking its approval of his plan to make forcibly such reprisals as would secure proper reparation for the indignities offered the Nation. This was promptly granted, and the President instructed our naval forces near Vera Cruz, under the command of Admiral Fletcher, to seize that city. This was done on April 21, our losses in the fighting that followed being about a dozen killed, and about three times as many wounded. The Mexican losses were much heavier, reaching up into the hundreds. Great excitement followed this denouement in both countries, and much activity in getting the forces of the Army and Navy in close proximity to Mexico was exhibited in the United States. At first Carranza, the chief of the Constitutionalist faction, seemed offended by the action of our authorities in seizing Vera Cruz and sent a note to Washington demanding the withdrawal of the American troops; but later, after General Villa had approved of the action of the United States, he seemed disposed to recede from the position that he had taken. The situation seemed to be growing steadily worse until on Saturday, April 25, Brazil, Argentina, and Chile offered to mediate between the United States and Mexico. This offer was promptly accepted by President Wilson, and later by Huerta; and at this writing the outlook for peace seems to be brighter than it was some days ago. Comparatively good order is being maintained at Vera Cruz. The Americans in Mexico are getting out as fast as possible, Congress having made a large appropriation to defray the expenses of their transportation. No human mind can foresee what is ahead, but in our opinion the end of the Huerta regime in Mexico is near at hand.

A SUGGESTIVE OBSERVATION.

A contemporary makes the following suggestive observation, which we think is worth passing on:

"Were Elijah in the world to-day hurling his thunderbolts at evil in high places as he did in the long ago, there are those who would call him a disturber, and they would want him silenced. You hear no objection to the public man who never interferes with the evils of his day. It is the man who makes it his business to thrust a stick into the devil's nest who hears hisses and deeptoned growls."

The truth herein set forth is not restricted in its application to "public men." It also applies with equal force to ministers of the gospel and all others in places of influence and responsibility. In our opinion, we set too high an estimate upon popularity as evidence of a preacher's efficiency, forgetting the fact that he is commissioned not to please the people, but to save them. Fidelity is the crowning virtue of the ambassador of Christ, and to be faithful one sometimes has to pursue a course that stirs up opposition and makes his path a thorny one. To be sure, he should not be rough and abusive, but, on the contrary, kind, gentle, and patient. Still he must hold up the banner of righteousness and be firm and true.

A perpetual compromiser—one who stands for nothing and whose chief concern is to do and say what will bring him favor and applause—is unfit to be in a Christian pulpit. Such a man was either mistaken about his call to the ministry, or he has borne himself so unworthily that God has departed from him and uses him as a messenger no more. Reeds shaken by every wind that blows cannot effectively represent Him who died upon the Cross as a martyr to the truth. It takes men of oak and rock to champion His cause in the world and carry it forward to victory. Thousands of persons besides Judas have betrayed the Master in the course of the centuries of the Christian era, and thousands are betraying him to-day. If we do not acquit ourselves as good soldiers of Jesus Christ, there will be no approval and no crown for us on the final day of reckoning.

LETTER FROM REV. H. P. LEWIS, SR.

To Preachers and Others who may Feel Interested in the Matter.

Some of you know that four years ago, after I superannuated, at the request of many of my preacher friends and others, I wrote a brief sketch of my life from birth till I superannuated. At the request of many good people, I had it put in book form. It makes a neat little book of 75 pages.

Some of our preachers and others take pleasure in recommending and circulating it. One brother, who is on a charge I served in 1860 and 1871-72, ordered 18 copies, sold them in a little while, and then ordered more. A good woman at Red Lick ordered six copies, sold them one afternoon, then ordered twelve more. One brother in Meridian read the book, wrote me he enjoyed it, was going to read it again, then send it to his family. One woman in Jackson read it twice, said she was going to read it again and that everybody ought to read it. Another woman said she would laugh and cry while reading it. It contains a good deal of information about the real experiences that most all of our preachers had to pass through during and right after the War.

Any of the brethren, preachers or laymen desiring a copy may get it from me at Jackson, Miss., or from the Advocate office, at 25 cents per copy. If any one is willing to help me circulate it and will let me know, I will have copies sent to him, and those he does not sell I will take off his hands. A commission of 5 cents per copy is allowed on every copy sold.

H. P. LEWIS, SR.

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORDEANS, LA., THURSDAY, MAY 14, 1914. CHAS. O. CHALMERS, Publisher.

The General Conference.

Editorial Correspondence.

First Day.

The seventeenth session of the General Conference of the M. E. Church, South, met in St. Luke's Church in Oklahoma City, Okla., on Wednesday, May 6, 1914, at 9 o'clock a. m., with Bishop A. W. Wilson in the chair. After calling the Conference to order, the Bishop spoke briefly as follows:

"Brethren, the Conference will be opened with the stroke of a gavel reminiscent of those who have gone before us. The daughter of Bishop Paine of Georgia has sent for the opening service a gavel made of a cedar tree that shadowed the window of Bishop Paine's study, and requests that it be used in opening the General Conference. We are glad to be reminded of those who have gone before us. We have a goodly heritage from them. Recollections of their services and sacrifices ought to stimulate us, and, at the same time, ought to make us cautious, deliberate, wise, lest we spoil the work of their hands. I pray that the blessing of God may rest upon all our deliberations and that we may have grace, wisdom, and power from on high."

Bishop Waterhouse announced as the opening hymn, number 560, "And Are We Yet Alive and See Each Other's Face?" Bishop Murrah led in a fervent prayer, after which Bishop Denny read the 103d Psalm and Bishop Kilgo read the tenth chapter of the Gospel according to St. Luke. Bishop McCoy announced hymn No. 24, after which Dr. J. H. McLean, of the North Texas Conference, led in prayer.

Dr. A. F. Watkins, the Secretary, then called the roll of delegates, beginning with the Bishops. Following this he was unanimously re-elected Secretary, and nominated the following assistants: F. S. Parker, J. A. Burrow, J. R. Countiss, A. J. Meaders, T. F. Sessions, J. S. Chadwick, J. H. Eakes, and M. T. Hald.

Upon motion the Conference adopted a resolution to the effect that all delegates addressing the Conference must stand immediately in front of the platform and face the Conference. Dr. J. H. McLean moved that for the time being the rules of order of the last General Conference be adopted and the motion prevailed. Dr. McLean further moved that a Committee on Rules consisting of five members be appointed and it was so ordered, after which he presented to this committee a proposed revision of the rules of order of the last General Conference.

Dr. J. O. Willson, of South Carolina, submitted a paper providing for fourteen standing committees, made up of one member from each Annual Conference. Dr. J. M. Moore offered a substitute, providing for twelve standing committees, with one preacher and one layman from every Annual Conference on each of them. This led to a somewhat extended debate and the substitute, after being amended at one or two points, finally prevailed. The Bishops' Address, which was universally conceded to be one of the most comprehensive and masterful deliverances ever presented by the Episcopal College to a General Conference, was then read by Bishop W. A. Candler, the reading consuming between one and two hours. A motion was made and carried that the Secretaries of the Conference should distribute the various parts of this address to the proper committees, except that part relating to Vanderbilt University, which should be referred to a special committee of fifteen members, to be appointed by the College of Bishops.

The Chair announced the following committee on rules: J. H. McLean, J. O. Willson, F. M. Thomas, O. K. Holladay, and H. J. Fullbright. After the announcements the Conference adjourned with the benediction by Bishop Wilson.

Second Day, May 7, 1914.

The Conference was called to order by Bishop A. W. Wilson promptly at 9 o'clock. The devotional exercises were conducted by Dr. W. D. Bradfield, of Texas. The Secretary called the roll, and the minutes of the previous session were read and approved. The Chair announced the following committees which had been ordered by the Conference:

On Fraternal Correspondence—H. C. Stuart, S. R. Hay, W. J. Young, and Isa G. Candler.

On Matters Pertaining to Vanderbilt University—A. J. Lamar, T. S. Garrison, P. T. Durham, N. E. Harris, R. A. Meek, D. H. Linebaugh, H. M. DuBose, H. N. Snyder, J. W. Perry, T. D. Samford, E. V. Regester, Judge Bond, W. A. Christian, J. M. McCormick, and F. M. Thomas.

At this point Bishop Hendrix took the chair, and introduced Rev. Wm. Bradfield, fraternal messenger from the British Wesleyan Church.

Dr. James Cannon raised the question as to whether the present Committee on Appeals, which was appointed four years ago, would continue until the close of this session of the General Conference, or whether its term expired with the assembling of the Conference and a new committee was needed. After some discussion it was decided that the present committee would continue in force until the adjournment of the Conference.

W. P. Whaley, of the Little Rock Conference, then presented to the Conference a gavel in honor of the memory of the Rev. Andrew Hunter, D.D., for sixty years one of the foremost preachers and citizens of Arkansas. This gavel was made by a grandson of Dr. Hunter from a cherry tree that shaded the porch of Dr. Hunter's home. It was received by Bishop Hendrix in a happy manner.

The roll of the Annual Conferences was called for memorials, petitions, and resolutions, and quite a number of them were presented and referred to the various committees.

A letter was read from Rev. M. S. Hughes, D.D., fraternal messenger from the Methodist Episcopal Church, in which he asked when it would be the pleasure of the Conference to hear his message. This letter was referred to the Committee on Fraternal Correspondence.

Dr. E. G. B. Mann presented the following resolution which was unanimously adopted:

"Whereas God has greatly blessed and used the branch of his holy Church which we have the honor to represent; and believing in the precious promises of his inspired Word, the merits of his eternal Son, and the power and guidance of the Holy Spirit; and acknowledging our gratitude for his grace and mercy in the past, and desiring to secure special guidance and help in dealing with the problems and questions of more than ordinary importance which are to be considered by this body at its present session, therefore be it

"Resolved, that we solemnly set apart Friday of this week, May 8, to be observed by the members of this General Conference as a day of fasting (or abstinence) and prayer and that it is hereby ordered that at the regular morning session of that day the time from 9 o'clock to 10:30 be given to prayer and to such other devotional exercises as may appear proper to the body.

"It is further agreed that the afternoon of that day may be used for meetings of such committees as may desire to hold sessions, and that the evening services be according to previous or future plan."

Dr. A. J. Lamar presented a resolution touching the appointment of a joint commission in cooperation with the Colored Methodist Episcopal Church, which was referred to the Committee on Church Relations.

Various reports and resolutions were received and referred to the proper committees, among them being an extensive report on the constitution of the Church which was submitted by Bishop Denny.

Announcements were then made, and after the singing of a hymn the Conference adjourned with the benediction by Bishop Hendrix.

NO CAUSE TO REGRET ITS EXPENDITURE.

Our esteemed contemporary, the Midland Methodist, which has seemed to us to be somewhat ruffled ever since the decision of the Supreme Court of Tennessee in the Vanderbilt case was rendered, remarked in a recent issue that the Church has spent $50,000 in the litigation only to learn that she stands now with reference to the University where she did thirty-five years ago. Assuming the figures of the Midland to be correct (we do not know whether they are or not), there is no cause to regret the expenditure of this money. On the contrary, we think it has been well applied. The Treasurer of our General Sunday School Board, we are glad to learn, has yet in hand the $50,000 raised by the Sunday schools of the Church to establish a Chair of Religious Pedagogy in the University. The knowledge that we have gained as to our rights in the institution will no doubt save this fund, which otherwise would have been sunk in the Vanderbilt hole; and it will also, we suppose, result in doing away with the $20,000 annual assessment that we have been carrying for the Theological Department of the University. So the Church has not lost, but has gained financially as a result of this lawsuit. Indeed, the information that it has given her will be worth hundreds of thousands of dollars to her in the coming years.

THE PROMISE FOR THE PEACEMAKERS.

By Rev. J. R. Miller, D.D.

No one of the Beatitudes has a greater promise than that for the peacemakers. "They shall be called the children of God," said the Master. This must be because they are like God. God is a Peacemaker, and we become his children just in the measure in which we are peacemakers.

In one of the prophets, God reveals his desire for the peace of his people by saying: "I know the thoughts that I think toward you, saith the Lord, thoughts of peace." Always God desires his children to have peace. He wishes them to be at peace with him, to be reconciled to him, accepting his grace and love, and entering into fellowship with him. He wishes them to have his peace, the very peace of God, in their hearts, amid all the trials and sorrows of life. Christ bequeathed his peace to his friends. "My peace I give unto you." Then he wants them to be at peace among themselves. Strife between brothers is unseemly, undivine. If we are God's children we will share with him all these desires for peace.

In a narrower sense, a peacemaker is one who seeks to cure dissension, to bring together those who are in any way estranged, to remove misunderstandings, and to promote peaceable relations among men. It is a noble mission, one to which every follower of Christ should be heartily devoted. The blessing upon the peacemaker is so great, so exalted, so divine that everyone should be eager to win it.

One way to be a peacemaker is to live a peaceable life oneself. Perhaps there has been too little attention paid to the cultivation of the graces of Christian life. Doctrinal soundness has been insisted upon as a test of Christian life more than sweetness of spirit and beauty of character have been. An irritable temper is too often regarded, not, indeed, as a quality to be admired and commended, but, at the worst, as an excusable infirmity, one that must be charitably tolerated, a weakness so common among good people that no one can reprove his neighbor for it. So many Christian men and women are touchy and easily offended, so easily hurt and so likely to hold a grudge, that it seems necessary to leave a wide margin in defining what religion requires of its followers in the matter of patience and forbearance.

But the teaching of Jesus on this point is very clear. He insists on love, not merely as a fine sentiment, but as a quality of daily life, affecting all its relations and its contact with others. "I say unto you, resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloak also." There would seem to be no place left in this teaching for resisting wrong, for resentment, for retaliation. Certainly strife is not commended by our Master.

In the epistles, too, there is many an exhortation to peaceable living. For example, St. Paul counsels Christians, as much as in them lies, to live peaceably with all men. If there must be quarrelling, it should not be the fault of the Christian. He must not begin it. It must not come through his insisting on his rights. He must do all in his power to get along with his neighbor without strife. If others are disposed to be quarrelsome, he must meet the disagreeable spirit with love, overcoming evil with good. "The finest thing about our rights," says George Macdonald, "is that, being our own, we can give them up."

According to the New Testament, whatever is unloving in act, word, or spirit is to be avoided. All malice, bitterness, clamor, and evil-speaking are to be put off, and all meekness, patience, kindness, and thoughtfulness are to be put on. We may do a great deal as a peacemaker by always keeping love in our hearts. In the Bahama Islands wells of sweet water are often seen near the sea. They rise and fall with the tide, and yet they are always fresh and sweet. As the water filters from the sea through the coral it loses its brackish saltness. A Christian's heart should be such a well, sweetened by the grace of God and yielding only love, instead of nature's resentment and bitterness.

We may be peacemakers also by living so that it will be impossible for anyone to quarrel with us. The influence of such a life in a community works continually toward peaceableness. One contentious person can fill a whole neighborhood with strife. A quarrelsome man stirs up bitterness wherever he goes. But one person who has the forbearing spirit, who meekly endures wrongs himself rather than contend against them, is a maker of peace. Others are influenced by his example.—From "A Heart Garden."

WHAT THE VANDERBILT SUIT MAY MEAN.

Methodists in general have not been pleased with what has been taught in Vanderbilt University of late years. We have known some who went there expecting to go into the ministry and received free tuition but came away and took up a business profession and never mentioned the ministry. We know some of our brightest young preachers who went there sound in the faith and came away with doubts enough to damn any soul had it not been for early training. We have heard of different students who have attended Vanderbilt whose faith has been shattered.

This suit and decision may be a blessing in disguise. If we do move out from Vanderbilt and build another great university it will be founded on the faith of the Bible; and there will be such an opposition to the very things that caused us to lose the university—higher criticism, skepticism, infidelity, etc.—that they will not dare to show their heads under the new arrangement lest they get them cut off. The blessings of God and the old-time power would come upon us as a Church and we would go by leaps and bounds in addition to what we are doing now.

God may be providing for us a better thing. Let us submit to his will and trust his providence. Let us pray for the outcome to be just what the Lord would have it. In the suit brought by the Bishops and the rejection of Carnegie's million, we know we are right. God is on our side, too. Let us rejoice with a clear conscience and push the battle always for the right, and trust results and the future to the God of battles. Let us thank God that the bulk of Southern Methodists are on the right side. Stand firm and the victory will be ours.—Rev. W. A. Swift, in the Central Methodist Advocate.

GEORGE MEREDITH ON PRAYER.

Prayer, to George Meredith, poet and novelist, was both an aid in the discharge of one's duties to his fellowmen and a genuine food for personal needs. For these reasons he pressed on men the habit of prayer. Dr. James Moffat, in the Hibbert Journal, thus speaks of Meredith's emphasis on prayer:

"Prayer is, to Meredith, the genuine expression of a man's belief in the living Spirit of the universe. It is the logical outcome of his ethical idealism, this overflow of the soul, this lift of the heart and conscience, this supreme resignation of the will, which is called prayer. He recognizes and enforces prayer as communion with the divine Spirit in us and over us, as the surge of human thought and feeling which throws itself out upon some higher purpose in the universe, and as the exercise of an intense aspiration for the good which lies beyond the senses and yet within the limits of our power. Prayer is power within us to communicate with the desired beyond our thirsts. Or, in Mrs. Berry's words of homely counsel to Sir Austin Feverel, 'I think it's al'ays the plan in a dilemma to pray God and walk forward.' With Meredith, this habit of simple prayer is one condition of right movement and sane conduct. For prayer as the expression of selfishness or panic he has naturally no place at all. 'There is nothing so indicative of fevered temper or of bad blood as the tendency to counsel the Almighty how he shall deal with his creatures.' The Lord is in His holy temple, says the Hebrew prophet; He is full of vitality and resource, able to manage all earth's affairs and ready to interpose at the right moment. Therefore let all the earth keep silence, silence from nervous interfering advice, disguising doubt as prayer. The very next verse of the same prophecy opens an oracle which illustrates the conception of prayer in Meredith. For, as the late Professor A. B. Davidson, writing on Habakkuk 3. 1, says: 'The earnest direction of the poet's mind toward God, and its absorption and loss of itself in the thought of Him and His operations is a prayer.' This is admirably brought out in Beauchamp's Career, a novel into which one feels that the author has put perhaps more of his deeper mind than into almost any other. He makes Dr. Shrapnel write: 'In our prayers we dedicate the world to God, not calling Him great for a title, no—showing Him we know Him great in a limitless world, Lord of a truth we tend to, but have not grasped. I say prayer is good. I counsel it to you again and again: in joy, in sickness of heart. We make prayer a part of us, praying for no gifts, no interventions; through the faith in prayer opening the soul to the undiscerned. And take this for the good in prayer, that it makes us repose on the unknown with confidence, makes us flexible to change, makes us ready for revolution—for life, then! He who has the fountain of prayer in him will not complain of hazards. Prayer is the recognition of laws; the soul's exercise and source of strength; its thread of conjunction with them. * * * We that fight the living world must have the universal for succor of the truth in it. Cast forth the soul in prayer, you meet the effluence of the outer truth, you join with the creative elements giving breadth to you, escaping by this discipline of the soul's faith from monotonous habit, pride and fear.'

If courage should falter, 'tis wholesome to kneel.
Remember that well, for the secret with some,
Who pray for no gift but have cleansing in prayer,
And free from impurities towerlike stand.

"This line of thought reminds us that we are dealing with one who is not simply a master of our English, but sensitive to the deeper vibrations of the human spirit."—New York Christian Advocate.

COLUMBUS DISTRICT CONFERENCE.

The recent session of the Columbus District Conference held at Brooksville, Miss., April 16-19, was conceded to be one of the best in the history of the District. The attendance was better than in former years, eighteen of the twenty preachers in the district being present, as well as a large number of laymen, and from the opening session, Thursday afternoon, to the closing sermon, Sunday evening, interest and enthusiasm ran high.

Rev. W. W. Woollard, our very capable and well-beloved presiding elder, was in the chair at the opening of the Conference and presided at the first session. Bishop W. B. Murrah arrived late Thursday afternoon and presided during the remainder of the Conference. The presiding of our own Bishop was a delight to the hearts of all present, and his words of cheer and counsel during the Conference were helpful indeed.

The opening session was devoted to the Sunday school interests, and the reports of pastors and superintendents showed this department of our Church to be in a most flourishing condition in the Columbus District. Many new schools have been organized, while the others are putting on new life. The presence of Rev. V. C. Curtis, Sunday School Field Secretary, was a feature of the Sunday school session, and his address relative to his work was both forceful and helpful. He is the right man in the right place.

The reports of pastors indicate that the Church is not suffering in our bounds, but that every department is alive and at work. While but few revivals have been held, many additions to the Church were reported, both on profession of faith and by certificate. Salaries were reported ahead of last year, many charges having increased

the salary considerably over that of last year. Conference collections are being pushed and many charges have at least one-half, and some much more than this, of their assessments in hand.

The report of the Committee on Evangelism shows plans for a campaign in the District during the summer months that will mean much for God and the Church. Each pastor present seemed to have caught the revival spirit, and a revival in every church is the slogan for the district.

The varied interests of the Church were represented by the following: Rev. W. W. Williams, Orphans' Home. Rev. H. M. Ellis, Methodist Hospital at Memphis; Rev. V. C. Curtis, Sunday School work in our own Conference. It was a distinct disappointment to all not to have had the New Orleans Christian Advocate represented, as it was not to have had our "book man," Brother Bachman, with us. No Conference is complete without Brother Bachman, and we pray that God may restore him to health and that he may be spared to us for many years to come.

The preaching of the Conference was all of the very highest order. The opening sermon was preached by our Macon pastor, Rev. R. O. Brown. Others who preached during the session were Revs. O. P. Armour, W. W. Mitchell, W. W. Woollard, and Bishop Murrah. The address of Bishop Murrah on Friday evening concerning our work in the Orient was a masterpiece in itself, impressing upon us our opportunities and stressing our responsibility to the people in the far-away lands. The Bishop's sermon on Sunday morning from the text, "Whatever he doeth shall prosper," was the greatest ever delivered in our little city. The house was packed, and the sermon was heard to the joy and edification of the large congregation present. The sermon on Sunday evening by the presiding elder, Brother Woollard, was on a high plane, and was a delight to the hearts of all our people.

Mathiston was selected as the place of meeting for the next District Conference.

The following brethren were elected as lay delegates to the Annual Conference: A. H. Peques, A. S. J. Glenn, W. E. Stokes, and S. B. White.

The Conference passed, unanimously, resolutions concerning the Vanderbilt controversy, impressing our love for and appreciation of the work of our Bishops in trying to save the University to the Church, and memorializing the General Conference, in case an appeal is impossible, to sever all connection with Vanderbilt and establish for the Church a theological school best suited to meet the needs of our great Church. Copies of the resolutions were ordered mailed to all our General Conference delegates.

After passing resolutions of thanks for hospitalities extended, to the pastor for courtesies shown, and to Bishop Murrah for his presence with us, the Conference stood adjourned.

JAS. J. BAIRD,
Secretary.

Brooksville, Miss.

THE MISSION TO THE LEPERS IN ITS WORLD-WIDE WORK.

By W. M. Danner.

In the Light of the Christmas Tree.

After the Christmas feast at Chevayur, Calicut, India, the tree shone with lights reflected in the eyes of the fifty-eight lepers, each of whom, be they Hindo or Mohammedan, recited a Bible verse; then all sang heartily, if not harmoniously. Ten lepers, seven men and three women, were then baptized in the light of the tree. The highest English officials of the Malabar district attended.

South African States.

An influentially signed petition to the Union Parliament in February states that the spread of leprosy is causing serious alarm, and prays for improved conditions. The work there is most opportune and should be extended. Missionary co-operation is helping governments solve their leper problem. Twenty-five asylums in India are subsidized in greater or less degree from public funds, and missionary efforts are welcomed in other government asylums.

Hangchow, China.

Dr. Kember reports of thirty-one leper men; twenty-four are Christians, and seven are inquirers. One event was the visit of Mr. and Mrs. Bailey and the conference regarding a new site and new asylum.

Happy Year at Kwangju, Korea.

"From the spiritual viewpoint our year has been satisfactory because of many conversions. All except eight have learned to read, have memorized six chapters from the Bible; and thirty-six passed the examination for entering the catechumen class." Thus writes Dr. Wilson, who is en route home on furlough.

Eleven Lepers Supported by Canadian Bible Class.

This honor belongs to Brantford, Ontario, Colborne Street Methodist Church. The first interest shown was a collection which would keep one leper. The next year it kept two, and increased one leper a year, until now eleven are supported by the class, and three more are cared for by a former member, in memory of his wife. No pressure is needed, for every dollar is given with great joy.

New Church Needed for Hainan.

Missionaries of the American Presbyterian Board have a vigorous work in Hoihow. A pathetic phase is that in the leper colony. A little hut barely ten feet square is the only meeting place for these leper Christians. An adequate chapel with open sides to admit God's healing and free air is a sore need, and a few hundred dollars would build it.

First Protestant Service in Louisiana Leper Home.

This was held January 21 by Dr. Theo. F. Hahn, delegate of the Protestant Ministers' Association of New Orleans, at the request of the Mission to Lepers which will co-operate in maintaining a monthly service and furnishing Bibles for those hungry hearts. Literature was provided the nineteen Protestant patients. They fairly leaped forward with soul hunger to receive the Gospel message, which was touching in the extreme. Dr. Hahn's father was founder of the Lohardaga and superintendent of the Purulia Leper Asylum, one of the largest in India.

Naini Superintendent Coming Home.

His many friends will be glad to hear that Sam Higginbottom, of Allahabad, is to have a brief visit to America in the interest of his college, and incidentally will speak when possible in behalf of the Mission to Lepers. Correspondence addressed to 105 Raymond Street, Cambridge, Mass., will reach him on his arrival.

Converts at Chandkuri.

Superintendent Koenig baptized thirty-one lepers just before Christmas, and a class of forty more are preparing for baptism. A large number will try for the International Sabbath School examinations. Four boys from the Untainted Home have received government positions. Great concern is caused by the famine and high price of food.

Congregational Asylum Advances.

Dr. Harriet Parker and Rev. C. S. Vaughan write from Madura that the wards are more than full. Thatch huts are being put up until funds can be received to construct two new wards, a line of needed cook rooms, and a 300-foot wall around the women's wards.

Joy at Tarn Taran, Punjab.

The whole asylum, covering five acres, was decorated for Christmas, and the girls of the home entertained with action songs before the feast. Think of gardens, bordered paths, flowers and vegetables, and the trowel tied to the stump of the gardener's arm!

Ramachandrapuram.

Miss Hatch is home again with her grateful lepers. The most wonderful worker is a man without any fingers—only stumps—who sews, not only for himself, but for others.

New Asylum at Mungeli.

This inadequate asylum in the Central Provinces, India, must be replaced by a better, larger institution. There is urgent need for the following: Two wards, $1000 each; chapel, $400; caretaker's house, $375; walls around wards, $250; well, $150.

Taiku, Korea.

A speedy and gracious answer to prayer came to Mr. and Mrs. Bailey for this work. With Dr. Fletcher and Mr. McFarlane, they knelt in Korea and definitely asked God to lead some one to give $5000 needed to begin leper work here. Within a week a check for the amount, unrestricted, was sent to the London office from a donor in Surrey, hitherto unknown to the Mission officers, and assigned to build Taiku Asylum.

Poor creatures who had dug a hole in the ground and covered it with brushwood and straw for a sleeping shelter and who wrapped old sacks about their shivering bodies, are to receive temporary food, clothing, shelter, and Christian teaching, until the new asylum buildings can be erected and furnished.

"Hu, the Leper."

The story of this remarkable leper, who at baptism took the name of "Convert Hu," is well written in a booklet by Dr. Fowler of Siao Kan, Central China. Grateful thanks are sent by the lepers for the warm socks, gaiters, hats, and pocket money sent by friends on Christmas day.

Mary Reed's Report.

This Ohio girl, who, when she found she was a leper, went to live among the lepers in Chandag Heights, India, is deeply grateful for her condition. She writes: "The Lord seems to have given me a new lease of life. Rice and flour have become very expensive, owing to lack of rain for months, and the farmers would sell scarcely enough to supply food for my patients. Recently we had a rain, and I have had 400 rupees worth of rice and flour filled into the store-room, but the rates are high."

Miraj Examinations.

Mrs. Richardson writes: "The lepers did better than any contestants in the All-India Sabbath School Scripture Examination. Ganesh, the Brahmin, and one Christian, passed with 95 per cent marks. None in Miraj, but these are eligible for Bibles from the Scottish Tract Society."

Thanks for a Prayer Room.

The Raipur lepers welcome the Prayer Hall built with $315 from a kind lady donor. Often meetings had to be given up in the rainy season, and now they can pray every day with a roof over their heads, and they are grateful.

New Title of the Mission.

Originally, in 1874, the work was begun for "Lepers in India." Eighteen years later it was enlarged to "The Mission to Lepers in India and the East." On this fortieth anniversary it is appropriate that while the work is extended to every land the name is abbreviated to simply "The Mission to Lepers." Thus the merit of brevity and advantage of universality is expressed. Truly, "the field is the world," and now the title is co-extensive with the field.

Further particulars or latest information may always be had of the U. S. A. Committee, W. M. Danner, Secretary, 105 Raymond St., Cambridge, Mass.

Church News

San Francisco offers an inviting field for Church work. We read where there are less than 2,000 Christian men in that city which has a population of over 400,000.

* * *

At the close of this fiscal year, terminating with the meeting of the Board of Missions in Nashville in April, the income from all sources to the Board was $1,299,613.57.

* * *

"Billy" Sunday is reported to have held a meeting recently at the University of Pennsylvania with remarkable results among the student body. The provost of the University said that the enthusiasm evidenced among the students was a revelation.

* * *

The Wesleyan Christian Advocate, the Church organ of the North and South Georgia Conferences, is about to top any past record relative to the number of subscribers. Needless to say, the Wesleyan is one of the most influential publications of the Methodist Episcopal Church, South.

* * *

Trinity College, Durham, N. C., is undertaking the commendable plan of extension work along Sunday school lines for the benefit of Sunday schools in the community and in the State of North Carolina at large. The work is being directed by Dr. Edgar W. Knight, of the department of Christian Education in Trinity College.

* * *

According to some figures by Dr. J. L. Weber, of Memphis, Tenn., given in an article recently appearing in the New York Christian Advocate, the Southern Methodist Church has gained in the last quadrennium 168,499 members and 245,589 Sunday school scholars; it has advanced to the sum of $907,714 for ministerial support, and $210,790 for missions and Church extension; it has gained 767 houses of worship, and has an increase of $15,473,751 in the value of parsonages and houses of worship.

* * *

The annual meeting of the Board of Missions of our Church took place at Nashville on April 20, and the telegraphic reports evidence a lively meeting. Secretary Pinson endeavored to get a memorial passed abolishing the Missionary Voice and the two editorial secretaries. The memorial was voted down, but a compromise was affected to abolish one of the editorial secretaries. This seems to be a wise step. Expenses should be cut down so as to make the Voice self-sustaining, if possible.

A YOUNG MAN'S EYES OPENED.

By Byron H. Stauffer.

King Ben-hadad of Syria employed a whole army to catch one poor preacher. The prophet who had been tapping the Syrian king's mind and repeating his plans to the King of Israel had been located in the little mountain hamlet of Dothan, and thither went a great host by night and compassed the city about. Next morning when the servant, Gehazi, went out for a sunrise walk, he beheld what Montcalm's sentries saw on the Plains of Abraham; the unexpected enemy held every strategic position; all about him were armed men to catch his master. "Alas," he cried, "what shall we do?"

And the answer came with promptness and compelling force: "Fear not, for they that be with us are more than they that be with them." Bounding down through the ages that exhortation reaches us to-day to cheer us in our lonely moments. When it seems to us that we are battling, alone, against fearful odds, there comes the words of Joshua: "For the Lord your God, it is he that fighteth for you."

"And Elijah prayed, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

The young fellow had thought that he could see. Did he not discover the enemy? Aye, some people see only the foe, the obstacles, the danger. And others see only the material, the utilitarian, as M. P. Willis indicates in his amusing rhyme:

"A parson and a tailor went their way
To view Niagara Falls one summer day.
The parson cried while wrapped in wonder,
And listened to the cataract's thunder,
'Lord, how thy works amaze one's eyes,
And fill our hearts with glad surprise.'
The tailor only made this note,
'Oh, what a place to sponge a coat.'"

Real eyesight gives us the right proportion of things, the appropriate relation between past and present, present and future, this life and eternity. My friend and I were walking through a new street, and were commenting on the new style of residences. Pointing to one, I remarked that I did not care for the perfectly square house. That one ahead of us was too exact a cube to be home-like. He protested that it was not a cube at all, but of much greater height than width. We soon discovered that his eyes and mine did not report alike at all. Circles to me were ellipses to him. An oculist shortly afterwards told him that he had a case of astigmatism, and a pair of spectacles were needed to adjust matters. Some folks have a mental astigmatism. They do not see things in their right proportions. Old age and death are lost in the perspective. Or they appear so far away that they seem to belong to altogether another career. O young man, may your eyes be opened to the fact that life is short. And may you see that a career is a unity, that yesterday and to-morrow are inseparably joined, that the friendships, the enmities, the habits of youth, reach into maturity.

You are making your old age now. You cannot very well rebuild your career in middle age. Now is the time to construct your house.

When my kinsman built his house ten years ago he was urged to have it wired for the electric light. But he imagined that he could never afford that luxury. Meanwhile, however, his ambition and his salary grew apace, and he decided last summer that he must have his house lighted by electricity. So, I found him tearing up his floors, having holes bored into his walls and his wall paper damaged, all to put in the wiring that could have been laid at one-tenth the cost when the house was built. Moral: Make provision now for an ambitious, righteous and truly helpful life.

I pray that the young man may have eyes to see that the way of the transgressor is hard. I hope that he may only see this awful fact and never experience it for himself. To the righteous man the Psalmist says: "Only with thine eyes shalt thou behold and see the reward of the wicked." I can never be grateful enough to an older brother who, upon my arrival in a big city, told me plainly of the horrors that waited at the other end of the road of sin. Beyond the dazzling glamor of vice is the awful penalty. Oh, that yon youth may know that the drunkard shall come to poverty; that nights of wicked revelry must be paid for by nights of suffering; that the sure end of every sin is death.

But there is a pleasanter truth which the young man with opened eyes may see: that God is in league with good people. When I saw Rubens' "Assumption," the thought occurred to me that cherubs and angels are always placed about good people, even in pictures. Nobody would ever think of putting Judas or Herod in the midst of seraphs. Angels or horses of fire never surround a bad man. God is in league with the good. God is with the Ten Commandments. God is with virtue. The greatest proof to me that God lives is the reward of virtue and the sure punishment of sin.

Again, youth should have open eyes for the good in the world. We hear more of the bad than of the good because the bad is exceptional. A preacher comes to Toronto from Pennsylvania with another man's wife, and the guilty couple's pictures are in every paper, and with flaring headlines the newspapers of five hundred miles around record their arrest. But ten thousand other preachers come to Toronto, each with his own wife. Their pictures never appear in the papers, and the news is never wired back to their town that the Rev. John Smith has been discovered staying with his wife at the King Edward Hotel. Somebody says that when we were young we were surprised that the world is so bad; when we are older we are surprised that the world is so good. There is more good than bad in the world. Virtue is stronger than evil. Wickedness commits suicide; it gives itself too much rope and hangs itself. Look out for the good, my friend. Expect to see it everywhere. Do not be surprised to see the good Samaritan on any street binding up wounds. Claim good men for your allies. Join hands with noble minds. Turn in and march in the earthly ranks of the army of the skies.

Finally, may God grant that the young man may have opened eyes to see the final triumph of right! Do not be pessimistic about your age. David was not. Hear him say: "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not. Yea, I sought him and he could not be found. * * * Mark the perfect man and behold the upright, for the end of that man is peace." Unseen forces are warring against unrighteousness. Behind every church and every schoolhouse and every reform agency is a regiment of the horses and chariots of fire. Behind yon dark cloud are the battlements of heaven.

"Lo, to faith's illumined sight
All the mountain flames with light.
Hell is nigh, but God is nigher,
Circling us with hosts of fire."

It needs the touch of Jesus' fingers to anoint our natural eyes and make them to see.

The natural eye sees only a poor youth with rock for pillows, out in the desert amid the beasts; but Jacob sees by the eye of faith a ladder with angels ascending and descending between him and the great white throne.

The natural eye sees only a poor Hebrew captive among scores of fierce lions ready to tear him limb from limb, but Daniel sees an angel walking there closing the lions' mouths.

The natural eye sees three helpless men cast into a fiery furnace, but Nebuchadnezzar with spiritualized vision says, "I see four men walking, and the form of the fourth is like unto the Son of God."

The natural eye beholds two lonely women going at break of day to embalm a prophet, and they say in their helplessness, "Who shall roll us away the stone?" But the eye of faith sees a mighty angel coming down to roll away the stone from the tomb of the immortal Son of God.

The natural eye sees men raging like demons and stoning a man of convictions; but the dying St. Stephen cries: "Behold, I see the heavens open and the Son of God standing at the right hand of the throne."

The natural eye sees Peter the preacher bound with two chains lying between two soldiers behind locked doors, but the eye of faith sees the strong angel of the Lord coming to break the chains, sees a door opening, a gate ajar, a street and liberty.

The natural eyes of the men on the road to Damascus see a flash, hear a voice, but behold no man. But Saul gazes upon the cross, sees the suffering Jesus upon it crying: "Saul, Saul, why persecutest thou me?"

The natural eye sees a St. John on lonely Patmos, banished and dying. But the loving disciple looks through an open door into heaven and gives the readers of all the ages a glimpse of the eternal.

The natural eye sees a body with the last breath gone from it, a coffin, a shroud, an undertaker, a grave. But the anointed eye sees a ransomed soul, victoriously sweeping through the gates, washed in the blood of the Lamb.

The natural eye reads history as the accidental clash of arms, the strife of men through the ages. But the eye of faith sees a plan of the Divine, a destiny of the race, sees God within the shadows keeping watch above his own.

The natural eye sees a poor little planet, called by its inhabitants The Earth, a planet in a mist, going on aimlessly and without purpose, sinful and hopeless. But the anointed eye sees a Christ taking the earth in his strong arms and carrying it back to the Great Father to join with ten thousand other stars:

"Forever singing as they shine,
'The hand that made us is divine.'"

—Christian Guardian.

The progressive city of Jackson, Miss., is contemplating a new issuance of bonds to continue its policy of up-to-date public improvements.

Secular News and Comment

Nineteen college men have been presidents of the United States, and sixteen of the nineteen have been trained in Christian colleges.

* * *

Near Los Angeles, Cal., the La Brea fossil fields yielded up the practically complete skeleton of a prehistoric elephant which is said to have roamed the earth 200,000 years ago.

* * *

In New York City in 1913 the traffic fatalities were 302 by automobiles, 132 by wagons, and 108 by trolley cars. Of the total number of victims, forty-five per cent were children.

* * *

About 6,000 lives and $360,000,000 worth of property are the annual toll of improper construction and inadequate protection of buildings in the United States, which necessitates higher insurance rates.

* * *

Last week the Confederate Veteran Re-union took place at Jacksonville, Fla. Miss Gladys Kernan, a member of the Felicity Street Methodist Church of New Orleans, was one of the three maids of honor to the sponsor for the South.

* * *

The annual meeting of the Mississippi Bankers' Association took place last week at Vicksburg. Mr. J. F. Flournoy, of Canton, is president of the Association. The Bank inspection Law received some attention. Many other interesting matters were brought before this august body.

* * *

Justice Heydon, president of the Industrial Arbitration Court of New South Wales, has fixed the lowest wage for unskilled labor at $12 a week. Australian judges hold that wages must be sufficient to enable the laborers to renew their strength with wholesome food.

* * *

According to the report of J. W. V. Deacon of Topeka, State register of vital statistics of Kansas, the suicide rate in Kansas for 1913 was 10.9 for each 100,000 population, against 16 for the whole United States. He attributes the low rate of Kansas to the absence of saloons.

* * *

The French ministry this year asks for $260,000,000 for military expenses, or $4 per capita. Champ Clark in speaking of military and naval outlay, says that money sufficient to feed, clothe and educate the children of the world, is annually wasted on the world's armies and navies.

* * *

Pocket receiving instruments for wireless telegraphy are appearing now. They are useful, of course, to only a limited extent, for they can only receive and not send; and they receive only strong signals, such as those of nearby stations or government time signals.—Saturday Evening Post.

* * *

A committee of five from the New Orleans Protestant Ministers' Association, by application to the Governor of the State of Louisiana and by making him acquainted with certain local conditions, succeeded of late in getting twenty-seven gambling places in and around the Crescent City closed.

* * *

Orange paint is now suggested for street cars. It has been found by the Montreal street railroad lines that that color can be seen farthest and has been adopted by that company as the color for its cars as a means of enabling patrons and also drivers of other vehicles on the streets to see the street cars as far away as possible.

* * *

President Wilson has named five men who, with Secretary of the Treasury W. G. McAdoo and Comptroller of the Currency John Skelton Williams, will compose the Federal Reserve Board. They are: Richard Olney, of Boston; Paul Moritz Warburg, of New York; Harry A. Wheeler, of Chicago, and W. P. G. Harding, of Birmingham.

* * *

The Lowell Sun says: "The personal representative of Queen Eleanora of Bulgaria who is here making preparations for the unofficial visit of his royal mistress declared a few days ago that one of the Queen's principal aims in coming to America is to study American hospitals and the methods used here in the training of nurses. "During the recent war in the Balkans," said Mr. Caspar, it was American nurses who did the most to relieve the sufferings of the wounded and sick Bulgarians. Nurses of other nationalities were not nearly so competent." This is gratifying praise for the splendid women who are doing this noble work.

* * *

The Woman's National Weekly says that when the General Federation of Women's Clubs meets in Chicago in June it will be confronted with resolutions condemning the prevailing styles. Notice has been sent out from headquarters as follows: "It is hardly possible now to buy skirts that do not hinder locomotion. Costumes of the kind that cover everything and conceal nothing are seen on the street, and social workers declare that proper dressing would benefit morals and eliminate many of the evils of the day. The General Federation of Women's Clubs in convention disapproves of the present extreme tendency of American women to follow designs in dress regardless of beauty, comfort or modesty."

"The resolution reads: "This Convention is heartily in favor of simpler and more modest styles suited to American needs."

* * *

A survey of country schools was recently made in a large Middle Western region with the following result: In all the schools linear measure is taught, yet in only one-fifth of them are tape-lines found; they all teach avoirdupois weight, yet less than a tenth of them have scales; they teach liquid measure, but only a fifth have any measures. In a third of the schools Geography is taught without maps, and in more than two-fifths without globes. All of them seek to give the children a knowledge of the wonderful world in which we live, yet more than two-thirds of the teachers never step outdoors to vitalize a point by the flowers, rocks and streams near at hand. School life should be made as much a part of actual life as possible and the children prepared to fill an active and useful place in life later on. A much better course is followed by Mr. Earl Finney, director of school gardens, who in lecturing on correct tree pruning at St. Paul, Minn., recently, used a large tree on the stage. School children are given special lectures on tree planting and pruning under his direction.

FRANKLIN AVENUE MISSION.

This Mission was started in the early part of November, 1912, under the supervision of Rev. W. E. Thomas. The first service was held in the home of Mr. and Mrs. Mathew, on Lafayette Avenue, who kindly let us have the use of their large parlor until we could secure a more suitable place. This opening service was very gratifying, as about 20 children and adults were present, and 14 children were enrolled. About the middle of December we rented a half portion of a double

A Group of Little Sunbeams.

cottage on Franklin Avenue, the furniture consisting of 12 little red chairs for the Beginners' use, and cane chairs for the adults, a desk from Second Church, and an organ from Rayne Memorial. In December, 1913, we had an enrollment of 40. This included Catholics, Lutherans, Baptists, and Methodists. Since then most of the Catholic children have left owing to clerical and other influences. This did not discourage us, as others were replacing them; and we felt assured that when they left us they knew more of a loving Christ and much more about Bible characters than they did before, and those stories and sweet spiritual songs they learned will ever cling to them. Their favorite song was, "Jesus, the Light of the World." We now have an enrollment of 52. The smallest attendance we ever had was 6, and the largest 37, while the average all along has been 24.

We have two ladies assisting us, Miss Fannie and Miss Verna Carter, residing at 3456 Constance Street. Miss Fannie has charge of the Primary Department, and is also the organist, while Miss Verna teaches the Juniors. These ladies are both faithful and enthusiastic workers.

The singing is very spirited and will compare favorably with that of any up-to-date Sunday school. Twice was an effort made to have a mid-week service and as many times it was discontinued—why, I do not know. But I do know for a certainty that if this charge had been supplied by the Mission Board with regular services we now would have our own ground and a chapel on it.

Since we started here there has been about a dozen new buildings erected in the vicinity, and more are under way. Many families are moving in and the community is growing rapidly. The outlook is bright and promising; the fields are white, the harvest ripe, but the laborers are few it seems to me. We need at once two more teachers, a new organ, and a regular mid-week service. If the Church and Mission Board do not help us we will have to discontinue our work; and some one else will step in and reap where we have sown. Readers, you are invited to come and see us. Take the Villere car and get off on Johnson Street.

J. G. CRONBACH,
2014 Franklin Ave. Superintendent.

LET US PRAY.

A preacher at the close of one of his sermons, said: "Let all in the house who are paying their debts stand up." Presently every man, woman and child, with one exception, rose to their feet.

The preacher seated them and said: "Now every man not paying his debts stand up." The exception, a care-worn, hungry looking individual, clothed in his last summer's suit, slowly assumed a perpendicular position.

"How is it, my friend," asked the minister, "you are the only man not able to meet your obligations?"

"I run a newspaper," he answered meekly, "and the brethren here who stood up are my subscribers, and—"

"Let us pray," exclaimed the preacher.

We hope having read the above that a number of our subscribers are going to say "Let us pay." —Laymen's Herald.

MANNERS OF BOYS AND GIRLS.

Hearing a young man address a young girl by her first name, I asked, "How long have you known that girl?" "About a week," was the reply. "Did I not hear you call her Maude?" "Yes." "And you have known her only a week?" The young fellow replied, "Why, she calls me Tom."

This familiarity caused me to have some serious thoughts on the manners of young boys and girls. The latter are in great measure responsible for any familiarity a young man may assume.

If a girl meets a boy half way and adopts the slang of the present day, she may be sure he will feel he is permitted to be very familiar. A modest, well-behaved girl will never wish to attract attention, but a forward girl will enter a street car and, by her loud talking, attract the attention of the whole car. If girls only knew how much more they were admired and respected for quiet, ladylike manners, they would certainly cultivate them.

It depends entirely upon the girl to keep a boy at the proper distance; if he does not respect a girl enough to behave in her presence, she can easily make him do so.

Young people ought to have a good time and we do not believe in too much restraint being put upon them, but a good time does not depend upon loud and boisterous behavior in the street car or elsewhere, and such manners in either a boy or girl not only hurt them, but reflect often upon parents who have done their best to raise their children right. It would be well for all young people to think of this, and for their parents' sake cultivate good manners.—Atlanta Constitution.

REVIVAL IN SCOTLAND.

A correspondent from Edinburgh, Scotland, in Zion's Herald, states that it is the unanimous testimony of those in a position to know that the recent religious awakening in Scotland in connection with the Chapman-Alexander meeting has equaled the widespread revival of 1859 in that country, and the wonderful movement of 1873-74, when the whole of Scotland was stirred by the preaching of Mr. Moody and the solo singing of Mr. Sankey. The number is well over 20,000 that have professed conversion in the cities of Edinburgh and Glasgow. The fact is continually evident that God raises up leaders to carry forward Christian work. We need not despair. The hosts of Zion will ever march forward in their crusade against sin and misery. What are we doing as individual soldiers of the ranks?

DR. RICE'S WORK.

Dr. John A. Rice, the pastor of our First Methodist Church at Fort Worth, Texas, has organized a Mothers' Council for the purpose of increasing the efficiency of the home. He has also a committee on religious education composed of the pastor, superintendent of the Sunday school, a representative from the board of stewards, the Woman's Missionary Society, the Brotherhood, and the congregation. Dr. Rice has graded his church worship in three simultaneous services. The children from 2½ to 7 years old are trained in self-expression in songs, clay modeling, story-telling, and such. At the same time the children from 7 to 14 years of age attend the Junior Church, which has its board of stewards, board of ushers, a choir, a secretary, and a treasurer. Then, of course, there is the regular church service which is held in the main auditorium at the same time. Dr. Rice has the boys under 12 years organized in the Brotherhood of David, and those over 12 in the Boy Scouts. An organization for the other sex is entitled The Camp-fire Girls. The Wednesday evening service is divided up. The first fifteen minutes is devoted to a strong devotional meeting. The next thirty minutes is devoted to some subject, like "How We Got Our Bible," and then the service breaks up into classes with the Bible, Psychology, Missions and Social Service, Household Bacteriology, and other vital subjects for study. There are still several other features that we would like to mention in connection with this church and its thinking pastor. We hope enough has been said to give suggestions to some who will be interested. Doubtless many will watch the outcome of the work Dr. Rice is doing with interest. He was a pastor in New Orleans for four years, and this makes his movements all the more interesting to the readers of the Advocate.

IN MEMORY OF ELIJAH STEELE DRAKE.

Elijah Steele Drake was born at Magnolia Springs plantation, Jefferson County, Miss., on October 14, 1841. He was the eighth child and fourth son of Rev. B. M. Drake and Susan Magruder, and was given to God by them at his birth. In the old family Bible we find this record written by the father's hand: "Elijah Steele was dedicated to God by baptism in infancy by the Rev. William Winans." Born of such a father as B. M. Drake, whose life was one of self-sacrificing zeal and wonderful power in the religious life of the settlers of Mississippi in those early days, and of so wonderful a mother—both rich in noble character and splendid intelligence—they were richer far in a Christian faith that had fastened itself to the Rock of Ages, which no sorrow nor temptation had power to shake, it is no wonder that the little lad grew up with lofty ideals, a mind so trained and developed as in after years to prove a power in the strenuous life he had to live; with great moral and physical conrage, and a faith that never faltered through the life of warfare and battling with evils which often he had to fight almost alone, a faith that shone undimmed through years of physical suffering down to the door of death.

His early education was received at home, and at a grammer school in the neighborhood. In 1858 he entered the Sophomore class at Centenary College, Jackson, La., where he proved himself a thorough and untiring student.

When eleven years of age he had joined the Methodist Church at old Spring Hill camp meeting near Fayette, but in 1859, during his second year at college, he experienced a deeper sense of his relation to God, and reconsecrated his life to His service. He dated his conversion from the revival services held at Jackson that year.

His class finished their college course in April 1861, and were awarded their diplomas. War had already begun, and most of the students entered the Southern army, the majority to fall on the battle field in the flower of young manhood. Our student, after returning home and gaining the consent of his widowed mother, enlisted early in May in the Confederate army, joining an artillery company at Fayette known as the Jefferson Artillery, but later, and throughout the war as Darden's Battery, which served in the army of Tennessee.

There is great temptation to dwell on these four years in the army, but thrilling as they were, space forbids the entering into detail of these years so full of life and incident, which strengthened and developed the boy morally and physically, making him into a mature man in far less time than if his life from twenty to twenty-four had been spent under ordinary conditions. It is enough to say that these years bear testimony not only to brave service as a soldier of his country, but to equally faithful service to his God. Of his army record a friend writes: "I remember well Steele Drake, although only in one scene in my life does he seem to appear—at Tullahoma, Tenn. He was in my mess. Then and there I formed an acquaintanceship with him, and the magnificent influence of his pure and unselfish life acted as a beacon light to me, and to all who came in contact with his noble character. For purity of conscience and nobility of conduct we did not have his superior in our battery."

He taught school for two years after the war, studying law in his leisure hours. In 1867 he located in Port Gibson, Miss., and began the practice of law. When he entered on his practice he was ridiculed by a brother in the profession for his refusal to take a social glass, or to drink at the bar with a friend, and was told that he would never establish a practice if he continued to abide by such principles. But undaunted, he stood true to his resolution, and events proved that this very stand opened the way for the magnificent practice which he soon received and held throughout his life.

In 1869 he married Miss Ellen Davis Turpin, one worthy in every sense of the word to walk life's pathway with him, the beloved wife of a noble, chivalrous husband, and one who was to "do him good and not evil all the days of his life." Six children—two sons, J. T. and H. W. M., and four daughters, Ruth, Kate, Nell (now a missionary in China) and Laura (Mrs. M. M. Satterfield), were born of this union; all still live to "rise up and call them blessed." Each one he consecrated to God at birth, and faithfully did his part in bringing them into God's service by observing family prayer, leading them with him to the house of God, and the constant teaching of a pure, consistent life.

The years 1876 and 1877 were spent in the Legislature of his State, in the efforts to assist in her uplift from the low moral condition into which she had sunk. From the very beginning his life in the community stood for civic righteousness and Christian manhood. His mind was fixed to honor his God, his profession and his community. His ability as a lawyer and business man, his pure life and Christian character were soon recognized. In 1867 he was elected superintendent of the Methodist Sunday School and for forty years he held the office, which was faithfully and lovingly filled. He early became a member of the Board of Stewards and was for years treasurer. Ever the faithful friend of the pastor and loyal to every department of the Church, he worked for her interests as for his own. As a member of the Board of Trustees of Port Gibson Female College, he was a power in the community and in the State. A warm personal interest was manifested in the teachers and students, and they were always welcome in his home. As a man among men he stood "as with the strength of ten, because his heart was pure." As a lawyer he ranked first in his profession, honored by his associates at the bar as one who was always thoroughly upright in legal transactions, with a splendid intellect, clear of thought and quick in reasoning, always commanding the admiration of his brothers in the profession who practiced with him through the years.

Honorable and just in his dealings with those who sought his counsel, he was trusted by all classes, and there are many to-day who feel that life was lightened of its burdens, and the way made brighter because of his unselfish help in their hours of need.

Perhaps the greatest work of his life was the part he took in the moral and political reforms in county and State. Absolutely fearless, time and again, he rose to lift his voice against political corruption and sin. He would not hold his peace when he saw such dangers threatening his community. When the saloons had reached their greatest power, unable to bear longer the sin and bribery, and dreadful moral conditions they caused, he led the temperance forces of the county in a great prohibition campaign, and by means of local option the saloons were closed. The fight was a terrible one, and in a few years the liquor forces called for another election. Rev. H. M. Ellis, then pastor of the Methodist Church, worked shoulder to shoulder with him in this second campaign, and from his account of it we quote: "Calhoun County, Miss., owes a debt of gratitude to Hon. E. S. Drake which it can never repay. To the persistent and self-sacrificing efforts of this gifted lawyer and noble Christian gentleman, more than to all other human agencies, is due the credit for closing the saloons and stopping the legal traffic in intoxicating liquor. Brother Drake was naturally modest and retiring. To be thrust into prominence and made conspicuous was to him a heavy cross. But his convictions were too deep and his spirit too heroic for it ever to occur to him as possible to shirk a duty or beat a cowardly retreat. In that rally of the forces of temperance, and battle for right, I was brought into intimate association with some of the finest men I ever knew, men worthy of all confidence and esteem, but there was never a question as to who held the commanding place as counselor and director of the forces. That fell by every right to Brother Drake, and right royally he vindicated the wisdom of the choice. The people of the county knew his blameless life and devoted Christian character. They also knew that not only was he not paid for his service, but that he had practically laid aside for the time his own business, and was making great sacrifice and going to large expense to render it. They had to respect his manifest sincerity and honor his evident courage. Though I would not rob any of the noble men who bore themselves so worthily in that struggle, all will agree that to Brother Drake, more than to any other, is due the credit and honor of the victory. Yet when I, with others, went to him with my hearty congratulations, he modestly, almost blushingly replied: 'No, not to me; you all did it. I only did my part.' Looking back through these years of larger observation and experience, I now see that that victory was not the result of those few laborious and trying weeks only. It was the blameless Christian character and splendid personality, known, trusted, and honored throughout the county, which added unspeakable point and force to the earnest appeals he made. It was the appeal plus E. S. Drake himself that won the day."

Much space has been given to this part of his life, for he often spoke of his work against the liquor traffic as the greatest battle and victory of his life.

In 1890 he bought a summer home at Monteagle, Tenn., and as an honored member of the Board of Trustees, and for some years legal adviser, he worked faithfully and well, doing all in his power to carry out the original design of the founders—the establishing of a summer resort which should promote education, religion, and a higher standard of pleasure—where God should be honored and this life made more abundant and beautiful.

And so on down through the years, the splendid Christian manhood was used in service to his fellow-men. And as the frail body gave way under the long years of warfare, the earnest spirit clung to the God who had led him all his life long. For seven years he suffered, but in his weakness and pain the response of his heart was ever "God knows best." The battle with disease was bravely fought, the pain borne with seldom a groan. But the time came when the Master saw that the hour for the crowning, and "the rest that remains to the people of God" had come, and a few minutes before midnight, Jan. 4, 1914, the spirit quietly left the frail tenement so long its home, and entered into the presence of the King to go out no more forever.

There is left on earth the record of a pure and unstained life full of good deeds and great influence—a life faithfully lived in all its relationships, as a true citizen and friend, a kind and just master to the servants who worked for years in his household, faithful and true to the family and Church whose welfare came first in his heart. As all that was mortal was carried to the last resting place, through the large congregation gathered to render the last honor to this soldier of the Cross, the realization came that a life which has been lived to the glory of God will be honored not alone by Him, but by the world as well.

"The pains of death are past;
Labor and sorrow cease,
And life's long warfare closed at last—
His soul is found in peace.
Soldier of Christ, well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy."

The Home Circle

UMBRELLAS.

By Melville Chater, in the May St. Nicholas.

Umbrellas, umbrellas, 'way down in the street,
Bobbing along through the rain on feet;
That's how they look as they pass below—
Umbrellas and feet are the most that show.

Umbrellas, umbrellas, wet pavements and me
A-watching for mother to come home to tea;
How am I to know her or wave through the pane
When every umbrella's the same in the rain?

Policemen, conductors, and pirates, and kings
Are easily known by their trousers and things,
On days like to-day, when the weather's to blame,
Beneath their umbrellas they'd all look the same.

THOSE PUNCTUATION MARKS.

"O dear!" sighed Warren, as he came in from school one day; "I wish we didn't have to learn so much about periods, and commas, and semicolons, and such things. I hate them!"

Mamma laid down her sewing and said, "Why do you hate them, Warren?"

"Why, it's hard to remember when to use them, and besides I don't think they are of much use. I don't see why we couldn't write sentences without putting in any punctuation marks."

Mamma smiled, and then rising from her chair, she went over to the desk and got out a piece of paper and a pencil. Then she wrote: "The little turkey strutted about the yard and ate corn half an hour after his head was cut off."

"Why, Mummie, how funny!" exclaimed Warren when he had read it. "How could a turkey walk around eating corn without any head?"

"He couldn't," replied mamma, "and yet I have written just what I intended to write. I have, however, left out all punctuation marks."

Then she bent down and punctuated the sentence. It then read: "The little turkey strutted about the yard and ate corn; half an hour after, his head was cut off."

"O, I see," cried Warren, and then and there he resolved to learn all that he could about punctuation marks.—Southern Churchman.

AN ARBOR DAY FAIRY.

By Alice May Douglas.

"Wish I owned a fairy who would do just what I told him to do," said Rob, as he closed the book he had just taken from the children's library.

"What would you have him do?" asked Mary, as she placed in its cradle Dolly Flaxen Hair.

"Oh, take trees on Arbor Day to the people who don't have any—that's what I'm thinking I would do."

"Just think what ti-ti-tiny trees they'd have to be, brother," said May, "because the fairies themselves are such tiny people."

"Little trees are just what are wanted," answered Rob. "The people I'd like to see having the trees have no yards to plant them in. My, wouldn't it be sport to see a whole procession of fairies flying down the street with trees for these people!"

"If I saw them," said May, with a mischievious laugh, "I should try to catch one to play with."

"Why don't you and Rob be 'really truly' fairies yourselves?" suggested mother.

"'Twould be the funniest fun in the world, if we could be," said Rob. Then, after a pause, he asked: "But how can we be fairies?"

"By doing the work of the fairies," answered mother.

"What is that?" asked May.

"Rob has already told us what he thinks their work should be."

"Oh, yes," said Rob, "it's to take little trees on Arbor Day to people who don't have them, and that's what we'll do—hurrah!"

"Just what we'll do—hurrah!" echoed May, and she jumped up and down in her glee.

This is how it happened that upon the day before Arbor Day mother took Rob and May on a trolley ride to the woods after school, and they gathered into a large paste-board box they had taken with them ever so many tiny trees. There were pines and spruce, there were hemlocks and firs, there were maples and elms. Near the woods was a hothouse, and mother stopped there and told the florist to send to her home two dozen little flower-pots, and soil enough to fill them.

The order was delivered before they reached home; so as soon as they stepped off the trolley with their load of trees they began to fill the flower-pots with the earth and to plant the trees in them.

The next day was as nice an Arbor Day as you could find anywhere. Father packed the potted trees into his automobile, then opened the door for Rob and May to step in, and away they sped to carry the trees to those who had none.

They had not gone far before May exclaimed: "Oh, Rob, do see that pennant."

Rob looked at the pennant which had been placed on the auto. It was red with white letters, and this is what was on it:

"ARBOR DAY FAIRIES."

Brother and sister laughed in glee, and wondered whether the fairies themselves had made that beautiful pennant.

Down one street they whizzed, up another, here, there, everywhere, leaving the dainty trees at homes of all kinds—homes of the rich, and homes of the poor.

And, oh, how pleased all were—especially the children with their trees, and as happy as any were Rob and May. As they told mother about their trip they added: "It's the nicest fun in the world to be Arbor Day fairies."—Pittsburg Christian Advocate.

A GIRL'S SONG.

At a terrible accident in the coal mines near Scranton, Pa., several men were buried for three days, and all efforts to rescue them proved unsuccessful.

The majority of the miners were German. They were in a state of intense excitement, caused by sympathy for the wives and children of the buried men and despair at their own balked efforts.

A great mob of ignorant men and women assembled at the mouth of the mine on the evening of the third day, in a condition of high nervous tension which fitted them for any mad act. A sullen murmur arose that it was folly to dig further, that the men were dead, and this was followed by cries of rage at the rich mine-owners, who were in no way responsible for the accident.

A hasty word or gesture might have produced an outbreak of fury. Standing near me was a little German girl, perhaps eleven years old. Her pale face and frightened glances from side to side showed that she fully understood the danger of the moment. Suddenly, with a great effort, she began to sing in a hoarse whisper, which could not be heard. Then she gained courage, and her sweet, childish voice rang out in Luther's grand old hymn, familiar to every German from his cradle:

"A mighty fortress is our God."

There was a silence like death. Then one voice joined the girl's and presently another and another, until from the whole great multitude rose the solemn cry:

"With force of arms, we nothing can,
Full soon are we o'erridden,
But for us fights the godly Man
Whom God himself hath bidden;
Ask ye his name?
Christ Jesus is his name."

A great quiet seemed to fall upon their hearts. They resumed their work with fresh zeal, and before morning the joyful cry came up from the pit that the men were found—alive.

Never was a word more in season than that child's hymn.—Youth's Companion.

TO THE EPWORTH LEAGUERS OF THE MISSISSIPPI CONFERENCE.

I wish to call your attention to the meeting of the Mississippi Epworth League Conference at Meridian, June 17-21, and urge you to begin now to make arrangements to attend. We wish every League in the Conference to have at least two representatives besides the president of the League and pastor of the Church, and you may send more representatives if you wish; we will be glad to have them and will entertain them free.

The program for this Conference will be under the auspices of the Third Department, the theme of which will be, "Recreation for Culture." We think this will be the most helpful program we have ever had. We have secured Miss Rosalie Edwards to conduct the devotional services before each meeting. This is worth the entire time and cost to any one to attend. We have also secured Mr. J. O. Van Meter, Secretary community Y. M. C. A., to take charge of the recreation period. It is hoped from this effort of Mr. Van Meter to make it possible after the instruction received during the Conference that every young person go back and put on "this recreation work." It means so much to the Epworth League and the Church; this would also repay you for any expense incurred in attending the Conference. Mr. Van Meter will also deliver an address during the Conference on "The Moral Value of Play." There are many other attractive features to be announced later.

We will have with us from the home office Rev. Paul Kern and Miss Trawick who will conduct the team work and parliaments. They are both very fine League workers.

Meridian promises you the best entertainment ever given to any young people's conference. This will be worth your trip to Meridian. Now, so far, we have promised you on your investment at Meridian four hundred per cent dividend. This certainly is a good investment. Using a common expression, "It is up to you to come and see." We would so much like to have two hundred young people at this Conference, and I know of no opportunity that would be worth more to you than to come to this meeting.

May I not especially urge pastors and presiding elders to come? I feel the program we have would be helpful to them and that it would certainly help and encourage our Leaguers. Any assistance you may render or suggestion you wish to make will be gladly received. I sincerely covet your co-operation and help. Cordially yours,

W. D. HAWKINS, President.

"Be thou faithful—that is all;
Go right on, and close beside thee
There shall follow still and find thee,
Help, sure help."

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Louisiana Conference — Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.
Mississippi Conference — Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.
North Mississippi Conference — Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

THE EPISCOPAL ADDRESS.

We published in last week's issue of the Advocate the greater portion of the address of the Bishops to the General Conference, which was read to that body on the opening day by Bishop W. A. Candler. It was written by our distinguished Georgia Chief Pastor, and from beginning to end the stamp of his genius was upon it; but it comes as a message from the College of Bishops as a whole, and may be taken to represent the sentiments of at least a majority, if not all, of its members. We have not at our disposal the space to give this great utterance the editorial notice that it justly merits. Since the organization of the Methodist Episcopal Church, South, seventy years ago, our Episcopacy has made to our quadrennial law-making assemblies no abler deliverance than this. It was statesmanlike, comprehensive, and masterful, and it ought to be perused and meditated upon by all our preachers and people.

The keynote of this sound and timely message was the Church. She was exalted to her proper place in human affairs and her true mission clearly defined and its importance convincingly shown. It was pointed out that all other helpful institutions and agencies existing in civilized lands are the beneficiaries of her work and influence, and that the whole wide world is her debtor. Particularly luminous was the discussion of the question of the catholicity of the Church. The notion that true fraternity and unity can be secured only by merging all the Christian denominations into one huge ecclesiasticism was controverted and refuted, and the oneness of spirit that brings the noblest type of Christian charity and unselfish co-operation into the task of building up the Kingdom was held up as the great need of the followers of Christ in the different folds. Overlapping activities and the wasting of men and money in unnecessary, and perhaps hurtful, competition, while needy fields remain unoccupied and millions perish for the want of the gospel, were deprecated, and a clarion call was sounded for a better adjustment of the Master's forces that his great commission to disciple the nations may be more speedily executed. The standard of Christian comity set up for our people was a lofty one, and if they measure up to it, they will lead the way to a closer brotherhood among the various religious denominations in the future, as they have done in the past. The high ground taken by our Bishops in this respect is worthy of unstinted praise, and should be a rebuke to all narrowness and sectarianism. It is a splendid challenge to the other Methodist bodies in the United States, and if they do not respond to it, they ought to cease to prate of fraternity and federation.

But no part of the address of our General Superintendents was stronger and more pertinent than that which related to the Church's duty to maintain her place in the field of education. She alone can develop the three-fold nature with which every human being is endowed and instruct and train our youth for the largest usefulness in life. She cannot turn this important work over to any other agency and meet the full measure of her responsibility to her Lord and to humanity; and if she did so the whole fabric of society would be endangered. The impressive deliverance of the Bishops on this subject may well be pondered and taken to heart by our people. A tremendous warfare is being waged against Christian education in this day; it is charged with being narrowing in its tendencies and with fettering the spirit of inquiry and investigation. But the truth is, of all forms of education, that which is Christian is the broadest in its scope and opens to man the widest of all fields for the exercise of his manifold powers. The statement that the attendance upon our institutions of learning has decreased within recent years was certainly a startling one. The fact that the equipment and endowments of our schools have been largely increased cannot compensate for the absence of our young people from their halls and classrooms. Tools to work with count for little unless there is material upon which to exercise them. It is well enough to standardize our institutions, but let us see that in doing so we do not lift them higher than the existing conditions warrant. The Methodist Church must devise and maintain an educational system that will enable her to REACH AND TRAIN her sons and daughters. One that fails to do this, no matter how perfect it may be when viewed from a theoretical standpoint, is lamentably defective. Our mission is not merely to a select few, but to the great masses. As our leaders have indicated, we must be up and doing in this indispensable department of service, if we would conserve our forces and make the progress that we ought to make in the coming years.

As may have been noted, the Bishops gave a somewhat extended review of the Vanderbilt controversy in a dignified but positive manner, and advised against the Church's maintaining any connection with that institution, in view of the recent decision of the Supreme Court of Tennessee. They, furthermore, counseled against granting laity rights to women and the election of any new Bishops. Of course, the General Conference may go contrary to their views, but their suggestions are apt to carry great weight. In stressing the point that the thing of supreme concern is the spiritual life of the Church, our Chief Pastors placed the emphasis where it probably belongs. With almost every paragraph of this vigorous and illuminating statement we are in the heartiest accord, and we hope that it has been widely read and given the thoughtful consideration that it deserves. In this day when there is a Babel of voices giving forth uncertain sounds, it certainly ought to hearten and reassure us to see that our leaders still possess clarity of vision, soundness of faith, and unwavering loyalty to the teachings of the Holy Scriptures. Most fortunate are we to have such men to blazen the way for the hosts of Zion and set her banners forward along all the paths of true progress.

SCARCELY IN ORDER.

"Religion has its comedies. One of these made its appearance in a police arrest in this city last week, when two brothers of the ages of 21 and 18 confessed to one hundred burglaries. Burglary was their business, but they would not pawn a religious emblem, like a cross, but threw it away; and they kept the Sabbath day holy and went to a Lutheran church, 'working' the other six days of the week. Thus religion has its pick of the Commandments; it values the Fourth but gives over the Eighth to the Higher Criticism."

Think of this appearing in The New York Independent, the journal that so heartily felicitated the Vanderbilt Trustees upon having successfully repudiated their obligations to the Southern Methodist Church and of having secured Mr. Carnegie's million dollars that was offered while the case was pending in the Tennessee Supreme Court, with $800,000 of it virtually conditioned upon a verdict in their favor! We are not sure that our contemporary, when its high pretensions are considered, has any right to grow facetious over the inconsistencies of the consciences of these two "professionals." But we will not classify the fluctuations of The Independent's conscience among "the comedies of religion," but rather among its deplorable tragedies.

DIVES AND LAZARUS.

Sunday school goers on next Sabbath will study the lesson of the rich man and the beggar. The rich man fared sumptuously, clothed himself in purple and fine linen, lived in elegant style, and allowed the poor to be fed from the crumbs which fell from his table. Lazarus was the beggar who ate of the crumbs and whose leprous sores, as he was probably helpless to move, were licked by the dogs. Both these men died and their souls went to their respective rewards. Dives had evidently been so engrossed in selfish interests that he had made no preparation for death. The beggar had not had the things of this life to attract him from spiritual necessities and he was prepared. The parable does not teach that just because Dives was rich and Lazarus was poor that the former went to torment and the latter went to heaven. The teaching is apparent, however, that much influence is cast over moral action by the presence or absence of earthly values.

Dives in torment desired Lazarus to touch the tip of his tongue with his finger dipped in water to ease his pain. He was evidently undergoing fearful agony and repented for his evil days after it was too late. He thought a little sympathy from Lazarus would do good; but finding even this was impossible because of the great gulf that was irrevocably fixed between them he requested that Lazarus be sent to warn his relatives of their imminent danger of being forever lost. Dives was told in no uncertain words that it would be useless to send Lazarus since they did not heed the sufficiency of preaching already at hand. What a narrative of warning to men to-day!

Dives was forever lost. We may be certain from this Scripture that there is no universal salvation as is sometimes heretically taught. To plead the love of God and his mercy is useless in the face of continued and awful sin. Just because we are brought into this world and are placed under the dominion of laws operated by God from a natural viewpoint does not entitle us to claim any obligation on the part of the Divine to work out our salvation, whether we do right or wrong. To take the right is the way of salvation, and to do the wrong is to bring about eternal condemnation.

This parable further teaches that whatever soul comes into this world will live forever. Some heretics desire men to believe that only the saved will rise at the sound of the last trump, and that the wicked will be annihilated. This is but another cadaverous attempt to pervert the clear and just teaching of the Bible that severe punishment shall befall the sinner. C. A. B.

PERSONAL AND OTHER NOTES.

Professor B. D. Battle, of our Centenary College, Shreveport, La., will study in Germany this summer. He will sail from this country June 3.

From Sardis, Miss., Rev. J. B. Comer sends the Advocate 12 subscriptions. His example is worthy of emulation, and we appreciate his attention to the Advocate's interests.

From Coffeeville, Miss., Rev. W. V. Shearer has just sent in a list of eighteen subscriptions. The Advocate desires that Brother Shearer know it thanks him for looking after its welfare.

Our Sunday school at Durant, Miss., observed Children's Day with much success on May 3, according to a kind note which the Advocate received from Rev. E. Nash Broyles, who is the pastor.

The Advocate is indebted to the following brethren for new and renewal subscriptions not acknowledged elsewhere: Rev. A. H. Parker, Colfax, La., 10; E. H. Curtis, French Camp, Miss., 5; Rev. W. J. Wood, Sweatman, Miss., 5.

In the absence of Dr. Meek, we insert the following from a letter to the Advocate by Rev. W. D. McCullough: "I think there is no better paper for Christian people, and certainly there is none better for a Methodist. Dr. Meek's editorials are sound, rich, and well written."

In a personal letter to the Editor from Camden,

Miss., Rev. C. H. Ellis says he is visiting at that place on account of illness, and adds that his people on the Moscow charge are expecting a prosperous year there. May their expectations be more than realized is our earnest desire for them.

Rev. G. W. Gordon, of Sherman, Miss., is evidently wide awake in his ministerial duties. His charge is in good condition, and he is preparing to observe with a special program Children's Day at four places on his work.

Rev. T. W. Adams, presiding elder of the Port Gibson (Miss.) district, states: "The Port Gibson District Conference will open with a sermon by Rev. J. E. Williams at 7:45 p. m., Monday, June 15, at Port Gibson, Miss."

We acknowledge the receipt of subscriptions from the following friends, and thank them for their diligence in our behalf: Rev. R. V. Fulton, Greenburg, La., 3; Rev. J. W. Price, Benton, Miss., 9; Rev. H. A. Gatlin, Fifth Street Church of Meridian, Miss., 5.

Rev. J. S. Purcell, one of the rising young ministers of the Mississippi Conference, has recently been elected to the presidency of our Training School at Montrose, Miss., to take the place of Rev. T. J. O'Neill, who resigned to became the president of the Port Gibson Female College.

Rev. John F. Foster, our successful pastor at Amite, La., is conducting a series of meetings for Rev. R. V. Fulton, at Greensburg, La. The meeting is reported to be under good headway and the people are interested. We hope that great good will result from these special services.

Since the closing of the session of the Port Gibson Female College, Rev. C. M. Chapman, the late president, has gone to Oklahoma City to attend the General Conference; his address in the future will be Rolling Fork, Miss. Rev. T. J. O'Neill, the new president, will take charge of the College immediately.

Rev. John A. Randolph, Chaplain of the 6th Infantry in the United States army, in a note asking that the address of his Advocate be changed to El Paso, Texas, desires us to state: "Any books or magazines sent to me at El Paso, Texas, will be distributed where they will add greatly to the contentment of the men encamped along the border."

Rev. Robert Randle, our faithful and true pastor at Eros, La., has recently held a meeting at that point with fine results. Rev. David A. Morris did the preaching. Brother Randle reports that the preaching was practical, straight, spiritual, not loaded down with ancedotes, and effective. Twenty-six were added to the Church during the protracted services.

Rev. C. C. Wier, the wide-awake pastor of our Church at Morgan City, La., we learn from the Morgan City Outlook, has arranged for a transfer to bring small children to the Sunday school who live at a distance. The first trip of the transfer was made about two weeks ago, and it was completely filled. The attendance at Sunday school was much larger than usual.

Mr. L. L. Upton, of Slaughter, La., in a letter to the Advocate in renewing his subscription, speaks commending words about his pastor, Rev. J. D. Harper: "We are all happy in having with us again that grand old preacher, Brother J. D. Harper. He is fearless and uncompromising with wrong." There is not a more faithful preacher in our constituency than Brother Harper.

The Advocate is indebted to the following friends for subscriptions they have recently sent us: Rev. D. W. Babb, Charleston, Miss., 9; Rev. S. D. Roberts, Oaknolia, La., 5; Rev. J. E. Napper, Hornbeck, La., 4; and Rev. W. D. McCullough, Ruleville, Miss., 6. Our Church paper reaches the homes of the people through the efforts of our preachers. Their labor, we hope, will not go unrewarded.

Rev. W. M. Williams, manager of the Mississippi Orphans' Home, makes a strong appeal in the last issue of "Our Home" to all the Mississippi presiding elders to aid in getting a financial agent for the Home in each district, and that each district contribute at least $100 per month to the Orphanage. The Orphanage paper shows that $1,091.49 was contributed for the Home during the month of April.

Rev. A. H. Parker, in a personal note to the Editor, says: "Have just closed a revival meeting at Montgomery, La., on the Colfax charge. Rev. H. T. Young, of Shreveport, La., did most of the preaching. Brother Young is faithful, sound in doctrine, and a good preacher. As a result of the meeting we had fifteen additions to our Church. Everything is moving along very nicely on the Colfax charge."

Rev. O. G. Halliburton, of Hickory, Miss., sent the Advocate the following news a few days ago: "The parsonage burned at Hickory on the 9th. It caught from a burning building next door. The insurance had expired and it is a clear loss. Everything was taken out of the building before it burned." The Advocate sympathizes with Brother Halliburton and the good people of Hickory in this serious catastrophe.

Miss Elizabeth Kilpatrick, the gifted and consecrated worker in North Mississippi for our Sunday school interests, has been ill so as to be confined to her room for two weeks, we are very sorry to say, and the doctor assures her that it will be several weeks before she will be able to assume her duties. The Advocate extends to Miss Kilpatrick its sympathies and hopes she will soon fully recover from this temporary physical disability caused by overwork.

Rev. S. A. Brown desires us to announce that the "Girls' Missionary Conference" will be held at Baldwin, Miss., July 4, 5, and 6. Brother Brown wishes that all the pastors in the Corinth district, Pontotoc, and Okolona Stations, Okolona circuit, Houston, Amory, Nettleton, and Tupelo Stations, would each send the names of five girls, between the ages of 15 and 22, to represent their charges at this Conference. We hope the plans for this Conference will materialize successfully.

Rev. James M. Lewis, of the Carriere (Miss.) charge, in a note to the Editor, states: "Rev. W. A. Terry, of Madison, Miss., is with me in a revival at Carriere. We have made a good start and indications point to a great revival." May the earnest hope of Brother Lewis in this respect be fully realized. Rev. and Mrs. H. P. Lewis, the father and mother of Brother J. M. Lewis, have been visiting their son for some time, and on Sunday evening, May 3, Brother H. P. Lewis filled our pulpit at Picayune.

Several of our preachers have been busy helping to increase the circulation of the Advocate. We acknowledge the receipt of subscriptions, for which we offer our sincere thanks, as follows: Rev. John G. Sloane, Dubach, La., 3; Rev. F. L. Applewhite, Lucedale, Miss., 8; Rev. S. S. Holladay, Pleasant Hill, La., 5; Rev. J. M. Brown, Haughton, La., 10; Rev. G. W. Gordon, Sherman, Miss., 2; Rev. W. W. Murray, Shubuta, Miss., 6; Rev. T. L. Porter, Courtland, Miss., 2; Rev. R. C. Kennedy, Ripley, Miss., 6; Rev. D. L. Griffin, Slidell, La., 5.

Rev. N. B. Harmon, our delightful and efficient pastor at Yazoo City, Miss., we note from a recent issue of the Yazoo City Herald, has been made the recipient of a happy and beneficial surprise by his good people. Brother Harmon was asked to call a church conference after prayer meeting service not long ago; and immediately upon its opening Mr. J. B. Ellis arose and read some resolutions to the effect that their pastor be given a vacation for a period of three weeks that he might attend the present session of the General Conference at Oklahoma City.

Rev T. L. Porter, of the Eureka circuit, North Mississippi Conference, in a business letter to the Advocate, adds some words about the Editor, and in his absence we take the liberty of quoting them: "We commend you, Brother Meek, in your brave fight for a clean religion, and for your stand against worldliness and the hosts of mammon. It is a great privilege to serve God and fight for the right and endeavor to lead men in the way of salvation. The Advocate improves as time goes by. I never let an opportunity pass without presenting its claims to my people."

The Catholic University of America, located at Washington, D. C., is to receive the greater part of a million dollar estate left by a Mr. Basselin, of Croghan, N. Y. The public has also been apprised of the half-million gift the Episcopal Church has received for the erection of a great Church in Washington. As we know, the Southern Methodists have had on foot for years a move to build a representative Church at Washington. May the day hasten when our Church will consummate this move. We should not be backward in taking for our Church this strategic field.

The commencement exercises of the Methodist Training School at Nashville, Tenn., will begin Sunday, May 17, and close Wednesday, May 20. The sermon will be delivered by Dr. Richard Wilkinson, of Louisville, Ky. The consecration service will be held at 4:30 Sunday afternoon in the chapel, and the address will be delivered by Rev. Paul Kern, of Murfreesboro, Tenn. Monday is Senior Day, and Tuesday is Junior Day. The graduating exercises will be held Wednesday morning, May 20, in the school chapel. The address will be delivered by Dr. O. E. Brown, of Nashville.

The Advocate is in receipt of an attractively illustrated and decorated prospectus of the Blue Ridge School for Boys, 1914-15, that is located at Hendersonville, N. C. From the cuts in the booklet the buildings are substantial and comfortable. The school attendance is limited to forty boys, and the intention of the directors is to properly equip this select number to enter higher institutions of learning, carrying them through those intermediate years when proper company and careful oversight is essential. J. R. Sandifer, B. A., is the head master of the institution. Additional information may be found elsewhere about the school in this issue of the Advocate.

We are in receipt of the invitation of the Senior Class of Whitworth College, Brookhaven, Miss., for their fifty-fourth anniversary, which will take place May 17, 18, and 19. The Advocate would take pleasure, were it possible, in giving the names of the twenty-two young ladies who compose this necessarily charming and beautiful aggregation of graduates who have battled through the past years of study and have reached the glory of a finishing time. Each one has our best wishes for the future. The baccalaureate address will be given by Dr. W. H. La Prade; the Commencement sermon will be preached by Dr. B. F. Jones; and the sermon to the Y. W. C. A. will be preached by Rev. T. B. Clifford.

GUARDING HIS OWN HONOR.

A few months ago a gentleman who stands high in the community where he lives stepped from a train on his return from a business trip to the nearest city, some twenty-five miles distant. Still holding a railroad ticket in his fingers, he gave it to a young boy, a "newsy." about thirteen years of age, saying: "Here, Danny, this will save you a good dollar and a quarter when next you go up to Springfield. That numskull of a conductor never put in his appearance. and it is as good as it was the hour I bought it."

The boy looked embarrassed at first, and in an uneasy manner glanced from the smiling gentleman to the bit of paper in his hand. Then he asked timidly: "But, Mr. Reynolds, didn't you travel to Springfield and back on it?"

"Certainly," returned Mr. Reynolds. "But that didn't hurt the ticket in the least. Don't you see it has not a mark or scratch upon it."

"Yes, but did you not get the worth of your money out of it?" insisted the boy.

"Of course I did, but that is no reason why you should not do the same," Mr. Reynolds answered. "It was no fault of mine if the conductor did not attend to his business. Passengers are not supposed to risk their necks hunting up railroad officials, are they?"

"No," agreed Danny, hesitatingly.

"Then put it in your pocket and so save fare the next time you go up to see your mother," counseled the gentleman. "A good silver dollar and a bright new quarter were paid for it, and you save that amount by using it, enough to get mother a nice present, something that would both please and surprise her."

For a moment Danny was on the point of yielding, but the reference to his mother's being pleased and surprised made him draw his hand back.

"You are just that much poorer," returned Mr. Reynolds irritably. "As if a big corporation like the B. & O. Railroad Company would ever miss the insignificant amount of one dollar and a quarter."

"Still, I know it would not be right for me to use it," maintained Danny, sturdily. And take the ticket he would not.

Later, when Mr. Reynolds was in need of a boy by whom large sums of money were to be handled, it was Danny. the boy with the peculiar conscience, that he employed, explaining to a friend when he sent for him: "A boy unwilling to take advantage of a railroad will not be a dangerous chap to have in charge of an office with piles of money to be guarded."—Christian Observer.

A WISE ANSWER.

"The late Bishop Bowman," said a New York Methodist, "dined one evening at a fashionable millionaire's in Fifth Avenue.

"Beside the Bishop sat one of those dyed, decollete, elderly women who are always trying to be brilliant.

"This woman rattled off a lot of silly epigrams about Buddha and Mahomet and so forth—then she turned to the Bishop and said:

"'What do you really think, Bishop, of God?'

"The Bishop answered, with his calm smile:

"'I think, madam, that all that matters is what God thinks of me.'"

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Sister PALMER, wife of our beloved Sunday School Superintendent, J. E. Palmer, after a lingering illness of several months, passed to her reward on April 8, 1914. She was in her thirty-seventh year. Early in life she became a Christian and united with the M. E. Church, South. She lived an exemplary life until her death. She bore her sickness bravely and rejoiced that she was prepared to go. Without doubt we know where to find her. In the presence of a large gathering of loved ones and friends the remains were laid to rest in the family cemetery near Greenwood Springs, Miss. May the blessings of our Father rest upon the family.

A. S. BRISCO, P. C.

CHARLES P. WENTWORTH, son of Brother and Sister J. M. Wentworth, was born on April 2, 1881, and died on April 25, 1914. He was buried at the Methodist Cemetery at Roxie, Miss., the funeral sermon being preached by the writer. The funeral service was attended by a very large audience which attested the fact that he was one of the most universally loved and respected young men in the State of Mississippi. He joined the Methodist Episcopal Church, South, on April 20, 1902, and lived a consistent Christian life. He was without doubt one of the most saintly young men I have ever been associated with. The chief ambition of his life was to do the will of Christ. He was zealous of good works, and followed his Lord, not afar off, but in the good old-fashioned way, like Daniel, David, and other heroes of old. We hope to meet him in the better world.

His former pastor,
G. G. YEAGER.

A good little boy has gone from earth to heaven. LEVERT BURDIM was given to his parents, A. L. and Jodie Burdim, on Sept. 12, 1906, and taken to heaven on March 23, 1914. He was sick several months, and during that time all was done for him that skilled physicians, loving hearts and kind hands could do. He was one of Christ's little ones, and with patience bore uncomplainingly his affliction. It was his custom to ask a blessing upon every meal, and the object of his young life was the happiness of others, especially of his papa, mamma and sister. He spoke intelligently of heaven as being the home of himself and a little brother who lately preceded him to the beautiful land. God took him to himself in his childhood's guilelessness. We buried him under the flowers and the tears of a large company of relatives and friends. This community, Charleston, Miss., was his birthplace. May we all one day dwell with him in our Father's mansions above.

D. W. BABB.

The subject of this sketch, Mrs. EUGENIA MILLER SMITH, was born May 7, 1892, and was married to Lloyd Smith May 7, 1912. She departed this life at the home of her father and mother in Tchula, Miss., Feb. 7, 1914. Her life, though so short, had many Christian accomplishments of which older ones might be proud. She was brought up in the care and admonition of God, joining the Church when quite a child, and lived a consistent member, dying a triumphant death. She never caused her parents any anxiety or pain. Of how few can this be said! This writer was her pastor for two years, and looked upon her as a model Christian character. May her heart-broken husband, father and mother, and all sorrowing friends, take courage by remembering these facts and in their hearts say: "The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord." On February 9 her remains were laid to rest in the family cemetery at Hermanville, Miss., to await the resurrection morn. May her many friends become reconciled to her death by implicitly trusting in Him who said, "I am the way and the truth."

A former pastor and friend.
O. P. ARMOUR.

EARL MUNNS, the oldest son of Mr. and Mrs. M. M. Munns, died at Coldwater, Miss., on April 25, 1914. He was called to pass through many weary days and nights of suffering before he departed this life, but bore all his suffering with patience. Although he had been sick several months, when the end came his death was a shock to the community in which he had lived; but God knoweth best. He was loved by all who knew him. He was noble-hearted, loving and true, with a cheerful word for all with whom he came in contact. He has gone to his reward, and a crown of righteousness is now upon his brow. Loved ones and friends mourn his earthly death, while angels herald his heavenly birth.

"Far from earth the spirit flies,
Finds its God, and rests in Paradise."

His remains were laid to rest in Greenleaf Cemetery. Rev. R. I. Collins conducted the funeral service. He leaves a father, mother, one brother, two sisters, and a host of friends to mourn their loss.

A FRIEND.

ALEXANDRIA DISTRICT MISSIONARY INSTITUTE.

The Missionary Institute for the eastern side of the Alexandria District convened at Jena, April 29-30. The representation of the clerical portion of the district was very good. Brother May, our excellent and efficient presiding elder, had mapped out a very interesting program, and it proved conclusively that he knows the situation, and furthermore, that he studies his men, for man and subject blended very nicely indeed. The institute was a veritable feast to the soul. High spiritual fervor was felt on the last afternoon when the blessings of God fell upon the preachers and laity, and there was shouting in the camp.

Brothers Alford, Perritt, and Cameron preached very effectively and to the edification of those present. We are sorry indeed that our laymen do not exert a greater effort to attend these gatherings, and we trust that the day is not far distant when the laity will realize that they have a great part in the work of the kingdom. The closing service was indeed an inspiration, and to show their interest in the advance of the kingdom of God the Jena membership pledged more than their assessment for missions. The institute was a fine starter for the revival expected to follow, as we will have Rev. D. A. Morris with us for a meeting. Brethren, pray for us that our work may be blessed of God in the salvation of souls.

W. D. KLEINSCHMIDT.

MORE ABOUT THE SWEET-TONED EPWORTH PIANOS AND ORGANS AT THE GENERAL ONFERENCE IN OKLAHOMA CITY.

The Epworth piano and organ at the General Conference display rooms are crowded with visitors from all parts of the South. Many of the ministers, and laymen, too, are taking advantage of this good chance to get a sweet-toned Epworth at the special General Conference price and easy terms of payment. Readers of this paper who are needing pianos or organs will do well to write a postal to the Williams Piano & Organ Co., Chicago, department 347, and ask for a free Epworth piano (or organ) catalog and special offer on the General Conference instruments, which will be sent anywhere, freight paid, on trial.

Tidings From the Field

Tunica, Miss.

Dear Brother Meek: On Sunday night, April 26, we closed our revival services at Tunica. In my opinion, this was a great meeting. The church was awakened greatly and will, no doubt, do even bigger and better things for the spiritual interests in this community. Brother T. H. Dorsey, of the First Church, Water Valley, did the preaching for us. His sermons were enjoyed by every one because of the plain, stirring, and persuasive gospel in them contained; and, further, because of the sincerity of the messenger. The Lord was with us and blessed us greatly. J. D. WROTEN.

Slidell and Covington, La.

This charge is moving along nicely at this writing. We have some faithful and aggressive Methodist people on this work, notwithstanding the fact that we have quite a number of open saloons at both places to hinder our church work, and Catholicism surrounds us on the right, left, front, and rear, at both of these points. I trust the praying people who read these lines will pray for this "valley of dry bones." We have five Methodist Sunday schools on this charge of four appointments and one union Sunday school. A Senior League has been organized since Conference with a membership of 40. The Home Mission Society is aggressive in its work. The parsonage received a New Year's shower which added much to the comfort of the pastor and his family. The writer has received a nice pounding since coming to this work. I have a fine board of stewards at Slidell who do their work thoroughly and systematically. We have just organized a full board at Covington, and I trust they will co-operate with the pastor.

D. L. GRIFFIN, P. C.

Davis Springs, La.

Dear Dr. Meek: This is a short sketch of our second quarterly conference, which convened Saturday, April 25. Our presiding elder and pastor were present and looking well. Brother Coleman gave us a fine sermon on giving, from Luke 6:38. It was inspiring and uplifting. I think it brought about new resolutions and renewed obligations. It was good to be there. Brother Coleman made a good impression on the people. We then closed for dinner by singing "Stand Up For Jesus." We spread dinner, and after that we had Conference, with Brother Coleman in the chair. The business was finished and Brother Coleman made a short talk on Sunday school work before he left for another place. Brother Anders preached on Sunday. There was a large crowd, and he preached a good sermon on Consecration. We had a fine service and it seemed as if old-time religion was getting back in Davis Spring Church. There was a shout in the camp, but we must not say that too loudly; you know it is not up-to-date. Now, Mr. Editor, don't you think that if the up-to-date religion would give way and let the old-time religion come into the heart, that there would be rejoicing on earth and in heaven? Brother Anders stands well here and he is doing a good work. Our Baptist people like him, too. They come to hear him preach and seem to enjoy it. We are going to hold our protracted meeting in July and are praying for and expecting a glorious revival. We need it. Pray that we may have a sweeping revival. Mrs. J. D. H.

FROM THE COLPORTER.

I have been able thus far during the year to read, write or travel but little. With difficulty I attended the Greenville and Winona District Conferences, where much kindness and many favors were shown me by brethren and friends.

Two weeks ago by surgical operation the cataract was removed from my left eye, which, following a previous minor operation, it is hoped, will result in restoration of vision after a while. During these operations I was fourteen days in the Baptist Hospital, Memphis, Tenn., where I was kindly and well cared for.

This institution is rendering good service for the comfort and healing of the afflicted and sick who are placed in its charge. I found among the inmates people of all denominations, including many Methodists. I heartily commend this institution to all who may be in need of such benefits as it affords.

I am more than ever convinced of the necessity of our proposed Methodist Hospital in Memphis. For its early completion let the preachers and people earnestly co-operate with our energetic agent, Rev. H. M. Ellis, by their influence and gifts.

I exceedingly regret being deprived of the privilege of attending the district conferences for some weeks to come; but let all be assured of my remembrance and love. In the meantime prompt attention will be given to all book orders and other correspondence. I sincerely thank all who have sent remittances on their accounts, especially those who recently responded to special requests. I hope to hear from the remaining few in a short time.

Brethren, pray for me.

Yours faithfully,

G. W. BACHMAN.

Winona, Miss.

Cultivate the thankful spirit. It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings.—J. R. Macduff.

The Sunday School.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Kentwood Sunday school has organized a Primary department with Mrs. J. B. Magee as superintendent, and on the first Sunday in May began with regular programs, the place of meeting being a nearby hall fixed up for the purpose. This work starts off well, and it is hoped by the leaders that the developments will be such as to create a still greater demand for additional Sunday school room, and that ere long the church building may be equipped to more adequately take care of the work.

On the fifth Sunday in March, under the leadership of Rev. R. V. Fulton, the representatives of five Sunday schools met at Day's Church on the Greensburg circuit, and had an all-day Sunday school rally. The speakers were L. B. Duke, Mrs. R. L. Carruth, Miss Clara Hnmble, and the pastor. As a result of the discussions some of the schools planned to organize home departments, to organize cradle rolls, and to introduce the graded literature in the primary classes. This is the first effort of the Greensburg pastor to use the fifth Sundays for institute purposes, and the success of this occasion argues for the success of the plan.

Two important things to be considered by superintendents and pastors just now is the observance of Decision and Children's days, the first being well associated with the church revival, in which teachers should be trained to lead their pnpils to Christ. The program for the latter for this year is fine and no school should fail to make due preparation and to carefully plan for a great and joyons rally, with liberal collections, which will be appropriated to Sunday school extension work. In taking the collection it is well to furnish each pnpil with a contribntion envelope, and then record the gifts by classes and post the amount given by the school before the collection is taken from the audience.

The Carrollton Avenue Sunday school, New Orleans, has an "absentee superintendent," whose duty it is to look after absent scholars. This is done by means of furnishing each teacher with a simple slip (made in perforated pad) with blanks for the number of the class, pupil's name, address, date, and remarks. This record goes to the secretary with the other records at each session of the school, and is then turned over to the absentee snperintendent who devises his own ways and means to find the reason for the absence, and to exhaust every effort to hold the pupils that have once been enrolled. In this way many pupils who would, doubtless be lost to the school are tided over critical periods to remain permanent members.

The Kentwood Sunday School issued its first batch of quarterly certificates of honor on the first Sunday in April to some dozen pupils who had made an average grade of 90 per cent or more for attendance, being on time, having an offering, a prepared lesson, having read the daily home readings, attendance at church for one service each Sunday, and deportment (or in the case of adults, attendance upon monthly business meetings of class or workers' council.) The marking used is that of the O. K. record system that provides convenient blanks. The only trouble found with the system so far is the length of time taken in making the records, which difficulty is being overcome as the system becomes more and more familiar. The names of those receiving the certificates of honor constitute the honor roll for the school.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The motto for the Chicago Convention, "Jesus Shall Reign," has a wonderful and far-reaching significance, and every Sunday school worker can help bring about this greatest reign if he will only half try.

As in the city, so in the country the Sunday school should have the backing and snpport of the best people in the community. It must never be simply an organization of children. The organized class is the greatest remedy for this all-too-prevalent condition.

In the home lies the real success or failure of the Sunday schools, and if every father and mother would paste these 16 reminders in his or her Bible, and one by one check them off as accomplished, half of the Sunday school battle would be fought:

A Self-examination for Fathers and Mothers.

1. Are all my growing children enrolled in our Sunday school? Why not?

2. Have I ever visited our school? Do I know its curriculum?

3. Do I know anything about the aim and method of modern Sunday school work, or am I still judging from my impressions formed in my childhood?

4. Do I realize that the Sunday school is at present a necessary link in the education of my children, supplied by no other agency?

5. Do I realize that the successful "home" or "private" Sunday school is only an ideal, even rarer than the successful "home" day school?

6. Do I appreciate the difficulties under which the Sunday school does its work. viz: voluntary attendance, and very largely at that, voluntary instruction? Have I given the Sunday school credit for what it has accomplished in the face of these difficulties?

7. Is my own attitude toward our school such that my children, through me, respect the Sunday school?

8. Have I placed the Sunday school upon at least as high a plane as my children's day school, or music lessons, in requiring prompt and regular attendance, and conscientious preparation?

9. Have I ever talked with my pastor about the possible improvement and the work of the school in so far as my own children are concerned?

10. Am I personally acquainted with my child's teacher? Have I ever met her in my own home? Have I ever conferred with her about my child's work; or thanked her for her faithful service, voluntarily rendered? Have I ever criticised her before my children, or to myself? Have I ever inquired how I might help her?

11. Am I really convinced that I have graduated from the Sunday school myself and need no longer to study the Bible?

12. Do I study the Sunday school lessons with my children?

13. How many books have I read upon the religious development and training of children? Do I know that our church library is full of such books?

14. Have I encouraged my children to feel that the Sunday school is enough and that it takes the place of the church service?

15. Am I really willing to delegate all the religious training and instruction of my children to the Sunday school without help, sympathy or co-operation from myself?

16. Am I personally helping to make my home and our school such places of religious nurture that my children naturally and gladly will confess Jesus Christ, and be eager to take their places in the fellowship and service of his Church?—The Pilgrim Teacher.

This report, submitted by one of Brother Gladney's fine classes, is such an object lesson in regard to class activities that it will be given in full. The question comes back from every newly-organized class, What can we do? Here is one fine answer. In our desire to secure a large number of organized and certified classes, we so often fail to realize that it is only the merest beginning. These "True Blue" girls are a delight to the heart. Class No. 8 of the Kosciusko Methodist Sunday School for the first quarter, ending March 31, 1914: Name of class, Girls' True Blue; class motto, Truth; number of members in the class, 21; nnmber of teachers in the class, 1; total number, 22; number of members offering daily Bible reading and prayer, 22; number of new members added to class first quarter, 2; number of new members added to the Sunday school, 4; number of invitations extended to new members, 12; number of visits to sick, 52; number of refreshments and bouquets sent to sick, 15; number of garments given to the needy, 9; amount of money given to the needy, 50 cents; number of committees in the class, 6; names of committees: Executive, Membership, Social, Devotional, Music, Finance; number of members signed tithing cards, 9; number of members present every Sunday during first quarter, 6; amount of money collected on Foreign Scholarship, $8.50; amount of money spent for certificate, 25 cents; amount of money on hand, $9. Class officers: President, Evelyn Meek; Vice-President, Onie Hanna; Treasurer, Amma Cain; Secretary, Sadie Ellis; Organist, Lula M. Campbell; Teacher, Mrs. Onie Guess.

Signed: Sadie Ellis, Secretary; Evelyn Meek, President.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Dr. J. M. Henry, Presiding Elder; residence, 236 Olivier St.; phone, Algiers 76.

Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 319-W.

Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 815 St. Charles St.; phone, Main 735.

Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 123 S. Pierce St.

Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5830 Prytania St.; phone, Uptown 329.

Rev. J. L. Sutton, Pastor Louisiana Avenue Methodist Church; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. H. Harper, Pastor Parker Memorial Methodist Church; residence, 734 Nashville Avenue; phone, Uptown 447.

Rev. F. R. Hill, Jr., Pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; phone, Uptown 945.

Rev. J. G. Snelling, Pastor Carrollton Methodist Church; residence, 1125 Fern St.; phone, Walnut 1238.

Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1518 Chestnut St.; phone, Jackson 1753.

Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; phone, Walnut 1371.

Dr. J. T. Sawyer; residence, 5665 Hawthorne Ave.; phone, Galvez 640.

Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.

Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; business phone, Main 4373.

IS COCA COLA A FOOD OR MERELY A STIMULANT?

The well known action of Coca Cola in quenching the thirst, in relieving fatigue, and in refreshing both mind and body, has naturally given rise to discussion as to how it accomplishes these results. Chemists all agree as to the composition of the popular temperance drink and their analyses unanimously verify the original statement of the Manufacturers that Coca Cola is composed of water, refined sugar, fruit flavors and caffein. The water, of course, has no real food value, though when cool and carbonated it is refreshing. The fruit havors are merely appetizing and tickle the palate. But the sugar is of all food products the most quickly absorbed and the most readily convertible into nervo-muscular energy. Sugar is to the human body what coal is to the steam engine, for it supplies the energy for both nerves and muscles. On account of its sugar Coca Cola must, therefore, be classed as a food, and as this sugar is rendered pure and readily digestible by refining, it is a pure food product.

But Coca Cola is more than a simple food, for it also contains a vegetable substance known as caffein, which is the refreshing principle found in coffee, tea, cocoa, chocolate and mate. This caffein, though not a stimulant in the same sense that alcohol and drugs are, nevertheless refreshes and invigorates the nerves and muscles. Its stimulating effect is similar to that obtained from meat extracts or beef tea. It relieves fatigue, but is not followed by a secondary or depressing effect, nor is it necessary to increase the quantity, from time to time, in order to obtain the desired refreshment. Caffein is Nature's stimulant.

Coca Cola belongs to the same class of food products as tea and coffee, viz., the caffein-beverages. Though they differ in flavor, they are similar in effect, for caffein is their common and only active principle. It is the caffein that relieves fatigue and refreshes mind and body, not by artificial stimulation, but by a natural process analogous to that produced by the xanthin of the human body. Xanthin is a normal ingredient of the blood and flesh of all animals (including man) and is a refreshing principle of meat extracts, such as beef tea. Its action is similar to that of caffein, in fact, when caffein enters the body it becomes a xanthin. The caffein beverages, therefore, have their counterpart in the normal human body, in the form of xanthin, and hence scientists have classed them as "natural" stimulants in contradistinction to the "artificial" stimulants such as alcohol, nitro-glycerine, strychnine, etc.

If you would like to know more about Coca Cola, its composition and its effect in refreshing mind and body, write for free booklet containing the expert opinions of the world's leading scientists who have made exhaustive investigations of the subject. Address Jacobs & Company, Clinton, S. C., the Advertising Managers of this paper.—Adv.

LOUISIANA CONFERENCE

Lafayette Dist.—Second Round.

Eunice, at Iota	May 16, 17
St. Martinville, at Lydia	May 23, 24
Jeanerette	May 24, 25
Acadia Cir., at Church Point	May 30, 31
Lafayette	June 6, 7
Lake Arthur	June 7, 8
French Mission, at Port Barre	June 12, 13
Indian Bayou, at Indian B.	June 14, 15
Evangeline, at Ville Platte	June 21, 22
Bell City	Wed. June 24
Houma—Lafourche Mission at Bourg	June 27, 28

JAMES I. HOFFPAUIR, P. E.

Ruston District.—Second Round.

Arcadia	May 22,
Minden	May 23, 24
Cotton Valley	May 24, 25
Sibley	May 26,
Haughton, at Doyline	May 27,

District Conference at Haughton July 28-30.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Lake Providence	May 24,
Monroe	May 24,
Bastrop, at Collinston	May 25,
Oak Grove, at Pioneer	May 26.
Mangham, at Little Creek	May 31,
Sicily Island	June 7,
Gilbert, at Wisner	June 14,
Winnsboro	June 15,

WM. SCHUHLE, P. E.

Shreveport Dist.—Second Round.

1st Ch., Shreveport....a.m.	May 31,
J. S. Noel, Jr., Memorial, p.m.	May 31,
Mansfield Commencem't.	May 31-June 3
Joint Conference for all Shreveport Churches at First Ch., 8 p.m.	June 3,
Mooringsport, at Oil City	June 4,
South Mansfield, at Benson	June 6,
Vivian, at ——	June 13, 14

Centenary Commencement Sermon will be preached June 7 by Bishop Mouzon; District Conf. in Queensborough Church, June 10-12 (beginning with opening sermon by T. H. Morris at 3 p.m., June 10, and closing with the evening service on the 12th).

State Epworth League Conference, Shreveport, June 17-23. Seashore Divinity School, Seashore Camp Ground, June 23-July 3.

WM. H. COLEMAN, P. E.

Baton Rouge Dist.—Second Round.

Franklinton	May 15,
Kentwood	May 17,
Hammond	May 20,
Ponchatoula, at Springfield	May 23, 24
District Conference, at Ponchatoula	May 26-31

H. W. BOWMAN, P. E.

CORINTH DISTRICT CONFERENCE.

The Corinth District Conference of the North Mississippi Conference will be held at Ecru, Miss., June 18-21. Will the pastors of the district kindly send the names of all persons from their respective charges who will attend the Conference to Mr. A. A. Gates, Ecru, Miss., who is chairman of the entertainment committee. I will appreciate careful and prompt attention to this matter.

J. A. GOOD, P. C.

PORT GIBSON DISTRICT CONFERENCE.

The Port Gibson District Conference will open with a sermon at 7:45 Monday night, June 15, in the Methodist Church at Port Gibson, Miss., and it will continue until the work is finished.

The opening sermon will be preached by Rev. J. E. Williams. The pastors will please arrange to have the quarterly conference records on hand.

The local preachers will be expected to attend the session. If it should be impossible for any one to come let him be sure to send a written report and request for renewal of license. Compliance to this is of imperative importance. Failure to do this will be taken as an expression of reprehensible indifference.

Dr. C. F. Reid has promised to be with us one day. Those who come to represent general interests will be given opportunity to do so on Thursday, June 18, on the floor of the Conference.

The last session of the District Conference requested by vote that the session of 1914 should not allow the preaching hours to be taken up with anything but sermons. We propose to magnify the preaching of the Word.

The following are the Committees:

License to Preach—C. M. Chapman, R. F. Witt, J. E. Gray.

Recommended for Admission on Trial—T. B. Holloman, L. L. Roberts, J. Y. Bowman.

Deacon's Orders—Jno. D. Ellis, H. J. Maddox, E. J. Coker.

Elder's Orders—C. F. Emery, E. L. Alford, W. W. Simmons.

Ministerial Training—H. B. Watkins, R. H. Kleiser, J. E. Williams.

Quarterly Conference Records—R. F. Harrell, W. B. Alsworth, J. F. Campbell.

Brethren, let no trifling thing keep you from coming, and come praying for a deeply religious Conference.

T. W. ADAMS, P. E.

May 8, 1914.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

ANNUAL MEETING OF THE NORTH MISSISSIPPI MISSIONARY SOCIETY.

Announcements.

The Second Annual Meeting of the Woman's Missionary Society of North Mississippi Conference will be held in Aberdeen, Miss., June 11-15. Names of delegates and visitors should be sent as early as possible to Mrs. T. B. Sykes, Chairman of Entertainment Committee, Aberdeen, Miss.

All delegates are expected to be present at the opening session and to remain throughout the meeting. Bishop Murrah will preach the annual sermon. Mrs. B. W. Lipscomb will be the Council visitor.

Signed: Mrs. Vic Thompson Hoyle, President; Miss Mamie Buckley, Recording Secretary.

The Executive Committee of the Woman's Missionary Society of North Mississippi Conference will meet at 8:30 a. m., June 11, 1914, in Methodist Church, Aberdeen, Miss. Every member is urged to be present.

Signed: Mrs. Vic Thompson Hoyle, President; Miss Mamie Buckley, Recording Secretary.

Foreword.

We are planning great things for our Annual Meeting at Aberdeen, June 11-15, and hope to have a program full to overflowing with good things. Bishop Murrah will preach our annual sermon, and we feel we will be privileged above the common lot to have our own Mississippi Bishop with us upon that occasion. We are also to have our beloved member of the Council, Mrs. Bessie Lipscomb, with us, who will give us two inspirational addresses—one on the Young People's service, and another one on Sunday evening. Then too, we are to have with us our strong, self-reliant missionary, Miss Julia Wasson, who for the past five years has rendered such efficient service as teacher of Latin and Mathematics in McTyiere School, Shanghai, China. Miss Wasson, as you know, is at home on her first furlough, and gave us much help and inspiration in the itinerary she made of the Conference last October.

Miss Mary Daniel, our Conference deaconess, who is at present very busy with her plans for a co-operative home for working girls at Corinth, will also be there.

It makes my heart glow to think of the North Mississippi Conference having the seventh Co-operative Home under the Woman's Missionary Council. Miss Daniel is an untiring worker and has the able assistance of Rev. J. H. Felts and the people of Corinth in her labor of love for the town. She has recently organized a Co-operative Home Board and rented a house for a year in which to test the need for a Co-operative Home in the town. Let us not fail to enroll Miss Daniel and her work on our Prayer Calendars, with the hope that her experiment may result in a Co-operative Home for Corinth, similar to that of Houston, Texas, where our Falla Richardson and Miss Durham are associated together and which shelters seventy-five working girls, and from which hundreds have to be turned away.

Come to our Annual Meeting and hear all about the plans and our work at Corinth from our Deaconess herself. Mrs. S. M. Thames, First Vice-President, is very busy with her plan for the Children's service on Sunday afternoon, which is sure to prove a most interesting and helpful service. Miss Hartwell, Second Vice-President, is showing deep interest in the Young People's service on Friday evening, and it is my earnest wish to have a large delegation of young people attend our Annual Meeting. There is no department of our work in which I am more deeply interested, and none to which I have given more special attention. One thought advanced in Mrs. Cobb's report to the Council Meeting in 1913 took deep hold upon me, namely, "That the call for young people already equipped for service was most insistent, and that these young people were to be found within our college walls." With this thought in mind I planned to visit our Grenada College and the I. I. & C., hoping thereby to awaken an interest among, and bring as many of our young women as possible in touch with our Woman's Missionary work, by making our Annual Conference a personal visit.

So come to our Annual Meeting, young people, and hear about the College Day observed in the recent Council Meeting at Fort Worth; come and hear about that impressive ceremony when nineteen young women were consecrated to work both in the foreign and the home fields; come and hear how a great host of deaconesses and returned missionaries told of their struggles and triumphs, their sorrows and joys, their invincible courage and monumental faith; come and hear how our Father in heaven calls you to "the fields white unto the harvest;" come and hear how our Council Second Vice-President, Mrs. Stevens, made special mention of our Girls' Conferences, and urged others to follow our example along that line.

I am sure it will be very gratifying to the many friends of our retired President, Mrs. Walter Scales, Jr., to know that she will conduct our workers' conference on the afternoon of June 11. Then, too, our capable Corresponding Secretary of the Foreign Department, Mrs. T. M. Clark, will conduct an institute on the work of the District Secretary. It is our purpose to magnify as much as possible the work of the District Secretary, for we realize that there is no office more important. At the executive session held in Holly Springs in February, it was decided to allow the President to fix the time for the election of officers, and that time to be adhered to. Consequently the closing hours of the Conference, on June 15, has been decided upon, and the delegates are requested to make their plans to come for the opening session and remain until the close.

An executive session is called for 8:30 a. m., June 11, in the Methodist Church at Aberdeen. The accomplished President of the Aberdeen Auxiliary, Miss Fannie Haughton, is manifesting great interest in our approaching session and we feel sure that every preparation will be made for our comfort and pleasure while there. Rev. I. D. Borders, our Conference host, is a most faithful champion of our Woman's work, and we feel that no measure for our entertainment will be tabled at his hands.

I trust that my constituency throughout the Conference will look forward to this meeting as a time of joy and a time for the renewal of consecration and zeal in the Master's vineyard.

Enroll this Annual Meeting UPON YOUR PRAYER CALENDARS, and let a great volume of prayer ascend daily to the throne of grace for an outpouring of God's Holy Spirit upon this occasion.

Mrs. VIC THOMPSON HOYLE,
President.

MESSAGE FROM THE EX-SECRETARY OF THE HATTIESBURG DISTRICT.

For the encouragement of the missionary workers in the Hattiesburg District, I will give a short summary of our work in the past 20 months.

Thirteen auxiliaries have been organized. All of the Home Mission Societies that were in the District (six) have taken the Foreign work. All of the Foreign Missionary Societies (three) except one have taken the Home work. In two places the Home and Foreign auxiliaries have been united. There are 28 adult auxiliaries, 21 Children's Departments and 5 Young Peoples Societies in our District. Many of the auxiliaries have done the finest kind of work. One with only four members raised $154.35 during the fourth quarter of 1913; $125 of this was used to send two unprotected girls to Vashti. Another small auxiliary is supporting a girl in school in China, and one of the members and her husband are planning to support a native worker in China.

I am sorry that I will have to give up my work for the present year. It has ever been a joy to me. I want to thank our faithful Conference officers and those consecrated pastors who have assisted me in any way. To my co-workers in the district I cannot express my deep appreciation for your prayers, sympathy, and hearty co-operation. To you, my sisters, is due the credit for all of the good that has been accomplished. You are the soldiers in the field, and you have done the work, you have the tact of keeping your secretary happy all the time. Your incoming secretary need have no fears or dread. I plead with you to stand by her as you have stood by me. May God bless you is my prayer. This message I leave with you: "In His Name Go Forward."

Mrs. J. R. ELLIS.

LITTLETON COLLEGE AT LAKE JUNALUSKA.

Last summer we bought three lots with a frontage of 100 feet on the shore drive of Lake Junaluska, on which we are now erecting a cottage, which, when completed, will contain about seventy-five rooms to be owned by the friends, teachers, former teachers, students, and former students of Littleton College who may become stockholders, and at which these and others who may desire to be with us may have a home during the conference of the Southern Assembly.

The building will have good furnishings throughout, including bath and toilet rooms on every floor and running water and lavatories in all bedrooms.

Plans for the building were made by Smith and Carrier, Architects, Asheville, N. C., who have supervision of the construction work, and the builders are under contract to turn the building over to us with about thirty-five rooms completed by the 1st of July.

Special rates for board will be given to stockholders and desired information furnished those who may wish to consider the matter of taking stock; also to others who may wish to engage rooms. Address J. M. Rhodes, Littleton, N. C.

MARRIED.

On April 19, 1914, at the residence of the bride's mother, by Rev. Robert Randle, Mr. SIMS COOPER and Miss PEARL ROAN, of Eros, La.

On April 26, 1914, at the residence of the bride's mother, by Rev. Robert Randle, Mr. J. F. CROUTCH and Miss CLAUDIA HARPER, both of Eros, La.

On March 26, 1914, by Rev. A. W. O'Bryant, Mr. J. J. THOMPSON and Miss ALMA MOORE, both of Taylorville, Miss.

On March 26, 1914, at the Methodist parsonage at Taylorville, Miss., by Rev. A. W. O'Bryant, Mr. CLARENCE HANKINS and Miss HATTIE JONES.

On April 15, 1914, at the Methodist parsonage, by Rev. A. W. O'Bryant, Mr. O. H. BROWN and Miss ANNIE GARNER, both of Bezer, Miss.

At the home of the bride's parents, at Hebron, Miss., on April 29, 1914, by Rev. A. W. O'Bryant, Mr. FELIX CARR, of Magee, Miss., and Miss EMMA EASTERLING.

VOX PACIS.

By Mrs. Lee Lipscomb.

Can this be the land
For which Christ died,
With strife and bloodshed
On every side?

Does the Prince of Peace
O'er this world reign?
And if this be true,
Why are men slain?

Why are good mothers
Weeping to-day
For sons who must fall
In this bloody fray;

And fathers sighing
And grieving to-night,
For boys who have gone
To this Mexican fight?

Long ages ago,
On Bethlehem's plain,
Angels were chanting
This glorious refrain,

Of peace on the earth,
And to men, good will;
And this message rings
Down the ages still.

But men will not heed
This sweet song of old,
For the lust of power
And the greed for gold

Have stifled the voice
Of love and of right;
Questions are settled
By the deadly fight.

Oh, Christian America,
Stay thy swift hand!
There's enough of sorrow
In Mexico's land.

Widows and orphans,
Are bereaved, forlorn—
Their homes broken up,
Their hearts crushed and torn.

Then settle this strife
As true Christians may;
Let the flag of peace
Wave o'er us to-day!

Then angels of heaven
Will sing once again:
Peace, peace on the earth,
And good will to men.

Sardis, Miss.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Waynesboro Ct., at Pleasant Grove .....May 30, 31
Enterprise, at Stonewall...June 7,
De Kalb, at De Kalb .....June 12,
Moscow, at Pleas. Grove ..June 13, 14
Scooba, at Electric Mills ..June 17,
Matherville, at Salem .....June 20, 21
Buckatunna, at Chicora ....July 5, 6

The District Conference will be opened Tuesday, June 9, at 8 p.m., with a sermon by Rev. W. B. Hogg.

J. T. LEGGETT, P. E.

Jackson Dist.—Second Round.

Capitol Street .....June 7,
Millsaps Memorial, 7:30 p.m., June 7,
Camden, at Forest Grove..June 12,
Sharon, at Lone Pine.....June 13, 14
Canton, 7:30 p.m. .....June 14,
District Conference, at Braxton .....June 16, 19
Terry, at Popiar Springs...June 20, 21
Florence, at Wesleyana....June 27, 28

Newton Dist.—Second Round.

Newton & Montrose, at N..May 17, 18
Rose Hill, at ——.....May 23, 25
Lake, at Lawrence .....May 30, 31
Decatur & Union, at U.....June 3,
Laurel, 1st Church .....June 7, 8
Laurel, 2d Avenue ....p.m.,June 7,
Choctaw Miss., at Phillips, p.m. .....June 13,
Pearl, at —— .....June 14,
Suqualena, at Good Hope..June 17,
Forkville, at F. .....June 19,
Homewood, at Carr's.....June 20, 21
McDonald, at —— .....June 24,
Louin, at Holders .....June 27, 28
Hickory and Meehan, at M..July 4, 5

H. W. FEATHERSTUN, P. E.

Port Gibson Dist.—Second Round.

Woodville Ct., at F.....May16, 17
Woodville .....May 17, 18
Centerville ..... Wed., May 20,
Liberty, at W.....Fri., May 22,
Gloster .....May 23, 24
Nebo, at Greendale .....May 30, 31
Fayette .....June 6, 7
Anguilla .....June 10,
Rolling Fork .....June 13, 14

T. W. ADAMS, P. E.

Seashore District—Second Round.

Hub, at Baxterville .....May 16, 17
Logtown, Wed. p.m. .....May 20,
Derby, at Byrd's .....May 23, 24
Carriere and Picayune, at P., Monday p.m. .....May 25,
Mentorum, at Powers .....May 30, 31
Coalville, at Fayard's ....June 3,
Poplarville ..... Tuesday, June 9,
Lumberton .....June 13, 14
Wolf River Mission, at Beulah, Monday .....June 15,
Wiggins, Tuesday .....June 16,
Vancleave .....June 20, 21

The District Conference will be held at Poplarville June 10-12.

W. H. HUNTLEY, P. E.

Brookhaven Dist.—Second Round.

Buford, at Hickman.....May 16, 17
Topisaw, at Topisaw.....May 23, 24
Barlow, at Lebanon.....May 30, 31
Bayou Pierre, at Pleasant Ridge .....June 6, 7
Hazlehurst .....June 7, 8
Summit and E. McComb, at Summit.....June 10,
Adams, at Johnson Station.June 11,
Tylertown, at China Grove.June 13, 14
Pleasant Grove, at —— ....June 17,
Scotland, at —— .....June 20, 21

ROB'T SELBY, P. E.

NORTH MISSISSIPPI.

Greenville Dist.—Second Round.

Friar's Point, at Sherard...May 17, 18
Jonestown and Belen, at Belen .....May 24, 25
Boyle, at Litton.....May 30, 31

H. S. SPRAGINS.

Sardis Dist.—Second Round.

Longtown, at McGees Chapel, May 16, 17
Crenshaw, at Mastodon ....May 23, 24
Charleston, at —— .....May 30, 31
Eureka, at —— .....June 5,
Oakland, at —— .....June 6, 7
Courtland, at —— .....June 7, 8

J. W. DORMAN, P. E.

Columbus Dist.—Second Round.

Mashulaville, at Middleton...May 16, 17
Longview, at Smyrna.....May 23, 24
Columbus Cir., at New Hope.May 30, 31
Macon Cir., at Souls Chap..June 6, 7

W. W. WOOLARD, P.E.

Corinth Dist.—Second Round.

Dumas, at Dumas.....May 16, 17
Belmont, at Golden.....May 22,
Tishomingo, at Mt. Nebo ..May 23, 24
Ripley Cir., at Blackjack...May 30,
Ripley and Blue Mountain, at Blue Mountain...May 31, June 1,

District Conference at Ecru June 18 to 21.

J. H. MITCHELL, P. E.

Aberdeen Dist.— Second Round.

Greenwood Springs, at Riggan's Chapel May16, 17
Tremont .....May 21,
Fulton Miss., at Fulton ....May 23, 24
Prairie .....May 30, 31

District Conference at Prairie, May 28-31. Bishop W. B. Murrah has kindly promised to be with us.

JOHN W. BELL, P. E.

Holly Springs Dist.—Second Round.

Mt. Pleasant, at Union.....May 23, 24
Ashland, at——.....May 26
Randolph, at Spring Hill....May 29
Toccapola, at Tula.....May 30, 31
District Conference at Potts Camp.....June 17, 19

R. A. TUCKER, P. E.

Durant Dist.—Second Round—Part 2.

Hesterville, at Salem.....May 16, 17
McCool, at Liberty Hill....May 23, 24
Sidon, at Cruger.....May 31, June 1
Kosciusko Cir., at Pierce's..June 6, 7
Black Hawk, at Acona.....June 13, 14
Vaiden, at Columbiana.....June 20, 21

W. S. SHIPMAN, P. E.

OUR CALENDAR

GENERAL MEETINGS.

Seashore Divinity School, at the Seashore Camp Ground, Biloxi, Miss., June 23 to July 2.

JUNALUSKA GATHERINGS.

Epworth League, July 15-23; Sunday School Conference, July 24 to Aug. 2; Conference of Educators, Aug. 4-6; Missionary Conference, Aug. 7-16; Bible Conference, Aug. 16-23; Conference of Deaconesses, Aug. 24-26.

DISTRICT CONFERENCES.

North Mississippi Conference.

Aberdeen, at Prairie, Miss., May 28-31.
Holly Springs, at Potts' Camp, Miss., June 17-19.
Corinth, at Ecru, Miss., June 18-21.

Louisiana Conference.

Alexandria, at Opelousas, La., July 8-10.
Ruston, at Haughton, La., July 28-30.
Baton Rouge, at Ponchatoula, La., May 26-31.
Lafayette, at Jennings, La., June 2-4.
Shreveport, at Queensboro, La., June 16-18.
Monroe, at Winnsboro, La., June 16-18.

Mississippi Conference.

Jackson, at Braxton, Miss., June 16-19.
Seashore, at Poplarville, Miss., June 10-12.
Meridian, at DeKalb, Miss., June 9.
Port Gibson, at Port Gibson, Miss., June 15.

MISCELLANEOUS.

Annual Meeting of Woman's Missionary Society, North Miss. Conf., at Aberdeen, June 11-15.
Louisiana State Epworth League Meeting, at Shreveport, June 17-21.
Mississippi Conf. Epworth League Meeting at Meridian, June 17-21.
Grenada Commencement, Sunday, May 24; Millsaps Commencement, Sunday, June 7; Centenary Commencement, Sunday, June 7; Whitworth College Commencement, Sunday, May 17.

THE NEW ORLEANS
Christian Advocate Piano Club
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You will never know how easy it is for you to provide your home with a splendid Piano or Player-Piano until you have investigated the splendid money-saving proposition of the New Orleans Christian Advocate Piano Club. Those who have purchased their instruments through the Club write us that they are surprised and delighted with the big saving in price, the convenient plan of payment and the superb quality of their Pianos and Player-Pianos.

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And why shouldn't they be surprised and delighted. They are members of a powerful syndicate—a Club of One Hundred Buyers, and are logically entitled to the lowest price at which a high grade Piano can possibly be sold. The factory recognizes this right by making the lowest possible Factory price. Each Club member is responsible only for his own order—the Management fills up the Club.

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Do not look upon the Club as an experiment, for it has passed that stage years ago. Thousands of delighted members are ready to assure you that the Club is the ONE PERFECT SOLUTION of the piano buyer's problem. We have printed hundreds of their letters in a book. Write for a free copy and see what they say. Here are a few samples selected at random:

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Cedartown, Ga., Dec. 31, 1912

Ludden & Bates, Atlanta, Ga.: "The Piano is a treasure, and everyone remarks on the sweetness of tone, and it has been so much pleasure to the family. The Club Plan places the Piano in so many homes that otherwise would have to wait an indefinite time to buy. Accept my sincere thanks for your courteous treatment."
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College Grove, Tenn., Feb. 15, 1913.

Ludden & Bates, Atlanta, Ga.: "In regard to the Piano, I am perfectly delighted with it, and everyone that has heard it, or has played on it, says they never heard a finer toned one, and I can observe such a vast difference in this one and others that are in this community that have been placed by agents. Too, every one, even those that know nothing about music, can tell the superiority of this Piano over others. Wishing you much success, I am"
MRS. JORDAN RIGGS.

Columbia, S. C., Dec. 28, 1912.

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W. M. BAXTER.

Blowing Rock, N. C., Dec. 29, 1912.

Ludden & Bates, Atlanta, Ga.: "Your letter received some days ago and will say that I will be only too glad to recommend my piano to the highest. I could not wish for more in a piano. The woodwork is beautiful and the tone is as sweet as can be. Every day I am prouder of it. I would not do without it for anything.

"As to your Club Plan, I certainly think it is the very best way in which the pianos could be sold, and I feel that by joining the Club I got a much better Piano for the money than I could have anywhere else. Thanking you for your kindness, and for the beautiful calendar I received from you, I am"
MISS ROSE EDNA BROWN.

Ardella, Ala., Dec. 30, 1912.

Ludden & Bates, Atlanta, Ga.: "In reply to yours of the 29th, I wish to say that the Club Piano is all and more than you claim. It has proven satisfactory to me and to all of my friends, and has won much praise for its sweet tone. Your Club Plan of seling has also proven satisfactory in every respect." S. A. SMITH.

Vaiden, Miss., Dec. 2, 1912.

Ludden & Bates, Atlanta, Ga.: "I am perfectly delighted with my piano. I think the Club Plan a capital idea."
MRS. RUFUS B. SMITH.

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NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORDEANS, LA., THURSDAY, MAY 21, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

OBJECT LESSONS ON THE KINGDOM.

Men live largely in the realm of the practical, and they understand the common lot of material and human existence. Some attempt a so-called triumph over the natural state, that is the experience of all, by scaling heights of philosophy, through suppression of ordinary impulses, and by fretting introspection. They have missed the true mark. Our master lived in a natural world with natural surroundings. He gave meaning to every form of existence—material substance, plant life, animal life, human life—in his divine insight, connecting all into one great whole through which is written the name of the living God.

The Master taught so men could understand—the unschooled, the grossly ignorant, the diseased, the ditch digger, and all others. There was no question as to the pedigree of an individual, or any thought of his ethnic relations, or any concern over books that had been read and digested; the healing balm of divine help was applied to the body and soul of any who needed and desired the application. Christ's teachings were adapted to the understanding of the illiterate as well as the learned.

And there is no way for an individual, whether living in enlightened America or on the Congo, to mistake what the preacher means to teach on conversion if he explains it with the object lesson Christ employed in talking to Nicodemus: "Ye must be born again." Nicodemus desired to know if he could enter the second time into his mother's womb and be born, and Christ told him he must be born of the spirit. Then, away with this "moral theory" talk that if men live uprightly before the world all will be well. Some endeavor to say that if a child is reared in a good home, is brought into the Church, and makes a good citizen, that is all that is intended for him by divinity. The matter of inbred or original sin is written into the human race and Christ said except a man be born again he cannot see the kingdom. The relation between the physical and spiritual birth is that the physical precedes the latter, and is proof of the necessity of the spiritual. There is a vital kinship between them, and for them to be separated means the loss of the soul. The fact of the physical birth bespeaks the absolute necessity of the spiritual birth.

Christ said that he is the Vine and we are the branches. All know that if a branch does not bear fruit it will wither away, and, in the case of a well pruned vineyard, will be cut off and burned. The millions of plants of the natural world are each an object lesson for the members of the kingdom. Every defective tree, every withering leaf, speak a lesson fraught with suffering and humility that should warn and sometimes frighten human beings. Just how much God depends upon these object lessons of nature to teach his kingdom is realized when fruit is borne through their silent messages.

We read in Holy Writ that Christ has atoned for the sins of the world, and all who will may have their sins remitted. But just to state the bare philosophy of the atonement to a suffering humanity is not as much as the crumbs that fell from the rich man's table to feed the beggar. When, however, the atonement is told with the object lessons of the suffering and death of the Master it is vitalized. The ignorant Chinaman would know in what manner our Christ atoned for the sins of the world; the answer to him would be that Christ suffered himself to be spat upon, to be reviled, to be executed by the State, that we should know he meant what he taught, and that he loved us with a consuming passion. It is one thing to theorize about the atonement, and it is another thing to realize it through the lesson of the suffering and death of our Lord. There is a vital relation between physical suffering and the salvation of the soul.

Further, the world has always wanted to believe in the resurrection, not so much of the body, but of the real self. Its conclusive proof came, after thousands of years of groping, in another lesson set in the natural realm. This proof is that upward of five hundred people testified that Christ rose a living man from the tomb where he had been placed as dead. He who conquered physical death authoritatively speaks to men and says that life is eternal. The world has been electrified since this great cynosure in the natural realm that was transferred by the Lord into the spiritual.

In the last place, there is a heaven and hell. Possibly the most vivid object lessons of the Bible lie in the bringing of men to realize the future states of existence of the righteous and wicked. The simplest man can understand from the object lesson of the Bible what hell is. It is taught by fire and brim-stone; it hurts; and into a lake of such will the wicked be cast. The branches of the great Vine will be there cast should they not bear fruit. The touch of the hand to a flame, the agony brought about by a material blaze applied to the body, symbolizes the terrors of the world to come to the wicked. We hear of holocausts where hundreds are burned to death; there are warnings to every individual who does not accept the Master in his teachings about a rebirth. Further, the most extravagant language is used to describe the glories of heaven. The twenty-first and the twenty-second chapters of Revelation contain one of the most wonderful object lessons ever taught to men. The Hindoo or the South Sea Islander cannot mistake its import. Here is a city where its inhabitants, having inherited the kingdom, have all their tears wiped away by the hand of God, and sorrowing and crying and pain are stayed forevermore. The city has twelve foundations upon which are written the names of the twelve apostles of the Lamb. It has twelve gates in the walls, over which are inscribed the names of the twelve tribes of the children of Israel. The wisdom of Solomon is manifest: "Cast thy bread upon the waters; for thou shalt find it after many days." The building of the wall of this Eternal City is of pure jasper, and the city itself is like unto pure gold and clear glass; the foundations are garnished with all manner of precious stones; there is no need for a temple; the Almighty God and the Lamb are the temple; and they are the light of the city also. The river of life flows through this indescribable city, clear as crystal, proceeding from the throne of God and the Lamb, and upon its banks is the tree of life. The mansions of the world to come are symbolized thus in the terms of actual things about us. The object lessons are on every side; the gold, the silver, and the precious stones we see every day speak to the child of the King of the reward that is awaiting him. The sweep of the vari-colored rainbow from the North to the South, the light of the sun shooting from the East into the West, are but lessons from the natural realm indicating the tranquility and happiness of the world to come. C. A. B.

THE GENERAL CONFERENCE AND VANDERBILT.

The Daily Christian Advocate of Friday last contained the report of the Special Committee on Vanderbilt University, with its recommendations to the General Conference. A minority report from the committee was also before the Conference, with recommendations of its own. The majority report, according to news in the secular press, was adopted after some debate on Saturday by the General Conference. It recommended that the right and title of the Church in the University be reconveyed to the patronizing Conferences that (as the Church has held) founded it; and that a Commission be appointed, consisting of four Bishops, four preachers other than Bishops, and eight laymen, who should make this transfer for the General Conference. Further duties of the Commission were to be moves in the direction of the establishment of a school of theology for the Church, and also of the founding of an institution, or institutions, of higher education. This report recited in language respectful to the Supreme Court of Tennessee the grounds where the Church had suffered in the recent decision, and stated that the opinion of the Court did not fully determine the real equities involved. The minority report of the Special Committee recommended to the General Conference that it take steps to conserve the rights of the Church in the University defined by the Supreme Court of Tennessee, as it was the opinion of this minority that, while the Church did not receive its proper due in the decision, there were rights left it in the University worth its attention.

After the adoption of the majority report by the General Conference on Saturday we thought that the Vanderbilt controversy was settled so far as the Church at large was concerned. We concurred in and favored the report of the majority. But on Monday the secular press spread forth the news that the action of the General Conference had been reconsidered and that the report had been recommitted. From the indications in the telegraphic reports, however, the majority report is not to be undone, but an addition made thereto, to the effect that the patronizing Conferences be given the proper authority to maintain their rights in the University, which the report in the first instance did not embody. If that be the case, and only this change is to be made, we feel that all may yet be well, and that this harassing matter will soon be determined forever. The Special Committee has done noble and painstaking work. It is to be highly commended by the Church. C. A. B.

"I MUST BE IN MY FATHER'S HOUSE."

John Preston Aylesworth.

Money had built a great cathedral,
Whose beauty stopped each passer-by;
Its towers, like praying hands uplifted,
Directed, mutely, to the sky;
Ever the music, soft and holy,
Issued like incense to the street,
As though to stem the tide of traffic,
And thither turn the earth-tired feet;
But 'twas only those in silk attire,
And those bedecked in jewels rare,
'Twas only those who built the church,
Who now felt free to worship there.
Yet once went I to see the altar—
I'd heard 'twould rival God's own throne—
The church was filled; I could not enter,
So, waiting, stood outside, alone—
Alone, save One! I turned to see
A crown of thorns, a nail-torn hand,
And eyes so very sorrowful!
I knew the truth; I scarce could stand;
I could not speak, nor was there need.
They are but worshiping a creed;
My Name their idol is," He cried,
"The while my Spirit stands outside!"

—Zion's Herald.

WORLDLINESS.

By Rev. W. L. Doss, Jr.

What is worldliness? The Standard Dictionary says that it is "Devotion to the world; absence of spirituality." We often hear this term used. We speak of worldliness in the Church. It usually conveys to our minds indulgences in such things as attending the theater, card playing and the modern dance. Certainly those indulging in such practices do show a devotion to this world that will justify one in speaking of them as having become worldly.

But does not worldliness go deeper than these practices mentioned? Our definition says that it is devotion to the world and absence of spirituality. This warrants the belief that worldliness means devotion to the many different matters arising out of indulgence in the lusts of the flesh and the pride of life that is practiced by many to-day. Its unchecked presence in the life, if it has not already done so, will eventually lead to the absence of all spirituality.

This worldliness of which we hear so much seems to be just about what was meant by Paul when he so often spoke of "the flesh." The life of the flesh—worldliness—is the life of self-indulgence. It does not deny itself anything, but finds expression in all sorts of indulgences. It does not stop to consider the bearing that its actions may have upon the lives of others. Sometimes it turns to extravagances in one thing and at other times another. Now it is dress. A lady adorns herself with the most costly robes and bedecks herself in the most beautiful gems. A gentleman arrays himself likewise in garments that are expensive to the last degree. This is done for no other purpose than to gratify a worldly desire by robing oneself in the most expensive and handsome clothing. At another time this worldliness, indulgence of the flesh, finds expression in the partaking of the most delicate and expensive viands when a less expensive bill of fare would be far more conducive to the best interests of good health. However, the animal appetite for food is being satisfied. Again it is the desire to live in a fine home that needs to be heard and gratified. Or it may be that the wanderlust lays hold on one and the desire of the flesh will be gratified only by journeys into distant regions. But wherein is all this worldliness? It is worldliness in so far as it is the expression of the gratification of mere fleshly and earthly desires. In that it is an expression of a devotion to the world. Let him who indulges in such things be careful to see whether this indulgence is for the best interests of himself and of others; or whether, after all, it is not the mere lust of the flesh that calls for this expenditure of the funds with which God has blessed him, in a wholely selfish manner. Let him consider whether he would have been in any worse condition had he used these same funds for the help and the blessing of others, rather than the mere gratification of what after all was nothing more than a fleshly and a worldly desire in his life.

But this is not all that there is in following the flesh and in the indulgence in worldliness. In the fifth chapter of his letter to the Galatians Paul places in the same category murders, drunkenness, fornications, lasciviousness, envyings, backbitings, jealousies, hatreds, factions, and such things. Here the gravest of sins that are accounted by men to be crimes are placed along side of those things that men are accustomed to call vices. Paul says that all these are the works of the flesh. They all arise from the flesh and from worldliness. How often do we see this worldly spirit manifested in the lives of those who are the professed followers of Jesus Christ. Is this in keeping with the life of the Spirit within? Is it not an expression of the flesh that is devoted to the standards of this world and that cannot be overcome except through the presence of the Holy Spirit in the life? "For the mind of the flesh is death; but the mind of the Spirit is life and peace."

Let us not hold up to condemnation as being worldly only those who indulge in the theater, in the modern dance, card playing, and such things. Let us warn any who allow themselves to be dominated by mere fleshly desires, against these things as leading to a devotion to this world and to the banishment of all spirituality from their lives. Because one does not dance, or attend theaters, or play cards is no conclusive argument that such a person is not worldly. The one who does indulge in these practices is certainly dominated by the flesh and by a devotion to this world that is unbecoming to one professing to be a servant and a follower of Him who knew no self-indulgence, and who gave himself to die on the cross that all men might live. Let every one examine himself in order that he may see whether it may not be that the pride of life and the lust of the flesh, whether envy, backbiting, jealousy, or some other such thing —some sort of self-indulgence—may not have come to so control his life that he has become a confirmed worldling. When this spirit of the world and of the flesh has come to gain control and to make headway in the life, then that life is characterized by spiritual barrenness and absence from God.

New Orleans, La.

SHORTAGE IN PHILOLOGICAL CONCLUSIONS.

By Rev. Isaac L. Peebles, M. D.

Brother Swartz seems not to have apprehended fully what constitutes a correct philological conclusion, and hence his shortage in the same. No earthly language is perfect whether living or dead, and therefore when it becomes a dead one, its imperfections become as fixed as its death. The imperfections of a language appear in its lackings in definiteness and fullness of expression, and these must be compensated in the best way possible by circumstances, and therefore, any philological conclusion drawn in disregard of this fact, when such imperfections are manifest, constitutes an inexcusable shortage. This point is patent when attention is called to such uses of eis, ek, and baptizo as the following: "anebe eis to oros," Matt. 5:1; "poreutheis eis thalassan hale'," Matt. 17:27; and "kai katebesan amphoteroi eis to hudor," Acts 8:38. In these passages, eis is used with reference to a mountain, sea and water—eis the mountain, eis the sea, and eis the water; and yet eis is used in the New Testament 1593 times and in about forty-five different senses, or ways, such as for "into" 572 times, "to" 305 times, "unto" 204 times, "in" 131 times, "toward" 33 times, "at" 21 times, etc. And now how shall one conclude as to which of its forty-five different uses is to be determined in the above passages in which it is said of Christ, "He went up eis the mountain" and of Peter, "Go thou eis the sea;" and of Philip and the Eunuch, "And they went down both eis the water." And too, cannot any one see that so far as eis is concerned that it leaves it indefinite as to whether Peter went into the water at all or not, or waded into it, crawled into it, plunged into it, or went out on it in a boat, or simply stood at the edge of the water? And also leaves it quite indefinite as to whether Philip and the Eunuch went down towards the water, to the water, unto the water, into the water, and too, leaves it indefinite as to whether, or not they waded into the water, crawled into it, stood on their heads in it, swam about in it, rolled over and over in it, kneeled in it, stood in it, or floated on it, or plunged in it?

"EK" occurs in the Greek New Testament 857 times and in 30 different senses. It is used for "of" 368 times, "from" 181 times, "out of" 166 times, "by" 55 times, "with" 25 times, etc. And now how are we to determine which of its 30 senses is intended in such passages as the following: "Kai aphoriousin tous ponerous ek mesou ton dikaion," Matt. 13:49; "heos hou ho huios tou anthropou ek nekron egerthe," Matt. 17:9; "stibados hopsantes ek ton argon," Mark 11:8; and "hote de anebesan ek tou hudatos," Acts 8:39? Cannot anyone see that we are dependent on circumstances for anything like a correct conclusion as to its use in each passage quoted, and also as to the one use of eis in each passage quoted in which it occurs? So it is in the use of baptizo. To make a long matter brief: let it be remembered that since all the prophets who prophesied of Christ's coming and that mentioned the use of water at all, then declared it would be poured and that it would be sprinkled, and not one word was said about immersion, and, too, after Christ did come and since he declared pouring is baptizing, and never hinted that immersion is, therefore does it not appear patent that quite a shortage would obtain in any other philological conclusion than that of sprinkling and pouring being the scriptural modes of water baptism? Brother Swartz seems to think because Wescott and Hort labored twenty-five years to form their text that it is rather faultless but he must not forget that Gneshach gave thirty-seven years to his, Tregelles 34 to his, Tischendorf much of his life to his, and Lachmann much to his, and, yet, when it comes to Wescott and Hort's "ek tou hudatos," Mark 1:10, they have "apo tou hudatos," which is "from the water" and also it is thus in the "Textus Receptus," and Mr. Wesley has it "from the water" in his New Testament Notes. Tregelles had access to all the ancient manuscripts, all the ancient versions, and all of the ecclesiastical writers down to Eusebius inclusive, and the Latin Version of Jerome, and finished his a few years before Wescott and Hort finished theirs. But for argument's sake, suppose we were to admit that Westcott and Hort's "ek tou hudatos" is the correct text and therefore leave "apo" out of the text altogether, cannot any one familiar with Bible Greek see, all the circumstances considered, that the correct philological conclusion would be, "from the water?"

Meridian, Miss.

Give us, oh, give us, the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness—he will do it better—he will persevere longer.—T. Carlyle.

The General Conference.

(Condensed from the Daily Advocate.)

Third Day.

The Conference was called to order at 9 o'clock by Bishop E. R. Hendrix, who announced that according to the resolution that was passed the previous day, the time from 9 to 10:30 o'clock would be given to prayer and other devotional exercises. During this time prayers were offered by the following: Dr. E. G. B. Mann, Mr. J. R. Pepper, Bishop W. R. Lambuth, Dr. J. D. Simpson, Bishop Joseph S. Key, Dr. J. W. Cline, of Soochow University, China, Dr. D. W. Carter, who had spent much time in the mission fields of Latin America, and Dr. William Bradfield, the fraternal messenger of the British Wesleyan Church. A stirring and earnest talk on prayer was made by Bishop Wilson, and Mr. T. B. King made a statement relative to the prayer services that the laymen of the Conference were holding each morning before the regular session began.

At the conclusion of this devotional service Bishop Candler took the chair as president for the day.

Alternates were seated, the arrival of various delegates was noted, and a resolution was offered by N. L. Linebaugh that the treasurer of the General Conference pay the delegates their traveling expenses at the adjournment of the Conference, or if they obtained leave of absence before, they should receive the expense money at that time.

The Bishop said, on being questioned, that the delegates from mission Conferences had the right to be heard in committee sessions, but could not vote, just as in the open session of the Conference.

The roll of the Annual Conferences was then called and memorials and petitions were presented and referred to the proper committees.

Dr. H. M. Du Bose, at this point, presented his report as having discharged his duties as fraternal delegate to the Methodist Church of Canada in 1910.

Various papers from Boards and Commissions were then presented and referred to the proper committees.

The call for reports from standing committees was taken up and the Committee on Itinerancy filed report No. 1. This report recommended non-concurrence to a memorial asking to change the ratio of representation in General Conference delegates, to a memorial asking to empower the Annual Conference to determine the maximum number of charges to be placed in a district, and to a memorial asking to give the presiding Bishop of the Committee on Appeals the right to decide all questions of law; and it recommended concurrence in a memorial asking that ministers coming to us from the Methodist Protestant Church be received on the same basis as those coming from the Methodist Episcopal Church. This report went to the calendar; that is, it was placed in its proper place to be considered by the General Conference.

After some technical discussion about the Rules of the General Conference, the Committee on Church Extension gave their report No. 1. It recommended, according to a memorial from the Board of Church Extension, that fifteen, instead of nine, constitute a quorum of the Board of Church Extension at its business meetings. This report was placed on the calendar.

The Committee on Church Relations presented its report No. 1. It proposed to provide for a more helpful co-operation with the Colored Methodist Episcopal Church and devised a plan that this be brought about in the appointment of a joint commission between the two churches. Considerable debate took place on the report and it was finally made the order of the day at 10 o'clock "to-morrow."

The Committee on the Distribution of the Bishops' Address made its report which was adopted. After a few minor matters were considered the Conference adjourned with the benediction by Bishop Key.

Fourth Day.

After Bishop Candler called the Conference to order, Rev. W. P. Lovejoy, of the North Georgia Conference conducted the devotional exercises. Dr. F. S. Parker, one of the Assistant Secretaries, at the conclusion of the devotional exercises, read the minutes of the proceeding session.

The Bishop then announced the Committee on the General Items of the Episcopal Address, that had been called for the day before, as follows: J. O. Wilson, W. D. Bradfield, and T. D. Ellis. The Bishop also announced that the College of Bishops had appointed J. R. Bond to take the place of C. M. Hay on the committee to consider the Vanderbilt University matter.

Bishop Morrison then took the chair as the president for the day. After the Conference had attended to some minor matters, such as noting the arrival of delegates, the Committee on Rules of Order made its report No. 2. The 21 Rules of Order for the General Conference were then adopted ad seriatim.

A paper, signed by several ministers and laymen, calling for the appointment of a Committee on Evangelism was then read and adopted. Another paper was adopted setting the time at 11 o'clock, Tuesday, May 12, for a special service in memory of the death of Dr. Thomas Coke, Bishop Candler being requested to deliver the memorial address on the occasion. Another resolution was adopted that a commission be appointed to examine the charters of our connectional boards, of the trustees of the Church, and the charter of the Publishing House, to see if they properly secured the holdings of the Church.

Memorials, petitions, and appeals were next presented from the various Annual Conferences. After these and some other minor matters were attended to properly, the Committee on Revisals made its report No. 1, which recommended from various memorials that the Conference change the wording of the Apostles' Creed so that "the Church of God" might take the place of "the holy Catholic Church." A minority report of non-concurrance from the Committee on Revisals was filed on the calendar together with the majority report.

The Committee on Episcopacy next made its report No. 1. It recommended non-concurrance to certain memorials to require the Bishop to consult church and preacher before making an appointment; to make the lay leaders of the districts members of the cabinet; to forbid the transfer of a preacher when the Bishop knew there were complaints against him; to limit the term of a Bishop to eight years, and to elect by the Annual Conference twice the number of presiding elders needed from which the Bishop may make his appointments. The report went to the calendar.

The Committee on Missions presented its report Nos. 1, 2, 3, and 4. The reports recommended, according to memorials from the Board of Missions, the formation of another mission conference partly in Texas and Mexico; still another in California, Arizona, and Mexico, the creating of two new Annual Conferences in Mexico, Texas, and New Mexico, and that an Annual Conference for Indians be not formed in Oklahoma. The reports went to the calendar.

The Committee on Church Relations made its report No. 2. It recommended, according to a memorial from the Louisiana Conference, an appeal to the President of the United States and Congress to appoint more chaplains in the army and navy. It was placed on the calendar.

After some minor discussion the Conference took up the calendar and adopted Church Extension report No. 1, given above. Report No. 1 of the Committee on Itinerancy, given above, was next in order and it was adopted ad seriatum. The last item pertaining to receiving ministers of the Methodist Protestant Church caused a lengthy discussion but was finally adopted.

The chair announced the members of the Committee on Charters that was called for previously, as follows: James Kilgore, J. D. Simpson, M. E. Lawson, R. M. Roddie, and Isaac Harr.

After a discussion lasting some time relative to the order of business before the Conference the motion to adjourn prevailed. The Secretary announced the Special Committee on Evangelism, the announcements for public worship for the Sabbath were made, and the benediction was pronounced by Bishop Wilson.

Fifth Day.

Bishop Morrison opened the fifth day's session of the Conference at 9 o'clock promptly, and Rev. J. W. Daniel, of the South Carolina Conference, conducted the devotional exercises.

Secretary Watkins then read the minutes of the preceding session, and Bishop Hoss took the chair as president of the Conference for the day.

Reports certifying to the fulfilling of the tasks imposed as fraternal delegates were read from the following: Dr. F. J. Prettyman, who was the fraternal messenger to the Methodist Protestant Church at its last General Conference; Dr. F. M. Thomas, who was sent in this capacity to the General Conference of the Methodist Episcopal Church, and Bishop Murrah, who carried a message to the Methodist Church of Japan.

Dr. W. P. Lovejoy, of Georgia, made a motion that, if carried out, would have increased largely the size of the Daily Christian Advocate. Dr. A. J. Lamar, one of the publishing agents, stated that the Treasurer had estimated that the expense of the General Conference would amount to about $30,000, and to thus increase the size of the Advocate would mean an added expenditure. Dr. Lovejoy's motion was lost.

After the roll of the Annual Conferences was called for, appeals, memorials and resolutions, of which there were many presented at this time, and a resolution was passed to add to the name "Committee on Church Relations" the words and Bible Cause," the Committee on Itinerancy made its report No. 2. The report recommended non-concurrence in its three items, which were as follows: To change paragraph 81, section 4, chapter 2, of the Discipline, so that only the presiding elder, after consulting with the preacher in charge, should have authority to call special meetings, etc., of the quarterly conference; (2) to change paragraphs 164 and 165, section 9, chapter 3, of the Discipline, so that a preacher could be superannuated on account of the physical disability of his wife; (3) to change the Discipline so that the district conference committee could examine into all the qualifications of a candidate for license to preach, and leaving the matter of his license, after the report of the examining committee, to the two-thirds vote of the district conference. After a long debate on the house Rules, the report took its place on the calendar.

The Committee on Church Extension made its reports Nos. 2 and 3. It recommended non-concurrence with a memorial advocating that seventy-five per cent of the money collected for Church Extension be appropriated by the Annual Conference and that twenty-five per cent be forwarded to the Parent Board. In report No. 3 the Committee called attention to the widening business and growth of Church Extension work.

The Committee on Boundaries and Finance made its report No. 1. It recommended concurrence with memorials to consolidate the Arkansas and White River Conferences. This important report took its proper place, with others, on the calendar.

The Special Committee on the Episcopal Address presented the following resolutions, which were adopted at once by the Conference:

1. Resolved, That the quadrennium following this General Conference shall fix as its supreme aim the salvation of men, the building up of believers in the most holy faith, and the advancement of the cause of Christian education.

2. That our Chief Pastors shall lead us in these efforts, using any plans that may be formulated, or going forward if no plans be fixed upon.

3. That as one means for awakening and informing our people half a million copies of the Address be printed by our Publishing House and furnished without cost to our people. (Signed by J. O. Wilson, W. D. Bradfield, and T. D. Ellis.) It was decided by the Conference, however, that the

number of copies of the address to be printed would be left with the publishing agents, who were to be governed by the demand.

The Laymen's Missionary Committee made its report No. 1. The report consisted merely of a statement of having met and elected T. B. King as chairman and R. F. Burden as secretary.

Other business being exhausted for the moment, the Calendar was taken up and reports Nos. 1, 2, and 3 from the Committee on Missions were considered (see proceedings of the fourth day). No. 1 had been referred back to the Committee on a technicality. Nos. 2, 3 and 4 were adopted by the Conference and became law. Report No. 2 of the Committee on Church Relations (see fourth day's proceedings) was adopted also.

A motion that it be taken up out of order gave precedent to report No. 3 of the Committee on Church Relations. This report recommended that all the work of our Church on behalf of the Colored Methodist Episcopal Church be transferred from the control of the Board of Education to the control of the Board of Missions. Considerable debate took place upon this recommendation. Bishop Candler finally expressed his opinion, as he said he was profoundly convinced that this would be a serious error. Upon motion, the report was referred to the Board of Education.

The benediction was pronounced by Rev. Wm. Bradfield, of England.

Sixth Day.

Bishop Hoss called the session to order at 9 o'clock, and Dr. H. M. DuBose led the morning devotions.

After the reading of the minutes of the preceding session and their adoption, Bishop Atkins took the chair as president of the Conference. Resolutions, petitions, amendments, memorials, telegrams, and other papers, all in the regular day's business, came up in these opening minutes in being mentioned, and recorded by the secretaries, and then they took their proper courses to the various committees.

The Committee on Revisals made its reports Nos. 3, 4, and 5. In No. 3 the Committee recommended concurrence in a memorial from the Louisville District Conference, that the preacher when performing the marriage ceremony shall say "husband," instead of "man," in the sentence, "I pronounce that they are man and wife together." No. 4 recommended concurrence in a memorial to substitute the word "church" for the word "society," or "societies," in paragraphs 28, 29, 30, and 31, chapter 1, section 2, of the Discipline of 1910. No. 5 recommended non-concurrence in a memorial to change the Discipline so that trustees of Church property would hold office for nearly a year; non-concurrence in a memorial praying that stewards be permitted to assist in administering the Lord's Supper, and it made no recommendation on a memorial "concerning the method of making the apportionment of connectional assessments." The report took its proper place in the order of business.

The Committee on Education made its reports 1 and 3. In No. 1 the Committee recommended, on account of some objectionable features of the present one, that a new charter be taken out by the Board of Education and that all the charters in the Church be looked into that they might be made intact if found faulty. Report No. 3 recommended that, on the order of the College of Bishops, the Board of Education pay the balance of the expenses of the Vanderbilt University lawsuit.

The Committee on Missions made its reports Nos. 5 and 6. The main import of No. 5 was that it recommended that the Discipline be changed so as to let one Sunday, as is now the case, in every month be Missionary Day in the Sunday schools, but that the entire missionary offering, together with any other missionary offerings, special and regular, made in the school, be a separate fund to be designated as a missionary offering from the Sunday school that shall be sent to the Conference Treasurer, who shall forward it to the General Board of Missions for use in its general work. The pastor shall report by voucher or cash these amounts at the Annual Conferences. Ten per cent of this money shall be turned over by the Board of Missions to the Sunday School Board. If a Sunday school desires to pay this money on its Conference assessments it is still obligated to report the item to the Board of Missions. Other changes in the Discipline were recommended. Report No. 6 recommended the appointment of a Committee on Evangelism, which, under the department of Home Missions, shall promote revival work throughout the Church. A bureau of evangelism is spoken of in the report that might be under the direction of the Home Mission department. The Annual Conference Board of Missions shall also elect a Board of Evangelism that shall employ and direct and endorse evangelists who are to operate within its bounds. The preachers are requested to get these men to help them in their protracted services instead of any from the outside.

The Committee on Temperance and Social Service made its reports Nos. 2 and 3. There was both a majority and minority report on No. 2 before the Conference. The majority report recommended concurrence in many memorials to require all applicants for the ministry to agree to abstain from the use of tobacco. The minority report advised the General Conference not to take this step on account of its being class legislation, viz: that many ministers could use tobacco and others could not, and that some ministers of the Church would be bound where the laymen were not. No. 3 of this Committee recommended that the Conference express its appreciation of the work done by the Sunday League of America, and that it pledge the League its sympathy and moral support.

The Committee on Revisals in its report No. 2 said it had had before it many petitions, memorials, telegrams, and resolutions praying for laity rights for women, but that it recommended non-concurrence in these and all similar papers to the General Conference. A minority report, however, was made from this Committee which recommended to the Conference certain changes in the Discipline which would give laity rights to women.

The Committee on Education made its report No. 2. This was a lengthy paper commending a proper and well-thought-out plan for the advancement of educational interests in the Department of Ministerial Supply and Training, in maintaining a chair of religious education in conjunction with the other two great Boards of the Church, and in other ways.

The Conference at this time took up the consideration of report No. 1 of the Committee on Revisals, which recommended the before-mentioned change in the wording of our Apostles' Creed. A long and earnest debate ensued which gave way only to the order of the day, that Bishop Candler speak in memory of Thomas Coke.

Bishop Candler's speech on this occasion is printed verbatim in the Daily Advocate. It was a memorable one, well prepared even in detail, and rendered in the choicest of language. The Conference thanked this distinguished Church leader for his estimable address on this occasion.

The debate on the proposed change in the Apostles' Creed continued from this time till the moment of adjournment, when the benediction was pronounced by Bishop Atkins.

Seventh Day.

At 9 o'clock Bishop Atkins called the Conference to order. Dr. S. H. C. Burgin, of the West Texas Conference, led the morning devotional exercises.

The first business for the day was the passing of a motion to hear Dr. C. S. McFarland, a representative of the Federated Council of Churches of Christ in America, at 11:30 o'clock on Thursday.

Bishop Denny took the chair as president for the session.

Time was given for the hearing and referring of petitions, memorials, appeals, and resolutions, and many more were presented from the various Annual Conferences.

The Committee on Itinerancy made its report No. 2 again, and this time accompanied by a minority report. It recommended non-concurrence upon several memorials asking that the time limit be removed in its application to presiding elders and preachers in charge, that the time limit be extended from four to six years; that a Bishop shall not allow any elder to be a presiding elder more than four years; that a preacher be allowed the supernumerary relation on account of the physical disability of his wife, and that the committee of the district conference appointed to examine an applicant for license to preach shall be authorized to investigate all matters of the candidate's qualifications, and that it shall require a two-thirds vote of the district conference to grant the license. The minority report of this Committee concurred in a memorial from the North Georgia Conference asking in substance that the law be changed so that an elder can not be a presiding elder more than four years successively.

The Committee on Church Extension made its report No. 4. It recommended concurrence in the general idea expressed in several memorials that the Board of Church Extension make a study of the subject of church insurance to report to the next General Conference. This Committee further made its report No. 5 at this time, which recommended non-concurrence with a memorial from the Board of Church Extension asking that it be empowered to change its charter so that it could issue bonds to the amount of one-half the loan fund capital. This Committee's report No. 6 recommended, according to memorials before it, that article 11, paragraph 387, and article 13, paragraph 399, of the Discipline be changed in several details, the most important of which was to fix the disciplinary law so that City and District Boards of Church Extension could be incorporated according to the laws of the States within which they operate.

The Committee on Boundaries and Finance made its reports Nos. 1 and 2. Report No. 1 defined boundaries for the change in Conferences in Arkansas; and report No. 2 consisted of a recommendation of non-concurrence in several proposals to change the disciplinary law, the substance of the proposed changes not being given in the memorial, and only the disciplinary references were made.

The Committee on the Laymen's Missionary Movement presented its report No. 2. It recommended several detail changes in the disciplinary law, where it refers to the Laymen's Movement, and further suggested to the Conference that the Executive Committee of the Laymen's Missionary Movement as now constituted shall be a standing committee during the next quadrennium to encourage the laymen to organize for effective service.

The Committee on Publishing Interests presented its reports Nos. 1, 2, 3, and 4. The most important item in these reports was the recommendation that the General Conference declare its purpose to have an authorized Conference organ, or the general organ, in every home connected with the Church; and that the Church own and control all its church papers, either through the Annual Conferences or the General Conference control, and this ownership to be had as fast as practicable; that merely local or independent church papers, beyond a congregational bulletin, should not be encouraged; and that the General Boards and Conference Boards should co-operate in the matter of publicity. It was also recommended that a Publicity Bureau be established by the Book Committee, somewhat after the order of the Associated Press, that will collect and distribute news among our church papers. It recommended that the territory of the Church be divided into several districts, and that an effort be made to combine papers where there are more than is needed in any given area. The Committee, in report No. 2, advocated not having anything to do with the matter of a "lockout" of the members of the International Brotherhood of Bookbinders from our Publishing House at Nashville, after having considered a petition from the Brotherhood, and advised that it was a matter to be referred to the Book Committee. The Committee's report No. 3 advised against a minor change in the Discipline that would give

license to an Annual Conference to appoint one of its members to do colportage work in its bounds. Report No. 4 recommended non-concurrence in the memorial from the Louisiana Conference asking that a list of books for a certain purpose be prepared and published.

All these reports took their places upon the calendar.

The discussion of the proposed change in the Apostles' Creed, that of substituting the words "the Church of God" for "the holy catholic Church," was resumed at this time. The debate was long and earnest. Finally a vote of Orders was demanded. This meant that the laymen and ministers should vote separately upon the matter, and to make the proposed change both the body of laymen and the body of clergymen must favor it with a majority vote. The vote was taken on the report No. 1 of the Committee on Revisals, which had recommended that the change be made. The outcome was as follows: Clerical—Ayes 74, nays 87; lay—Ayes 86, nays 59. As the resolution to change did not receive the majority vote of both clerical and lay delegates separately, it was lost.

Report No. 1 of the Committee on Episcopacy (given in the fourth day's proceedings) was adopted. Report No. 2 of the Committee on Church Extension (reported in the fifth day's proceedings) was adopted. The Committee on Church Extension's report No. 3 (reported in the fifth day's proceedings) caused much debate, and it was recommitted.

The Committee on Church Relations and Bible Cause presented its reports Nos. 5 and 6. Report No. 5 recommended approval of the creation of the proposed Ecumenical Methodist Commission; that ten members be appointed by the College of Bishops on the Commission, and that $300 be appropriated out of the General Conference fund for the maintenance of the headquarters of this Commission. Report No. 6 commended the work of the Federal Council of the Churches of Christ in America, and approved its appointment of H. F. Carroll to open an office in Washington in the interests of that body to promote peace among the nations. These reports went to the calendar.

After adjournment the benediction was pronounced by Dr. Y. Yoshioka, the fraternal delegate from Japan.

Eighth Day.

Bishop Collins Denny called the Conference to order, after which Rev. W. A. Hanna conducted the devotional services. The minutes of the preceding session were read and approved. Bishop Denny announced that Bishop Kilgo was not well enough to preside at this session, and accordingly Bishop Murrah would be the president for the day. Bishop Murrah then assumed charge of the Conference.

After the referring of petitions, memorials, and resolutions to the proper committees, the Committee on Revisals presented its reports Nos. 6, 7, 8, 9, and 10. Report No. 6 recommended, after reciting several memorials, that the Conference present to the Annual Conferences the question, "Shall the name of the Methodist Episcopal Church, South," be changed to that of the "Episcopal Methodist Church?" A minority report accompanied report No. 6 recommending non-concurrence in this and similar memorials. Report No. 7 recommended non-concurrence to several memorials asking that the Discipline be so changed that the "Joint Board of Finance" of the Annual Conferences be called "the Board of Finance." Report No. 8 recommended, at the suggestion of a memorial, that all reference to class leaders and class meetings be stricken from the Discipline; it recommended non-concurrence to a proposal to allow a pastoral charge to elect as many stewards as might be deemed necessary; it recommended non-concurrence to a memorial to allow the quarterly conferences, and not the district conferences, to license preachers; it recommended non-concurrence with a memorial to allow all members of boards the full privilege of the floor of the Conference on all matters pertaining to the work of their respective boards; and it recommended non-concurrence with a memorial to allow the district stewards to be members of the district conferences. Report No. 9 recommended concurrence with a memorial to strike out the words "when absent" from paragraph No. 118 of the Discipline, and to change paragraph No. 77 by inserting after "the" in the second line "close of the." Report No. 10 recommended non-concurrence with a memorial asking that laws shall be made to prevent dancing, card playing, and whiskey drinking by Church members. While the Committee agreed with the spirit of the memorial, it deemed such legislation unnecessary in view of the clear utterances along those lines in the present Discipline.

The Committee on Education made its report No. 4, which purported to say that this Committee had considered report No. 3 of the Committee on Church Relations, and it recommended in substance that the secretaries of the various boards of our Church confer with the secretaries of the boards of the Colored Methodist Episcopal Church, and that each of our boards make such appropriations and take such action as it deems wise for the accomplishment of the common tasks of the two Churches.

The Committee on Temperance and Social Service presented its reports Nos. 4 and 5. These reports recommended non-concurrance with memorials asking for the enactment of a law defining the status of a member of our Church who has obtained a divorce, or married a person who has obtained one, contrary to the Scriptures and our book of Discipline; they recommended non-concurrence with this memorial also in that it asked that due consideration be given to the subject of requiring proper health certificates before marriage; and they differed from a memorial that had asked a special commission to be appointed to act during the coming quadrennium on all matters concerning social service, leaving these questions to the Board of Missions.

Reports Nos. 7 and 8 of the Committee on Missions were handed in at this time. Report No. 7 recommended that the Conference strike out paragraph 385 of the present Discipline and insert a whole new section to be entitled "Of the Missions," which may give direction to such work. A memorial came from the Board of Missions to this effect. Report No. 8 recommended concurrence with another memorial from the Board of Missions to make it the duty of the Board of Missions to pay to the Board superintending the Epworth Leagues, as a cultivation fund for the development of mission liberality, a sum equal to 10 per cent of the amounts contributed by the Epworth Leagues for missionary specials.

The Conference at this time, at the suggestion of a telegram received from "some of the brethren of the Methodist Episcopal Church," engaged in prayer for the success of the negotiations opening next Monday looking to a pacific solution of the Mexican troubles. Bishop Morrison led the prayer.

The reports that had been placed on the calendar were taken up in their proper order. Report No. 1 of the Committee on Boundaries and Finance was adopted, first by items, and then as a whole. (See the fifth day's proceedings.)

W. D. Bradfield and U. V. W. Darlington presented a resolution that the General Conference had heard with sorrow of the bereavement of Bishop Denny in the loss of his grandchild, and that it express thereby its sympathy with him and the sorrowing parent at home. The Conference adopted the resolution by a rising vote.

The Conference set Saturday, May 16, 11:30 a.m., as the order of the day for hearing the address of Y. Yoshioka, the fraternal messenger from the Methodist Church of Japan.

Report No. 1 of the Committee on the Laymen's Missionary Movement (see fifth day's record) was read and adopted.

Report No. 4 of the Committee on Revisals (see sixth day's proceedings) was read and adopted, but a few moments afterwards a motion to reconsider prevailed. Report No. 5 of this Committee (sixth day's record) was read and a motion to adopt it prevailed, but in a few moments the motion was reconsidered and item No. 1 of the report was recommitted to the Committees. Items Nos. 2, 3, and 4 of report No. 5 were then adopted by the Conference.

Report No. 5 of the Committee on Missions (sixth day's proceedings) came next upon the calendar. After much debate the report as a whole was adopted. Report No. 6 of the same Committee (sixth day's proceedings) was laid on the table until the Committee on Evangelism, since report No. 6 contained recommendations that were interesting to that Committee, could further proceed with its considerations.

Report No. 2 of the Committee on Temperance and Social Service (sixth day's proceedings) was read together with the minority report, the subject being the matter of ministers using tobacco; but the order of the day had been reached for hearing Dr. C. S. McFarland, Secretary of the Federal Council of Churches. After his speech the Conference adjourned, and Dr. W. I. Haden pronounced the benediction.

A session was held in the evening to hear Dr. Samuel P. Rose and Mr. George F. Johnston, the fraternal delegates from the Methodist Church of Canada.

Ninth Day.

Bishop Murrah called the Conference to order at 9 o'clock, and Rev. J. R. Countiss, of Mississippi, led the devotional exercises. The minutes of the preceding day's actions were read and approved and Bishop J. C. Kilgo took the chair.

After the Committee on Rules had made report No. 3, that dealt with the manner of presentation of resolutions to the Conference, alternates had been seated, some memorials had been referred to the proper committees, an invitation from Jacksonville, Florida, that the next General Conference be held there, had been referred to the Special Committee on Entertainment, the house Rules were suspended and a resolution was passed endorsing the Hobson Amendment, now pending in Congress, upon the liquor traffic. A resolution of sympathy in regard to our Mexican missions was adopted, and still another passed the Conference commending the Secretary of the Navy for discontinuing the use of liquors on our naval ships.

The Committee on Itinerancy presented its reports Nos. 3, 4, 5, and 6. Report No. 3 contained the nomination of the Committee on Appeals, and it was adopted at once. No. 4 recommended non-concurrence upon various memorials advocating different schemes of changing the present relation of the presiding-eldership with the Church polity; with a memorial to enlarge the presiding elder's districts; and also with a memorial to allow laymen to participate in the trial of a preacher. No. 5 recommended non-concurrence with memorials upon the following: That the trial of a probationer be taken from the power of the quarterly conference of the charge he serves and be placed with the district conference; that all questions involving the location of a traveling preacher be referred to the Committee on Conference Relations and that it require two-thirds vote of the Annual Conference to overrule its decision; and that the Bishops be requested to prepare a course of study for our Indian preachers. The report recommended concurrence with memorials upon the following matters: That a preacher in charge may publicly install all effective officers of the Church upon a day appointed; that the licensing committee of the district conferences be empowered to recommend for readmission into the Annual Conferences; and that a preacher may remain four years in a pastoral charge or upon a district extra to the filling out of an expired term of less than six months. Report No. 6 recommended non-concurrence as follows: "That a preacher under accusation of immorality be allowed to withdraw from the Conference and the record in his case be "withdrawn under complaints (or charges)"; that it be the duty of the presiding elder to notify the Bishop when a preacher has been suspended; and that without previous reprimand, if the gravity of the case warrants, the committee of investigation shall have full power to try a

(Continued on Eighth Page.)

THE SUPERNATURAL.

By Rev. George G. Barnes.

The Supernatural is the word itself means, is above nature. Who would be willing to stand up before an audience of ordinary intelligence, and say he believed there was not anything above nature, that his thought, his way, his nature, he himself, were the highest thought, the wisest way, the noblest nature, the most glorious person in the universe? What kind of a degenerate would he be, who, with God's handiwork about him, God's footsteps before him, God's way everywhere on land and on sea, and in his sanctuary, could believe there is no supernatural? He would be rebuked by the blind beggar, who, hearing a multitude passing by, inquired what this meant. It meant, they told him, "that Jesus of Nazareth passeth by." That supernatural fact stirred the multitude. Here was the fulfillment of the angel's announcement to the shepherds of good tidings of great joy to all people, that unto us has come a Saviour, who is Christ the Lord.

The attempt to destroy the supernatural in the Holy Scriptures is a strange working of the mystery of iniquity. Supposing they did destroy the supernatural in the Holy Scriptures, would these men be content to permit the supernatural any relation to human conduct and destiny, and would they allow Jesus of Nazareth to seek and save the lost, and bind up the broken-hearted?

The supernatural everywhere is about us. A child kneels down and prays—there is the supernatural, the child knowing God, speaking to him, and God listening to and blessing the child.

Look up at the stars—is there nothing supernatural about the stars, about their creation, preservation, government? We cannot get rid of the supernatural by denying the miracles of the Bible. The supernatural is in seed-time and harvest, in summer and winter; the promise, the gifts, the ordinances of God. Unless the infidel can explain seed-time and harvest, the sprouting wheat and the garnered grain, he should have no difficulty in believing the miracles of the Bible. Belief in the miracles of the Bible is a thing of perception. A deaf man is not a judge of music. A great singer sings, a great orator speaks in his presence, and he hears neither music nor oratory; not because there is no music and no oratory, but because he is deaf. A blind man is not a judge of colors. A sculptor sees living persons in stones. He takes his chisel and hammer, and breaks away parts of the stones, so that others may see what he sees—the fact, the personality, the soul, the characteristics, the unselfish purpose, the wisdom, courage, patience, the nobility of the benefactor of his kind. Peter saw in the draft of the fishes the deity of Jesus of Nazareth, and fell down at Jesus' feet, praying, "Depart from me, for I am a sinful man, O Lord!"

There is more truth in superstition than in atheism. No nation has ever been founded on atheism. There are elements of truth in polytheism; there is no truth in atheism. It is more intelligent to believe in many gods than in none. The polytheistic Athenians built an altar "To an Unknown God." Paul said to them: "What therefore ye worship in ignorance, this I set forth unto you." And the great Apostle of Christ quoted their own poets, who said: "For we are also his offspring."

There is in polytheism a groping after the living God. Atheism, false, faithless, heartless, has no altar to an unknown god, no room, no desire for him.

A water lily shrouds its bloom when darkness falls upon it; it closes its folds about the flower when the night touches it. What in the daylight is a beautiful, wondrous flower, becomes when darkness falls upon it, a hard, unsightly ball. When touched by the light, the bulb opens, the flower comes forth, with its long white petals and its heart crowned with glory. Atheism blights men. When touched by the light of the glorious Gospel of Christ, men come forth from their moral death and ghastly fears, live, grow, rejoice, and become the children of God. Paul, crossing over from the Continent of Asia to the Continent of Europe, bringing the Word of God. Did more to banish the superstitious fears and vile of Europe, that all of the philosophers had done. The remedy for superstition is not an intelligent education, but a Christian education. When the disciples saw Jesus walking on the sea, they thought they saw a ghost and were afraid. Their superstition was not banished, their fears were not removed by philosophy or science, but by the word of the Lord, "Be of good cheer, it is I; be not afraid."

There was more in the lives of the Bethlehem shepherds than keeping sheep, their toil and cares. The supernatural was in their lives, the angel, the glory of the Lord, the Son of God made flesh. There is more in our lives than the day's labor, the day's wages, the cares which bow down the heart. The sheep were not a sufficient possession for the shepherds, the store is not a sufficient possession for the merchant, nor the bank for the banker, nor the book for the author, nor the song for the singer. We need to hear the good tidings of the Saviour, grace for grace, the forgiveness of sins, of life and peace, of divine sympathy, divine redemption.

A French orator, during the French Revolution, said, "God is as necessary as liberty." Without the supernatural there is no liberty. It is God in history who makes for righteousness and liberty. A so-called theology, substituting the errors imaginations of men for the Holy Scriptures, is not theology, but anthropology, and a very muddy anthropology.—The Presbyterian.

BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference was held in the hospitable town of Wesson, Miss., May 5-7, 1914.

This was in every respect an unusually good Conference. Rev. Robert Selby, P. E., presided in his characteristic business-like and courteous manner, seeing to it that no interest of the church within the district was neglected.

The pastors' reports were replete with evidences of wide-awake activity, and indicated progress made, and high hopes of better things yet to be.

Revs. M. M. Black, Missionary Secretary, W. M. Williams, of our Orphanage, H. M. Ellis, of the Methodist Hospital, and Dr. J. M. Sullivan, of the faculty of Millsaps College, gave account of their stewardship in their respective fields of labor and made strong appeals in behalf of the enterprises they represent.

The preaching of the occasion was done—and well done—by Revs. W. H. Saunders, B. F. Lewis and T. B. Clifford.

While not a part of the District Conference, mention should be made of a most admirable address delivered by Dr. LaPrade on Tuesday evening of the Conference at the Commencement exercises of the Wesson High School. The Conference accepted the invitation of Prof. Landis, the principal, and attended the exercises which were in every way creditable.

The Woman's Missionary work of the Church was well represented by Mrs. B. F. Lewis for the Home Department, and Mrs. W. H. LaPrade for the Foreign Department.

Two young men, Porter Myers Caraway and Charles Warren Wesley, were licensed to preach.

One of the most interesting features of the Conference was the reading of the report of the Finance Committee, and the discussion following the reading of that report. The report, the discussion, and the conclusions reached, indicate that the thought and conscience of the Church within the district have been awakened on the subject of Church finance and its best methods. The laymen are coming to the front and are ready to do their part in the Church's work.

Mr. V. D. Youngblood was elected Lay Leader for the District.

The following were elected delegates to the ensuing Annual Conference: V. D. Youngblood, P. H. Enochs, T. W. Sullivan and Dr. Henry Flowers. Alternates: E. Z. Minor and C. C. Pace.

Meridian was named as the next place of meeting.

The hospitality of the pastor and people of Theiss was of the highest type.

According to the press reports a sermon was preached by Rev. A. F. Bennett the evening following the adjournment of the Conference.

J. A. MOORE, Secretary.

BE BRAVE.

It was a principle with one of England's great modern artists never to reveal the frequent moods of sorrow to which his sensitive temperament made him the victim, but rather always to display a brave and hopeful temper—"to ease life for everybody," as he said. It is a chivalrous way in which to bear one's self for the sake of the encouragement which even the forced attitude of good cheer may bring.

There is a very subtle danger in sorrow; it tends to magnify itself and to induce selfishness. It pushes into the inner circle of all occasions and declares its presence. We must reckon with this, and not permit the thrusting forward of gloom or grief. Life does need to be made easier for everybody, for there is so much in it that is disheartening at the best. We all need to be heartened, and it is the gracious ministry of many who feel the sorrow of the world most keenly to bear themselves so bravely that their very presence brings blessing. In the process of encouraging others we ourselves become braver. One way in which to prevent despair is to make life easier for others by the assertion of what little bravery we have at the moment. This act induces courage. It also helps the battle for our friends. —Zion's Herald.

LIFE'S LONELINESS.

The heart's deep desire for fellowship finds no complete satisfaction except in God. The soul can have no real companion except in him. How easy it is for the strongest ties of love or friendship to be severed! The truth is that the only perfect union of hearts is in God. Between husband and wife, between parent and child, between friend and friend, there is a great gulf fixed that God alone can bridge. The little wall of flesh that incloses the inward man is a prison that neither the inmate nor those without can unlock. The space that separates each life from its nearest neighbor is as impassable as the space that separates us from Mars and Jupiter. But no such wall and no such gulf separates us from the Father of spirits. "Say not in thy heart, Who shall descend into the deep to bring Him up? He is nigh thee, for in Him we live and move and have our being."

He that has never entered into the secret place and found himself in the very presence of Him who dwelleth in secret has never entered the inheritance that God has prepared for all his children. Neither has he ever been really united with any human heart. There is no true or lasting union except in Him. He is the charity, the eternal love that is the perfect bond, the one life in which alone other lives may become one.—Grace Truth.

The Home Circle

THE SWEETEST GIFT.

"God thought to give the sweetest gift
In His almighty power
To earth, and deeply wondering
What it should be, one hour
In purest joy and love of heart—
Outweighing every other—
He moved the gates of heaven apart,
And gave to earth—a Mother!"

—Selected.

YOUR FACE BETWEEN MOTHER'S HANDS.

Edgar L. Vincent.

When mother calls you to her side and takes your face between her two hands, looking straight down into your soul, what does she see there?

Ah, how you hope she will find nothing wrong when she thus searches your heart! Not for the world would you have her dear heart made sad by the thought that somehow into the life of the boy she loves so well has come one single thing which would make him less true, less manly, less noble than he was when first she looked into his eyes!

Far rather would you have her see that as the days go by you are growing to be true, strong to stand for the right, worthy of the love and the confidence she places in you. You like to have others think well of you; that may help some day when you want to go out and work in the world's busy fields; but you long for the love of mother! Nothing less will ever satisfy you than that.

How can you be sure that as she holds you face to face she never will turn away with tears in her eyes and whisper to herself, "I have lost him! O, I have lost my pure, sweet, little one!"

There is only one way, and let us be so thankful that there is one way.

The artist who would paint things of beauty must look at the beautiful in the world about him. To help him know what art is he travels the world over and stays long in its greatest galleries. No one who would make a beautiful statue would think of taking his lessons from one whose whole life as a sculptor had been a failure. The most perfect possible must be his models.

What is the pattern of your heart life? That will tell the story of your face and your soul. Thinking pure thoughts, looking long at the life once lived here in the world by the Son of God, holding up before you his matchless ideals—this is the way to keep the life growing better.

Think for a moment of the young girl who day by day seemed to be more and more sweet, tender, and loving. One asked her how it was that she should thus show more and more of the life beautiful, not simply in her face, but in her very soul. With a smile she opened a locket at her neck and showed the friend this little verse from the Bible:

"Whom having not seen we love!"

That was her secret. Make it yours!

—Northwestern Christian Advocate.

MOTHER SILVER'S SPECTACLES.

When Mrs. Silver stopped one day to think about herself, she found that she was past the age at which most people begin to wear glasses. Her husband had put them on long before. It was a wonder she had not realized sooner how much she needed them. A few evenings later she beamed upon her family at dinner time through a brand-new pair of spectacles. "Now this is like living!" she exclaimed. "To think that there's a beautiful pattern in the parlor wall paper, and I never knew it till to-day! Do you hear, father? That paper's been on the wall three years, and I thought 'twas a plain, tan color. And what's this? A new tablecloth?"

Everybody that was looking at her as she sat down protested. "You know when we got this tablecloth and all about it."

"I never saw that rosebud design till this minute," Mrs. Silver declared. "It's lovely, too. Why, I feel as if I had a lot of splendid new things."

Just then something called her from the table; and while she was gone, her husband said musingly: "Your mother is just the opposite from my Aunt Cornelia when she first put on glasses. Uncle Robin brought 'em home from town one day—he thought maybe she was beginning to need them—and the first thing she did after she got 'em on was to take one of the children by the shoulders and say: "Mercy! I didn't know you had freckles.'"

"But that's just like mother, not the opposite," small Tim demurred.

"No; the difference is that my Aunt Cornelia discovered freckles and dust in corners and grease spots and everything bad until life wasn't worth living to the rest of the family."

"I never thought of that," said the grown-up daughter. "Mother must be discovering unpleasant things too. She hasn't spoken of one; but if her eyesight has been effected ever since we put that paper on the parlor, just think"—

"Just think!" Her father took up the words playfully. "Think of the lines and changes in my face alone that she hasn't known were there! But you won't catch her speaking of them. That isn't your mother's way."

"Let's make her tell if father's face does look any different to her," some one proposed, just as Mrs. Silver, quite unconscious that she was the subject of discussion, came back to the table.

Everybody was looking at her as she sat down and met her husband's eyes. Suddenly she leaned a little forward and studied his face intently with an expression that was tender, loving, sorry, all in one.

"Caught!" said one of the boys under his breath. "What have you just found out about father's face, Momsie? Tell us."

"H'm! What's that?" Mrs. Silver temporized, looking actually guilty.

"Go ahead and tell 'em, Mother," Mr. Silver coaxed. "I shan't mind."

"Mind!" There was a volume in the one word as she spoke it. Then she took off the wonderful glasses and wiped a little dew from them before she answered, glancing round the circle, "You don't know, children, what it means to me to see your father's smile again across the table as plain as ever. I was thinking, when I looked at him, how many of 'em I'd missed."—Youth's Companion.

SHAKSPEARE AND THE BIBLE.

The influence of the Bible on the writings of Shakspeare is manifested to the most casual reader. Direct quotations number more than five hundred and fifty, covering the widest range of religious thought and sentiment. Allusions of many kinds are used, indicating a literary acquaintance with Scripture, which enabled him to make use of it in simile and easy metaphor. When these quotations and allusions are carefully studied and classified, it is found that out of the sixty-six books of the Bible he quotes passages from fifty-four. This, however, is not all that can be said on this subject. Not one of his thirty-seven plays is without a Scripture reference. To be able to trace the influence of a book into every intellectual product of a great man's life bears a tribute to that Book which can not be disposed of without considerable thought. It is, first, a tribute to the Book. It possesses power to deposit its truths in moral motive and religious sentiment in the thought life of the individual. It furnishes a ready form for literary expression and dramatic plot. Back of all of Shakespeare's great plays is found a religious motive, and its interpretation is always given in the light of Scriptural truth. It is also a credit to the writer to display the influence of the Bible on his thought life. The strong, ethical truth of the Scriptures can not be retained in the life of the individual without eliminating all falsity and moral irregularity. It always manifests a corrective and purging power.

Shakespeare lived in a day when the Bible was one of the family books. It stood upon the shelf of those homes where books were valued as the highest possessions of the household. It was not then a popular book and comparatively few volumes of it were in print. John Gutenberg had given to the world a metal type for printing purposes, and one of the first books issued was a Latin Bible. John Wycliffe had translated the Scriptures into English three centuries before, but the Book was not within reach of the great mass of the people. And yet the people knew something of its teachings, and its stories regaled the evening fireside. In the world of scholarship the one Book which furnished reading for history and supplied studies for all literary art was the Bible. It was the text book for many lines of study. History, literature, religion, poetry, drama, theology, the art of war, and legal precedent all found a rich source of information in the Bible. It was considered a divine authority on all things upon which it had reason to give an opinion. Hence, when the English literature flowered in the great genius of William Shakespeare, its influence can be seen in every play he wrote.—Western Christian Advocate.

HARDEST THINGS FIRST.

There is never so easy a time to do a hard thing as the first opportunity we get for its doing. Every postponement then only makes the task harder. It may seem stupendously hard when we first face it; but if that is the time we ought to do it, it will never be so easy again. Efficient workers have learned, therefore, always to put their hardest tasks ahead of their easiest ones, when they can take their choice. The early morning, immediately upon entering the day's work, is a good time to plunge into the hardest things that await us. After that it is a simple matter to pass on to the easier tasks, and get them done. But how often we take the invitingly easier ones first, and find by night time that the day has been frittered away on them, while the hardest one is left over to be done "to-morrow," as it has been for so many days in the past! Rising up early in the morning seemed to be a favorite practice among the Bible men of strength when they had hard work on hand. We may be sure they did not rise up early in order to do the thing late that afternoon. With most of us, hardest things first, or hardest things not at all, must become the habit of our life.—Great Thoughts.

Few people really wish to make others unhappy, and those few would not be likely to read what I am saying. But it is probable that on the whole more unhappiness is caused by want of thought or of tact than by want of heart. Receive every one with a bright smile, kind words, and a pleasant welcome. It is not enough to love those who are dear to us. We must show that we do so. Many of us through ignorance, thoughtlessness, or want of judgment, wound those whom we love best, and most wish to help.—Lord Avebury.

"If a successful man boasts that he is self-made, do not believe him unless he shows that he is still at the job."

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Symons, Mr. J. D. Barton.

Editorial

UNPROFITABLE SERVANTS.

The realization of the limitations of the flesh, in view of the tasks to be done, is appalling. The Sabbath school lesson for Sunday reveals not only Christ's understanding of his own mission upon earth, but that he rightly interpreted what would be the experience of Christians even after having done their best.

What, though Churches are built and congregations are assembled, has been done toward the salvation of the whole world? There are sixteen hundred millions of people on the earth and hundreds of millions of these have never heard the name of Christ. In the United States there are millions who never come into a church. Christians further face the fact that much hard labor is not permanent; for men practice apostasy, they often lack Christian virility, and in the place of a generation of professing Christians there may be later found one indifferent to such interests.

There is no time for a soldier of the cross to stop and commend himself. Neither, having done one's best, is there much of which to boast. Christ commended the confession: "We are unprofitable servants." After one of his missionary journeys, when not a few had been brought into the Church, Paul desired to go to Jerusalem to seek knowledge of those "of reputation" in the Church, lest by any means he himself had run in vain. He would also keep under subjection his body, lest in preaching to others he himself might be cast away. He boasted that Christ came to save sinners, but with inspiring humility confessed, "of whom I am chief." C. A. B.

TEACHING SEX HYGIENE IN SCHOOL.

Don't do it. Much is being said upon this subject at present. It appears to us to be one of these forward moves that are apparent on every side. It is in line with the modern dress, the freeness of talk between the sexes, and the general forwardness of the times in manners and modesty. We recognize the unreasonableness of asking people to keep in certain channels of action and custom merely because our fathers and mothers practiced them. But many do not care to try to practice tried customs because of the fact that our fathers and mothers did do them. Just anything that is different from the past is the demand of thousands.

But about this matter of teaching sex hygiene, it is a very delicate subject, and to leave it to a school teacher to bring before a class of children is to impose a burden that is not wanted, and for which any person not a father or a mother is not prepared.

The matter of sex hygiene was brought before the public some years ago merely to impress upon parents the good of teaching their children in the sanctuary of the home the lesson of life; and there was no thought by its primary advocate of its being urged as a subject for public school teaching.

There is much of the privacy of the home that is being taken away by one thing or other at present. It is hardly possible to preserve family lines, passing strangers enter into this sanctuary and tread heavily, sometimes, upon the delicate fabric of the family ties that should be sacred.

We are living in an industrial age when the girls of the home in many instances have to take their places in factories and offices beside men and boys to labor for the support of the family. But should the fact of toil produce immodesty? The parental roof should be the real shelter, no matter where the day is spent in work. From it should emanate the strongest sentiments in shaping character and destiny. Religion should primarily be taught beside mother's knee, and the Sunday school makes a good supplement. Those delicate questions of sex, that should scarcely ever be spoken above a whisper, should be taught in the privacy of the home to our boys and girls, by Christian parents. C. A. B.

THE GENERAL CONFERENCE.

Continued from Fifth Page.

traveling preacher. The report recommended concurrence as follows: That a committee of investigation shall make an extract of its investigations and present it to the trial committee, but if this investigating committee deems a trial unnecessary, the Conference may appoint another if it so desires.

Reports Nos. 3 and 7 of the Committee on Church Extension were made and placed upon the calendar. Report No. 3 recommended the adoption of resolutions that endorsed the avowed purpose of the Board of Church Extension to increase the loan fund capital to not less than a million dollars during the next quadrennium, and that approved the judgment expressed by the Board at its annual meeting in May, 1914, that the time has come to secure a building better designed for the office of the Board, and to provide equipment necessary for the highest efficiency in its work and to properly safeguard and protect the records, mortgages, notes, deeds, and other valuable papers of the Board. Report No. 7 advocated non-concurrence with several memorials touching unification of the Home Department of the Board of Missions and the Board of Church Extension.

The Committee on Boundaries and Finance made its reports Nos. 4, 5, 6, 8, 9, 10 and 11. Report No. 4 recommended concurrence with the memorial from the Board of Missions to form the Texas Mexican Mission from that part of the Mexican Border Mission Conference lying in Texas. Report No. 5 recommended concurrence with the memorial from the Board of Missions to form a Mission Conference partly in Mexico and partly in the States of Arizona and California, and the report defined the boundaries of the proposed Mission Conference. Report No. 6 recommended concurrence with the memorial from the Board of Missions to establish two Annual Conferences from the Mexican Border Conference, the Central Mexico Conference, and the Northwest Mexican Conference, to be known as the Mexican Border Conference and the Central Mexico Conference, and the report defined the boundaries of the two proposed Conferences. Report No. 8 recommended concurrence with a memorial from the Illinois Conference to change certain boundary lines between the Illinois and the St. Louis Conferences, and the report defined the proposed changes. Report No. 9 recommended non-concurrence with a memorial from the Little Rock Conference asking for certain changes in the boundary lines of the Conferences in Arkansas. Report No. 10 recommended concurrence with a memorial from the Board of Missions concerning the boundary line of the Mississippi Conference, and the proposed changes were defined. Report No. 11 recommended concurrence in a memorial from the South Carolina Conference, that it be divided into two separate Conferences, and a plan for making the proposed division was formulated. All these reports went to the calendar.

Reports Nos. 1 and 2 of the Committee on Sunday schools went to the calendar. Report No. 1 recommended that all of section 5, chapter 4, be omitted from the present Discipline, and it gave in entirely new chapter to take the place of the omission. Report No. 2 recommended that the report of the preacher on Sunday schools at the quarterly conference be made to conform to certain stipulations in the proposed new legislation of report No. 1.

Reports Nos. 1, 6, 7, 8, 9, and 10 of the Committee on Publishing Interests were made and placed on the calendar. Report No. 6 recommended non-concurrence with memorials relative to the publishing of tracts, saying that the necessary law is already in the Discipline. Report No. 8 recommended favorable action upon a memorial asking that the General Conference appropriate $10,000 for the next quadrennium toward the publishing of the Pacific Methodist Advocate. Report No. 7 recommended favorable action for a memorial asking that a Spanish translation be published of the forthcoming Book of Discipline. Report No. 9 advocated unfavorable action toward a memorial from the Louisiana Conference asking that concise statistical reports of the charges be published in the General Minutes. Report No. 9 advised non-concurrence on another memorial from the Louisiana Conference concerning election by quarterly conferences of agents for General and Conference organs. Report No. 10 favored concurrence with a memorial that asked that the Discipline be published in a more compact and handy form.

The Committee on Church Relations and Bible Cause made its reports Nos. 7 and 8. They took their place upon the calendar. Report No. 7 recommended that an assessment of 2 cents per member be placed upon the Church for the benefit of the American Bible Society, and that the College of Bishops make all arrangements for the participation of our Church in the Centennial celebration of the Society to take place in 1916. Report No. 8 consisted of a review of the actions of the Joint Commission of the Methodist Episcopal Church, the Methodist Protestant Church, and our Church that met at Chattanooga, Tenn., in May, 1911, and then made recommendations of actual union between the above named Churches, with the proviso that the negro element be set aside into an organization totally their own.

The Committee on Itinerancy made its report No. 3, which was adopted immediately. It contained the nominations of the members of the Committee on Appeals as follows: J. M. Barcus, M. E. Lawson, T. D. Ellis, J. A. McCullough, W. P. Lovejoy, Ocie Speer, and J. D. Simpson.

The Committee on the Laymen's Missionary Movement made report No. 3, which named the proposed executive committee of the Movement. It was placed on the calendar.

The Special Committee on Statistical Blanks made report No. 1, which recommended the appointment of a commission of three—B. C. Horton, J. R. Countiss, and R. E. Turnipseed—to act with the Agents of the Publishing House to prepare uniform statistical blanks for the Annual Conferences.

An address was issued by the Bishops with reference to a day of prayer for the peace negotiations (see report of seventh day's proceedings), and the Conference set Monday, May 18, at 11 o'clock, for a session of prayer to this gracious end.

The Special Committee on Vanderbilt University made its reports Nos. 1 and 2. Report No. 1 unanimously recommended the approval of the acts of the College of Bishops in connection with the litigation concerning Vanderbilt University during the past quadrennium. Report No. 2, representing the majority of the Special Committee, recommended that the Church transfer and convey unto the patronizing Conferences participating in the founding of Vanderbilt University all rights, title, interest, authority over and control in said university. It further recommended the appointing of a Commission consisting of sixteen members—four Bishops, four ministers other than Bishops, and eight laymen—that shall at the ear-

liest possible time provide for a Biblical school for the Church, and that shall consider the founding of an institution or institutions for the advancement of higher education. The minority report recommended to the General Conference that it proceed to exercise its right in the University, according to the findings of the recent decision of the Supreme Court of Tennessee, through the Board of Education. This report of the minority was signed by W. A. Christian, H. N. Snyder, J. M. McCormick, J. W. Perry, T. S. Garrison, and F. M. Thomas.

An evening session of the Conference was held to hear Dr. Matt S. Hughes, the fraternal delegate from the Methodist Episcopal Church, "who delivered an eloquent address to a large congregation."

PERSONAL AND OTHER NOTES.

Born, May 13, 1914, to Rev. and Mrs. C. D. Atkinson, of Crowley, La., a girl. Her name is Frances Ruth Atkinson, and her weight is 10 pounds.

The American Bible Society has opened up a depository at St. Mark's Hall, 908 Esplanade Ave. Any one desiring Bibles can get them there at actual cost.

Bishop J. H. McCoy will deliver the Commencement Sermon at Millsaps College on June 7, and the Annual Address will be given by Dr. H. M. DuBose, of Atlanta, Ga.

Rev. E. C. Gunn, of the Long Beach (Miss.) charge, called at the Advocate office on Saturday, May 15. Brother Gunn is looking well, and he reports that his charge is doing nicely.

The Advocate has received two well arranged folders containing the order of worship that was followed at Morgan City and Berwick, La., on Mother's Day. Rev. C. C. Weir is a noble and successful pastor.

Rev. W. T. Griffin, of the Bethel and Mississippi City charge, Gulfport, is conducting a series of meetings at our Wesley House, Biloxi. The report comes that "the congregations are large, and interest is growing daily."

Rev. C. M. Morris, our pastor at Mooringsport, La., asks that we print the following: "I will be available for revival work for a number of weeks during the summer months. Will either lead in singing or preach, as desired."

Rev. C. E. Fike, our pastor at Patterson, La., says in a business note to the Advocate: "We are making progress in Patterson. Our number is not great, but we have a faithful and excellent class of people. The Lord is in our work."

Rev. H. M. Johnson, of the Americus charge, Mississippi Conference, reports that his work is moving along nicely, and that he has "expectations of deep spiritual revivals." Brother Johnson has our best wishes and prayer for "revivalistic" success.

Rev. H. G. Henderson, of Lexington, Miss., assisted Rev. J. A. Poe at Cruger, Miss., in protracted services for a week, closing Sunday night, with the result of fifteen additions to the church. The church and community, we understand, were greatly revived.

Rev. E. C. Gunn, who is in charge of our Long Beach and Pass Christian (Miss.) work, has just closed a helpful protracted meeting at Pass Christian. We hear that "the attendance increased until the house was well filled, and much interest was manifest."

We hereby acknowledge, on behalf of the Advocate, subscriptions from the following friends: Rev. H. M. Johnson, Harleston, Miss., 5; Rev. W. H. Mounger, Coldwater, Miss., 4; Rev. C. E. Fike, Patterson, La., 3; Rev. J. Tillery Lewis, Greenville, Miss., 5; Rev. T. L. Bryson, Church Point, La., 7.

Rev. W. B. Perritt, our pastor at McNary, La., observed Mother's Day with much success, we note from the Alexandria Town Talk. A white flower was worn by those who attended the service in honor of the mothers. An exceptional musical program, befitting the occasion, was rendered.

Bereavement has fallen upon the home of Mr. and Mrs. H. W. May, Jr., of Waterproof, La., in the sad loss of their little daughter, Lila Turner, who was two years and 4 months old. Little Lila Turner was the granddaughter of Rev. H. W. May, of Alexandria, La., the presiding elder of the Alexandria District.

Rev. J. G. Snelling, our pastor at Carrollton Ave., New Orleans, has been indisposed for the past two weeks. But he is much improved now and is able to be about his Church duties. Brother Snelling's new church will be ready for occupancy in a short time. The benches are being installed at present. The church is beautiful, comfortable, and well planned.

A protracted service began at Handsboro, Miss., May 20. Rev. E. C. Gunn is assisting our pastor at Handsboro, which is on the Bethel and Mississippi City charge, Rev. W. T. Griffin, pastor, in this special series of meetings. Brother Griffin has the co-operation of several laymen in keeping all the mission appointments on his charge regularly supplied with leaders.

Rev. N. E. Joyner, until lately holding appointments in the Louisiana Conference, but since engaged in missionary work in Mexico, is in New Orleans. Brother Joyner, we understand, had a very narrow escape from death during the recent excitement in that country. On last Sunday Brother Joyner preached at Carrollton Ave. in the morning, and at Rayne Memorial in the evening.

Rev. G. H. Galloway, pastor of the Court Street Church at Hattiesburg, Miss., is assisting Rev. C. C. Gibson in protracted services at Coalville, Miss. The time of the year has begun when Methodists largely hold their revival campaigns. We are glad to note these special services, and we hope to hear of great results from this meeting and many others. The Advocate believes in revival services.

Rev. W. D. Bass, of Corinth, Miss., has just returned from Georgia where he was engaged in holding two protracted meetings. Both at Bremen and Buchanon, Georgia, Brother Bass was quite successful. The people of Bremen have decided to build a brick church, perhaps on account of the meeting. Brother Bass has several open dates and would like to communicate with pastors who may desire his services.

The Advocate has received a kind note from Mrs. Randle, the wife of Rev. T. S. Randle, of the Louisiana Conference. Brother and Sister Randle have been at Brundage, Texas, but now are going to Carrizo Springs, to which place we are happy to change the address of their Advocate. These two beloved people, so long connected with Louisiana Methodism, are missed from the State, and we are glad to have news of them.

The Advocate has received an invitation to the Commencement Exercises of Grenada College, to be held May 23-26. There are twelve young ladies who compose the senior class. Each of them enjoys the good wishes of the Advocate. Bishop W. B. Murrah will preach the Commencement sermon, Rev. L. M. Lipscomb will preach the Y. W. C. A. sermon, and Rev. J. W. Irion will deliver the Commencement address.

"Rev. John Sholars, pastor of our Church at Rayne, La., who has been ill for several months, was on Monday, May 11, operated upon for an abscess of the liver. He is doing nicely, but it will be several months before he can assume his work. We request in his behalf the prayers of the Church." The Advocate is indebted to Rev. J. I. Hoffpauir, the presiding elder of the Lafayette, La., district, for this notice. Brother Sholars and his family have the deep sympathy of the Advocate in his affliction.

Rev. W. A. Mangum, pastor of Keener Memorial Church, Baton Rouge, La., has just closed a revivalistic campaign with fine results. Rev. W. W. Drake did the preaching. One of the Baton Rouge papers contained the following: "This is a very loyal congregation, and the church has made great progress in the last two years. The new church will soon be ready for dedication. The pastor is planning to have a Bishop come in the fall and dedicate it. It will be remembered that this church came into existence from a cottage prayer meeting."

Rev. T. J. O'Neill, the newly elected president of Port Gibson Female College, with his two oldest daughters, has arrived at the College and is comfortably installed. Brother O'Neill's wife and other five children will join him in a few days. The people of Port Gibson have received their new president finely. Rev. C. M. Chapman, the out-going president, and Dr. T. B. Holloman, our pastor at Port Gibson, have made the new president feel at home. Brother Chapman desires that all the girls who anticipate going to Port Gibson Female College next fall write him at once and make arrangements.

Rev. W. M. Williams, the manager of our "Home" at Jackson, Miss., spent last Sunday in Greenwood, and at the close of the morning service our Brother Thayer suggested that a club be formed by which its members would obligate themselves to pay a specific amount each month in aid of the Home. In a few minutes a sufficient number had joined to guarantee the sum of fifty dollars a month, to be paid on the first of each month. A canvass will be made and it is hoped to double the amount. The originator of the club plan will see to it that collections are made promptly on the first of each month and the total forwarded to Brother Williams. Others might follow this fine example.

Rev. H. M. Ellis, of the Mississippi Conference, writes the following: "For some days I have been engaged in the Hospital Campaign of Greenville District. The district conference accepted $11,000 as the minimum share of the district, apportioned it on the several charges, and the presiding elder outlined the campaign for me. So far I have been able to present the cause and take collections at only eleven of the smaller churches, but nearly $5000 has been subscribed and a good deal of it paid. At Shelby, Brother H. L. Wilkinson gave $1000, while others gave about $450. Duncan, on the same charge, ran this to nearly $1800. If Alligator does anything like its share the charge will go well over $2000. At Coahoma Brother E. M. Fant, who had already sent in nearly $200, gave $1000, and it is probable this charge will pay another thousand. Shaw responded heartily to the appeal and at once subscribed $1000 in order to have a Memorial Room bearing its own name. At some places circumstances were such as to make postponement necessary. If other charges do as well as those above-named Greenville District will pay nearer $20,000 than the $11,000 accepted."

OUR AFRICAN MISSION.

After spending a month in London purchasing supplies, and two months in Belgium studying French, we set sail from Antwerp, accompanied by Bishop Lambuth and Rev. J. T. Mangum, on Nov. 8, last, for our present scene of labors.

We arrived at Matadi, on the lower Congo, twenty days later; thence two days by rail past the cataracts to Leopoldville, where we were met by the Presbyterian boat, the Lapsley, which they so generously placed at our disposal, and taken to their station at Luebo, and then on again to Lusambo, a total distance by river of more than 1000 miles.

The most trying part of our journey, and that which gives us the greatest difficulty in getting our supplies, is from Lusambo to this place. The distance is estimated at from 150 to 200 miles, and the only means of getting over it at present is to walk. But it is not the distance alone that is our chiefest concern, but the almost impassable condition of the path over that part of it from Lusambo to Lubefu. Sometimes we could scarcely climb through the narrow places between trees, among fallen logs, and up hills so steep that one had to hold on to bushes in order to climb at all; yet this is the only means by which we can hope to get our freight, or have any communication with the outside world, until we can get a boat for which we are praying, which will enable us to cut off this worst part of the trip and bring our things to Lubefu, when our overland journey will be shortened to about 60 miles, nearly all of which is very fair road. We do not see how we could have made the trip without the help so freely given us by the Presbyterians. Our Mission is, in efficiency, a year ahead of what it would have been had they not come to our aid. They fitted us out with a caravan of 200 men, among whom were the 13 native members of our church with 2 native evangelists, carried us and our freight up the river, opened their homes to us, stored our goods, and are now attending to having them sent to us by the caravans, and even sent one of their experienced missionaries to help us get started in the work, who stayed for ten days after we arrived at our station.

We are located four degrees south latitude, and twenty-five degrees east longitude, on an elevation of some 2000 feet, which makes the climate delightful, even though we are in the tropics. Frequently a wrap is needed in the day time, and the nights have always been cool enough for blankets, and, although this is called the wet season, there has not been any more rain so far than was needed for the growing crops, not near as much as is common in our own State of Louisiana.

Our welcome by the chief and his people has been all that we could in any way expect, and we feel greatly encouraged at the prospect. It would be difficult to find a people in greater need of the Gospel. They are in the darkness of heathendom, and, until recently restrained by the State, were among the fiercest cannibals in Africa, even, it is said, eating their own dead. Still they have some fine qualities. They have a magnificent physique, are brave, stand erect, and look one in the eye, and they have the reputation of having more intelligence than other Africans, or the average American negro, a statement which, perhaps, we are not yet qualified to prove.

Thanks to the native evangelists, we are able to begin active work at once, and have a church organized with 19 members, have daily prayer service in the village, and on Sundays two services in one village and one in another, all of which are well attended, and uniformly good attention is given to the speaker. Of course we cannot look for definite results as yet, but we feel that there are good things in store for this mission.

J. A. STOCKWELL.

Wembo-Niama, March 7, 1914.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

A beautiful bud has been plucked from the garden of this world and transplanted in the paradise of our Lord to bloom eternally. Little CECIL EDWIN McCOY, infant son of Mr. C. A. and Annie May McCoy, was called home on Jan. 25, 1914. He was a bright, beautiful baby boy and his stay with his father and mother in this world was of short duration, but was by no means devoid of good. He left the impress of his sweet life on the fond hearts of his parents, and relatives, and they will never forget those rosy little cheeks and sweet baby smiles. It is not, however, the longest life that always does the most good. Sometimes God blesses a whole generation through the short life of a little child; and often, if we could only know how many sighs and heartaches were saved, and how much good was done by the early death of the young child, we would rejoice instead of mourn.

May the God of all grace bless Brother and Sister McCoy and may they look forward to a happy meeting with their darling boy again in the home beyond the stars.

HILARY S. WESTBROOK.

THEODORE J. REAMES was born in East Baton Rouge Parish, La., Dec. 28, 1847, and died at Baton Rouge, La., April 22, 1914. A great part of his active life was spent in West Baton Rouge Parish, where he engaged in mercantile business and served as postmaster at Arbroth for many years. During his residence there he became an active member of the Methodist Church, entertaining the preachers in his home, and opening his house for the services of the Church until a church house was built on land given by him. He was always outspoken in his moral and religious convictions, and ready to take an active part in every good cause. In the very last days of the long illness that ended in his death, he talked of plans for work in the Church when he should get well enough, and gladly received the sacrament of the Lord's supper. His expressions of trust and confidence in God were unwavering. Two daughters and a large family of sisters, who were deeply devoted to him; one brother, Rev. I. T. Reames of the Louisiana Conference, now in Oregon, and a half brother, Wm. H. Lake of Covington, La., survive of his immediate family. His remains were interred by those of his parents at the old family burying-ground near Ethel, La.

W. WINANS DRAKE.

Our beloved son, Mr. JAMES W. PARKER, was born March 2, 1875, in Wilkinson County, Miss., and died April 7, 1914, in the Hattiesburg Hospital, following an operation for appendicitis and gallstone trouble, aged 39 years. For two years he had been a great sufferer. Few have been called upon to suffer as did our precious boy, and during all the weary months everything that medical skill could do was done to alleviate his sufferings and prolong his life; but for three months we watched our dear one going down into the dark valley. During this time he had won to himself a host of friends by his patience and gentleness. Not what the world calls "a mixer," he, nevertheless, was so modest and unassuming, so courteous, even when suffering extreme pain, that friends were bound to him by hooks of steele; and the crowds who came to pay their last tribute of respect filled the cottage home to its utmost capacity. Being the son of an itinerant preacher, he attended the high schools of the different towns in which we lived, later going to Centenary College, Jackson, La., for a time, though he was compelled to leave before finishing on account of failing eyesight. During our residence in Jackson, Miss., he was married to Miss Mary Shaw, of that city, at the early age of 19 years. Their married life was singularly beautiful. As the years grew apace their devotion seemed to grow in strength, and they seemed to live more and more for each other, so that when the dark days of pain and suffering came on the wife was absolutely untiring in her ministrations by day and by night. Father, mother, brothers, sisters, wife, and two sweet little girls are left behind to mourn his departure.

Some years ago, at a meeting held in the Twenty-ninth Street Church, Gulfport, Miss., our son was happily converted, but later, amid the stress and the strain of worldly cares, he confessed that he had not been true to the grace given, and had wandered away from God, but with penitence and tears he came back to the Father's house and during many talks with his beloved pastor, Brother Geo. H. Galloway, he gave evidence of his preparation for eternal life. The blessed Heavenly Father revealed himself to him in a marvelous manner just before he went to the hospital. After that he had no fears. As a son, he was singularly devoted, and but few days passed in which he did not write even when his poor body was racked with pain, either to his father, or the "dear little mother," as he called her, and even when the dear hand was so weak that he could scarcely write legibly at all, those precious letters still came, even when we were visiting him almost every week. We are in the grip of the supreme sorrow of our lives. Our hearts are broken. Only the hope of finding him somewhere in the elysian fields sustains us—that and the grace of God.

He was a Woodman of the World, an honored officer in his camp, and after the beautiful ritual service of the Church and the sermon by his pastor, Brother Galloway, at Court Street Church, very tenderly he was laid to rest by his fellow Woodmen.

His sorrowing parents,
REV. and MRS. J. S. PARKER.
Seminary, Miss.

RESOLUTIONS OF CONDOLENCE.

(Adopted by the Woman's Missionary Society of Booneville, Miss.)

Whereas, God in His wisdom and love has seen best to take from us our beloved sister and co-worker, Mrs. Walter J. Bolton; therefore be it resolved:

1. That we bow in humble submission to the will of an all-wise Providence, who doeth all things well, thanking Him for the inspiration of her beautiful life, and the example of her devoted service in the Church, whose kindly words and affectionate association has been a benediction to her sister members.

2. That we tender to her bereaved family and relatives our heartfelt sympathy, and pray God's richest blessings upon them.

3. That a copy of these resolutions be spread upon the minutes of our Society, that a copy be sent to the family of our departed friend, and that a copy be sent to the New Orleans Advocate for publication.

Signed: Miss Mattie Reynolds, Mrs. L. L. Brown, Mrs. A. S. Hoyle, Committee.

CORINTH DISTRICT CONFERENCE.

The Corinth District Conference of the North Mississippi Conference will be held at Ecru, Miss., June 18-21. Will the pastors of the district kindly send the names of all persons from their respective charges who will attend the Conference to Mr. A. A. Gates, Ecru, Miss., who is chairman of the entertainment committee. I will appreciate careful and prompt attention to this matter.

J. A. GOOD, P. C.

Tidings From the Field

Waynesboro, Miss.

Dear Dr. Meek: We are delighted with our work among the good people of Waynesboro circuit, this being our third year as pastor on this charge, I believe it is safe to say that this is the hest year we have had as God's humble servants in the ministry. Our congregations at some of the churches are far in advance of what they have been at any other time. The spiritual tide is rising, we are looking forward to and expecting God to be with us in our coming revival meetings. My constant prayer to the God of Israel is that he will keep me humble and help me to so bear the name of our Christ that my life and services will he a hlessing to some soul along life's pathway.

We have been able to liquidate the indebtedness on our parsonage, and we have done quite a hit of repair work on and around the parsonage, such as fencing, etc.

On last first Sunday we organized a Sunday school at old Hebron Church with something like thirty members.

I believe that before our next Annual Conference convenes that one and all will be ahle to say that this has been the hest year that we have had on this charge. We are all on the way and happy. Amen.—Hilary S. Westbrook, Pastor.

Leakesville, Miss.

Dear Dr. Meek: On May 3 we closed a 12 days' meeting. The preaching was done hy Brothers Schultz and Sutherland. Their sermons were very forceful and to the point. There were many conversions, some strong men and women, who will mean a great deal to the Church for Christ.

We received into the Church 6 on profession of faith, and 3 hy certificate. The church was much edified and the Sunday school took on new life. I hear some say that the different denominations here are working better and are closer together than ever, and that there is a spirit of unity which has not heen evident before. We are rejoicing over the fact that such is the case.

We shall not forget these good people for they have stood by us, and tried to help us. They gave us a genuine old fashioned pounding just before the meeting, which was very much appreciated.

Then, to hegin our revival, we started a week hefore with a sunrise prayer meeting which did much good. Many were made to see themselves as they are in these services.

Brothers Schultz and Sutherland endeared themselves to us. Sister Sutherland made her way into our hearts too. She did a great work while here. Little Louis Sutherland who was with his father and mother would pray for the meeting and the preachers too. God is giving us the victory.

I am glad to state that we had with us yesterday Rev. W. D. Upshaw, of Atlanta, Ga., who delivered the Commencement sermon for the Leakesville High School. In his discourse he said "have a purpose in life," and wound up hy admonishing the people to establish family altars. About 50 altars were erected. Brother Upshaw is a power for God. he is a forceful man. His lecture last night was "A stainless Flag for America." I have scarcely seen anything like yesterday's service.—H. E. Carter.

Arcadia Circuit, La.

The Arcadia circuit consists of the societies at Church Point, Branch, Maxie, and Prudhomme. The parsonage is located at the last-named place, and is a very comfortable home. The people of the charge have paid for a barn and cistern, both of which had been destroyed, so we have all the conveniences necessary to our comfort. Last December the people of Prudhomme met us at Eunice with wagons and helped us get settled in our new home. They have been very nice and we are well pleased with the location. About the middle of February we were invited to the home of Mr. B. M. Lambert, of Maxie, and there we found assembled the people of the Maxie church as well as of other denominations. They gave us a very substantial pounding, the effect of which we have not entirely recovered from yet. The membership at Maxie is small, but we always have a large congregation and splendid attention. I have not been ahle to make as many visits at Branch and Church Point as I would like, hut have met a good number of the people at church—some in their homes, and find them to be much interested in the up-huilding of their church. I expect to make a number of visits during May and June. Four revivals will he held on the charge during June and July and we expect to see many souls saved. The dates of the different meetings have not yet been fixed, but I expect to secure the services of some good evangelist or revivalist and arrange the services to hegin by June 15. I helieve that the Arcadia circuit is one of the best in Louisiana. May God hless our work here and give us a fruitful year.

T. L. BRYSON, P. C.

A CARD OF THANKS FROM MRS. SHIPMAN.

Dear Dr. Meek: I desire to thank our friends through the Advocate for their love, prayers, and sympathy while we were nursing our dear hoy who was so very sick in Jackson some time since. We went down to the brink of the grave with him, hut God in his love and wisdom gave him hack to us. I was in Jackson with him three weeks before I could bring him home, but a stay at home of three weeks put him on his feet again, and he is hack now trying to finish up his senior preparatory work. Our debt of gratitude we can never pay to the professors and the entire student body. So many of them were very thoughtful and kind. What would life he without friends? "We love Him because he first loved us."

MRS. W. S. SHIPMAN.

Durant, Miss.

SEASHORE DIVINITY SCHOOL.

The following resolutions were adopted hy the Brookhaven District Conference on the Seashore Divinity School:

Resolved, That this Conference heartily endorses the work done at the Seashore Divinity School, and recommends that each pastoral charge grant a leave of absence to its pastor in order that he may attend the session of this school this summer.

Resolved, That it is the sense of this Conference that as far as practicahle each pastoral charge should meet the necessary epenses of its pastor in attending the Divinity School.

Signed: P. H. Enochs, J. S. Decell, C. L. Thompson.

Sunday School

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

The Challenge of the Country by G. Walter Fiske is a sympathetic and helpful study of our great rural problem; it is illustrated and will cost but 75 cents.

In four cases out of five, selfishness on the part of teachers, officers, or parents is the reason our elementary grades are not better equipped for their work.

By a skillful re-arrangement of the interior of the First Church at Corinth, five new class-rooms have been made in order to accommodate the school and grade it along standard lines.

There is a little five-cent booklet which will help the rural Sunday school superintendent and pastor very much, called "Modern Methods in the Country Church," by Matthew Brown McNutt.

Rev. C. H. Northington, Corinth circuit, is planning an attractive Children's Day service in all of his churches. His programs have been printed in the local papers and have received much favorable comment.

Rev. D. M. Gean will hold a Sunday school Institute at Grady's Chapel, May 9, 10. He has a well-prepared and printed program already out and is doing the very ideal thing for a pastor to do—leading, and emphasizing the Sunday school problems and their solution.

"The Missionary News Bulletin and Notes from the Field" for May from Dr. Pinson's office thrills one with the possibilities of what can be done in mission lands if we will but lend a hand. By writing Dr. Pinson any class can find the field exactly suited to its needs, enthusiasm and monetary ability.

The aim of the rural Sunday school with its sparse settlements and few people is to comprehend the whole family, for often this self-same Sunday school takes the place of the preaching service. The village and city Sunday schools must try and devise ways and means for reaching the youth, the country Sunday school must reach, interest and hold the whole family, for if the parents are interested the children will come.

In answer to the question, "Why do you not have a separate opening and closing service for the Primary and Junior Department?" come the replies: "The teachers do not wish it," or "The superintendent likes to see the school all together," "The school looks so much smaller divided into departments." Never once has the reply come: "We believe the children gain more from the Sunday school hour."

Again, ask the question, "Why do you do no hand-work in connection with the lesson?" and there comes the reply: "It makes the room too crowded;" or "Our school will not appropriate sufficient money to cover this item." When explanation is made that it need cost almost nothing if the teacher prepares her own hand-work, then we hear, "Our teachers find it takes too much of their time and labor in preparation, if they would make it interesting."

Why is the blackboard not used? "I am not an artist," says the superintendent; "Someone might see my work on the board and laugh at me." Why do you not use Graded Lessons? "They cost too much." (Do they?) "As teachers, we cannot find so many lesson helps on the subjects." Or, "Our church families cannot all study the same lesson in the home, if Graded Lessons are introduced." And so the excuses multiply themselves.

Shall we draw the conclusion that a poorly equipped school is a selfish school? Is it selfishness that causes the trouble in your school?

When we put first things first, when we consider, primarily, how best we can meet the needs of the pupils, we shall have well equipped Sunday schools.

THERE ARE STILL A FEW EPWORTH PIANO BARGAINS LEFT AT GENERAL CONFERENCE.

All unsold Epworth pianos, parlor organs and church organs at the General Conference in Oklahoma City must be sold out at once, as our lease on the building expires June 1st. No matter where you live, you can have one of these fine instruments sent for trial, freight paid, and if you like it you can keep it on the special General Conference price and on the easiest of terms. Write a postal something like this: Williams Piano & Organ Co., Chicago, department 347: Please send me information about one of the General Conference (say which) piano, organ, or church organ, and sign your name plainly.

A VOLCANO PUT TO WORK.

About two hundred miles from Honolulu, at the edge of the crater of the volcano Kilauea, is a ranch where a vast herd of pigs is kept. The most remarkable thing about this ranch is that the pigs have their food cooked for them, and the volcano does the work, like a huge steam cooker. Covering the slopes of the mountain, and surrounding the ranch, is a forest in which are giant tree ferns, sometimes fifty feet tall and a foot or more in diameter. Inside the trunks of these large ferns is a pulp which is very good, indeed, for animals if they can get it, but the outside covering of the trunk is almost as hard to crack as the shell of a cocoanut. One day the ranch owner discovered that he could use the steam that was coming from the cracks in the lava coating of the volcano by building great gridirons above the cracks, and piling the fern trunks upon them to cook. Since that discovery the pigs have lived luxuriously on ferns cooked by a volcano.—(Author unknown.)

Attention, Epworth Leaguers!

Prepare to take advantage of the low rates to Buffalo for the great Epworth League Convention, June 28-July 10. Round trip tickets from New Orleans will cost $37.25.

W. E. THOMAS,
815 St. Charles St.

ETERNITY.

Here is a word we would hardly expect from the light-hearted French. Translated from the French of Brodaine by Mrs. H. E. Frobeck:

Ah! my brother, upon what then do you rely, to consider your last day so distant? Is it on your youth? Yes, you reply, I am still only twenty years, thirty years. Ah, you are totally mistaken.

No, it is not you who have twenty or thirty years; it is death who has already gained twenty, thirty years on you. Thirty years of grace which God has wished to give to you in letting you live—which you owe Him, and which have brought you so much nearer to the time when death must purchase you. Take notice of it, eternity stamps already on your forehead the fatal instant when it will commence for you. Ah, do you know what eternity is? It is a clock whose pendulum says and says again, these two words only, in the silence of the tombs: "Forever! Never! Never! Forever!" And during these awful revolutions an evil one cries: "What time is it?" And the voice of another miserable one replies. "Eternity!"—Central Christian Advocate.

LUDDEN & BATES PLAYER-PIANO DELIGHTS EVERYBODY.

Perfectly delighted! That is the way members of the New Orleans Christian Advocate Piano Club express themselves in regard to the Ludden & Bates Self-Player Piano. It is undoubtedly the greatest home entertainer and educator of the twentieth century. It opens wide the door to the entire world of musical composition so that every member of your family can now enjoy everything that has ever been written in music. Every one can now play the piano, and with the Ludden & Bates Self-Player you really play. You get the purest and sweetest tone, the correct time, and the most delicate shades of expression which enable you to give the correct interpretation to even the most difficult compositions. The entire world of music is yours—the world's best music by the world's greatest artists.

If you secure your Player-Piano through the Club you get the best instrument that the market affords, save one-third the price, and enjoy the special benefits of the Club's Free Music Roll Service by which you can exchange your old rolls for new compositions, at any time, at a nominal charge to cover postage and the mere expense of handling. The Club's proposition is too good to miss. Write for catalogue and full particulars to-day. Address the Managers, Ludden & Bates, New Orleans Christian Advocate Piano Club Dept., Atlanta Ga.—Adv.

The difficult part of good temper consists in forbearance and accommodation to the ill-humor of others.—R. W. Emerson.

COMMENCEMENT EXERCISES OF CENTENARY COLLEGE,

June 5-9.

Friday, June 5—8 p. m., Declamation Contest.

Sunday, June 7—11 a. m., Commencement Sermon, Bishop E. D. Mouzon; 8 p. m., Y. M. C. A. Sermon, Bishop E. D. Mouzon.

Monday, June 8—10 a. m., Oratorical Contest; 8 p. m., Alumni Meeting. Address by Rev. W. W. Drake of Baton Rouge, La.

Tuesday, June 9—10 a. m., Union Literary Society Graduating Exercises; 10 a. m., Annual Meeting of Board of Trustees; 8 p. m., Graduating Exercises. Baccalaureate Address by Hon. Robert Roberts, Jr., Minden, La. Delivering diplomas and medals.

BATON ROUGE (LA.) DISTRICT CONFERENCE.

The Baton Rouge District Conference will convene in Ponchatoula May 26-30. The opening sermon will be preached by Rev. J. D. Harper, on the "Nature and Purpose of the Lord's Supper," at 8 p. m., May 26. After the sermon, the Sacrament will be administered. All members are urged to be present at the opening service.

Let all the pastors look at the eight specific things to be reported upon. We trust that the pastors will have a definite knowledge of what progress has been made thus far in the work of the church. The following are the committees:

License to Preach—W. W. Drake, S. D. Howard, J. B. Fulton, W. S. Holmes, Judge R. R. Reid.

Orders and Admission or Readmission into the Annual Conference—J. D. Harper, J. F. Foster, J. A. McCormack.

H. W. BOWMAN, P. C.

May 14, 1914.

Each day, week, month, and year is a new chance given you by God, a new leaf, a new life; that is the golden gift which each new day offers you.—F. W. Farrar.

OUR CALENDAR

GENERAL MEETINGS.

Seashore Divinity School, at the Seashore Camp Ground, Biloxi, Miss., June 23 to July 2.

JUNALUSKA GATHERINGS.

Epworth League, July 15-23; Sunday School Conference, July 24 to Aug. 2; Conference of Educators, Aug. 4-6; Missionary Conference, Aug. 7-16; Bible Conference, Aug. 16-23; Conference of Deaconesses, Aug. 24-26.

DISTRICT CONFERENCES.

North Mississippi Conference.

Aberdeen, at Prairie, Miss., May 28-31.
Holly Springs, at Potts' Camp, Miss., June 17-19.
Corinth, at Ecru, Miss., June 18-21.

Louisiana Conference.

Alexandria, at Opelousas, La., July 8-10.
Ruston, at Haughton, La., July 28-30.
Baton Rouge, at Ponchatoula, La., May 26-31.
Lafayette, at Jennings, La., June 2-4.
Shreveport, at Queensboro, La., June 16-18.
Monroe, at Winnsboro, La., June 16-18.

Mississippi Conference.

Jackson, at Braxton, Miss., June 16-19.
Seashore, at Poplarville, Miss., June 10-12.
Meridian, at DeKalb, Miss., June 9.
Port Gibson, at Port Gibson, Miss., June 15.

MISCELLANEOUS.

Annual Meeting of Woman's Missionary Society, North Miss. Conf., at Aberdeen, June 11-15.
Louisiana State Epworth League Meeting, at Shreveport, June 17-21.
Mississippi Conf. Epworth League Meeting at Meridian, June 17-21.
Grenada Commencement, Sunday, May 24; Millsaps Commencement, Sunday, June 7; Centenary Commencement, Sunday, June 7; Whitworth College Commencement, Sunday, May 17.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Second Round.

Waynesboro Ct., at Pleasant Grove ....May 30, 31
Enterprise, at Stonewall...June 7,
De Kalb, at De Kalb .....June 12,
Moscow, at Pleas. Grove ..June 13, 14
Scooba, at Electric Mills ..June 17,
Matherville, at Salem .....June 20, 21
Buckatunna, at Chicora ....July 5, 6

The District Conference will be opened Tuesday, June 9, at 8 p.m., with a sermon by Rev. W. B. Hogg.

J. T. LEGGETT, P. E.

Jackson Dist.—Second Round.

Capitol Street .....June 7,
Millsaps Memorial, 7:30 p.m., June 7,
Camden, at Forest Grove..June 12,
Sharon, at Lone Pine.....June 13, 14
Canton, 7:30 p.m. .....June 14,
District Conference, at Braxton .....June 16, 19
Terry, at Poplar Springs... June 20, 21
Florence, at Wesleyana....June 27, 28

Newton Dist.—Second Round.

Rose Hill, at ——.....May 23, 25
Lake, at Lawrence .....May 30, 31
Decatur & Union, at U.....June 3,
Laurel, 1st Church .....June 7, 8
Laurel, 2d Avenue ....p.m., June 7,
Choctaw Miss., at Phillips, p.m. ....June 13,
Pearl, at —— ....June 14,
Suqualena, at Good Hope..June 17,
Forkville, at F. .....June 19,
Homewood, at Carr's.....June 20, 21
McDonald, at —— .....June 24,
Louin, at Holders .....June 27, 28
Hickory and Meehan, at M..July 4, 5

H. W. FEATHERSTUN, P. E.

Port Gibson Dist.—Second Round.

Liberty, at W.....Fri., May 22,
Gloster ....May 23, 24
Nebo, at Greendale .....May 30, 31
Fayette ....June 6, 7
Anguilla ....June 10,
Rolling Fork .....June 13, 14

T. W. ADAMS, P. E.

Seashore District—Second Round.

Derby, at Byrd's ....May 23, 24
Carriere and Picayune, at P., Monday p.m. .....May 25,
Mentorum, at Powers .....May 30, 31
Coalville, at Fayard's ....June 3.
Poplarville ..... Tuesday, June 9,
Lumberton ....June 13, 14
Wolf River Mission, at Beulah, Monday ....June 15,
Wiggins, Tuesday .....June 16,
Vancleave ....June 20, 21

The District Conference will be held at Poplarville June 10-12.

W. H. HUNTLEY, P. E.

Brookhaven Dist.—Second Round.

Topisaw, at Topisaw.....May 23, 24
Barlow, at Lebanon.....May 30, 31
Bayou Pierre, at Pleasant Ridge ....June 6, 7
Hazlehurst ....June 7, 8
Summit and E. McComb, at Summit.... ....June 10,
Adams, at Johnson Station.June 11,
Tylertown, at China Grove.June 13, 14
Pleasant Grove, at —— ....June 17,
Scotland, at —— .....June 20, 21

ROB'T SELBY, P. E.

NORTH MISSISSIPPI.

Greenville Dist.—Second Round.

Jonestown and Belen, at Belen .....May 24, 25
Boyle, at Litton.....May 30, 31

H. S. SPRAGINS.

Sardis Dist.—Second Round.

Crenshaw, at Mastodon ....May 23, 24
Charleston, at —— .....May 30, 31
Eureka, at —— .....June 5,
Oakland, at —— .....June 6, 7
Courtland, at —— .....June 7, 8

J. W. DORMAN, P. E.

Columbus Dist.—Second Round.

Longview, at Smyrna.. ....May 23, 24
Columbus Cir., at New Hope.May 30, 31
Macon Cir., at Souls Chap..June 6, 7

W. W. WOOLARD, P.E.

Corinth Dist.—Second Round.

Belmont, at Golden.. .....May 22,
Tishomingo, at Mt. Nebo ..May 23, 24
Ripley Cir., at Blackjack...May 30,
Ripley and Blue Mountain, at Blue Mountain...May 31, June 1,

District Conference at Ecru June 18 to 21.

J. H. MITCHELL, P. E.

Aberdeen Dist.— Second Round.

Tremont ....May 21,
Fulton Miss., at Fulton ....May 23, 24
Prairie ....May 30, 31

District Conference at Prairie, May 28-31. Bishop W. B. Murrah has kindly promised to be with us.

JOHN W. BELL, P. E.

Holly Springs Dist.—Second Round.

Mt. Pleasant, at Union.....May 23, 24
Ashland, at——.....May 26
Randolph, at Spring Hill....May 29
Toccapola, at Tula.....May 30, 31
District Conference at Potts Camp.... .....June 17, 19

R. A. TUCKER, P. E.

Durant Dist.—Second Round—Part 2.

McCool, at Liberty Hill....May 23, 24
Sidon, at Cruger.... ..May 31, June 1
Kosclusko Cir., at Pierce's..June 6, 7
Black Hawk, at Acona.. ..June 13, 14
Vaiden, at Columbiana.....June 20, 21

W. S. SHIPMAN, P. E.

Winona Dist.—Third Round.

Itta Bena, at Itta Bena....May 17, 18
Indianola, at Indianola.....May 24, 25
Moorhead Ct., at Blaine...June 6, 7
Drew Ct., at Sandy Bayou..June 13, 14
Lambert Ct., at Marks....June 20, 21
Winona Ct., at New Hope..July 4, 5
Ruleville Ct., at Ruleville..July 11, 12
Minter City, at Minter City.July 18, 19
Belzoni Ct., at Four Mile..July 25, 26
Isola Ct., at Caile.....July 26, 27
Tutwiler Ct., at Glendora..Aug. 1, 2
Carrollton Ct., at Marvin..Aug. 8, 9
Mars Hill Ct., at Chapel Hill .....Aug. 15, 16
North Carrollton, at Smith's Chapel .....Aug. 22, 23
Schlater, at Schlater.....Aug. 29, 30

The Gospel tent will be managed by Rev. W. M. Campbell, Minter City. Write him.

BEN P. JACO, P. E.

JACKSON DISTRICT CONFERENCE.

The Jackson District Conference will convene at Braxton, Miss., June 16-19. The opening sermon will be preached on Tuesday night, the 16th. Braxton is located on the G. & S. I. R. R., twenty-five miles South of Jackson, Miss. There are three trains coming into Braxton every morning from Jackson: one arrives at 6 a. m.; one at 7:30 a. m.; and one at 12 o'clock. There is no afternoon train coming South from Jackson until 5 p. m.

Let all pastors send me the names of delegates. Let all local preachers send me their names; in fact all should do so who expect to come. I would like to have these names at least two weeks before the Conference. So take due notice thereof and govern yourselves accordingly.

W. B. WALROP, P. C.

MERIDIAN COLLEGE.

The Commencement exercises of Meridian College will begin on Friday evening, May 22, and close with the graduating exercises on Tuesday evening at 8 o'clock, May 26. Following is the order of exercises:

Thursday evening, Reception for Alumni; Friday evening, Art Levee; Saturday evening, Expression Graduation Recital; Sunday morning, Commencement Sermon by Rev. J. B. Budd, of Georgia; Sunday afternoon, Missionary Service; Sunday evening, Missionary Service; Monday morning, Literary Society debate; Monday evening, Conservatory grand concert; Tuesday morning, Academy and Departmental certificates and diplomas; Tuesday evening, Graduation exercises.

MARRIED.

On Feb. 28, 1914, at the home of the bride's parents, near Big Rock Church, Miss., by Rev. Hilary S. Westbrook, Mr. JACK McMICHAEL and Miss DANTHOR RICHEY.

On April 9, 1914, at the parsonage at Leakesville, Miss., by Rev. H. E. Carter, Mr. A. J. CLARK and Miss PEARL TAYLOR.

On April 20, 1914, at the Court House at Leakesville, Miss., by Rev. H. E. Carter, Mr. LUTHER L. McNAMON and Miss SUSIE V. DERRICKS, both of Mobile, Ala.

HE FOLLOWED.

A nervous commutor, on his dark, lonely way home from the railroad station, heard footsteps behind him. He had an uncomfortable feeling that he was being followed. He increased his speed. The footsteps quickened accordingly. The commuter darted down a lane. The footsteps still pursued him. In desperation he vaulted over a fence and, rushing into a church-yard, threw himself panting on one of the graves.

"If he follows me here," he thought, fearfully, "there can be no doubt as to his intentions."

The man behind was following. He could hear him scrambling over the fence. Visions of highwaymen, maniacs, garroters, and the like flashed through his brain. Quivering with fear, the nervous one arose and faced his pursuer.

"What do you want?" he demanded. "Why are you following me?"

"Say," asked the stranger, mopping his brow, "do you always go home like this, or are you giving yourself a special treat to-night? I'm going up to Mr. Brown's, and the man at the station told me to follow you, as you lived next door. Excuse my asking you, but is there much more to do before we get there?"—Zion's Herald.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

ITEMS OF INTEREST.

We are indebted to the Southern Missionary News Bureau for the following items:

Such a great number of applications have come from married and grown women to enter the McTyeire School in Shanghai that a room in the rear of the church was prepared to receive thirty; but space had to be made for forty. Eight are married, and several have a number of children. Probably the most interesting student in the class is the wife of the leader of the socialist movement. She is the mother of five splendid children, the oldest about 12 years of age.

The oldest royal dynasty in the world is that of Japan, which goes back unbroken 2600 years.

An exchange says: "The Harvard University Register for 1913, published by the Student Council, gives estimates of the expenditures of students for the various items in addition to board and tuition charges. Books cost the students about $71,000 a year, while the bill for drinks is estimated at $73,500 and for tobacco $98,225. Theater tickets, suppers after the shows, and taxi fares amount to more than $200,000.

Haitang is a Chinese island about twenty-five miles long, with a population of about 70,000. About thirty-seven years ago, we are told, an inhabitant traveling on the main land heard of Jesus from a fellow-traveler at a Chinese inn. He accepted the truth, returned to Haitang and did not rest until he had carried the Gospel to every one of the 411 villages on the island. When the missionaries came abont ten years ago, they found a prepared people. There are now preaching stations in thirty villages. Some of these poor village Christians give one-fourth of their income for the spread of the Gospel.

David Livingstone, when a lad, received from his dying Sunday school teacher some advice which he never forgot. "Now, lad," were the faithful words, "be constant, make religion the every-day business of yonr life, and not a thing of fits and starts."

SOUTH CAROLINA TO THE FORE.

The South Carolina Conference heads the list in the results from the Week of Prayer and Self-Denial with a total of $2,005.83. The total amount of the self-denial fund received at the office in Nashville to date is $10,342.90. This will enable the Board of Missions, with other available resources largely the result of the Week of Prayer and Self-Denial, to send ont ten new missionaries for 1914. The proposed Week of Prayer for January, 1915, should enable the Board to still more largely increase its missionary force so sadly needed in the fields.

GLEANINGS FROM THE REPORTS OF THE THIRD VICE PRESIDENTS OF THE NORTH MISSISSIPPI CONFERENCE.

It is always well when something good is received to pass it on, so that all may get the benefit. The reports from the auxiliary third vice-presidents for the first quarter of this year sound a most optimistic note, which is very gratifying. Not many can be given special notice; however, all who reported are to be commended for their faithful work. The Durant District led in the number of auxiliaries reporting.

As nsual, the first report that came in was from Houston; it tells of progress in this department. The Macon Young Woman's Auxiliary states that they are using "Mexico To-day," and the interest is so great that those members not enrolled in the class come to get the benefit of the study. From Greenville comes the information that interest has noticeably improved. Mrs. Bennett of Oxford reports a class organized and growing in interest. Vaiden atributes much of the growth of the auxiliary to the awakening of the members in the Study Circle. Both Winona adult societies report a gain in the knowledge of the missionary machinery. Robinsonville's third vice-president, Mrs. F. C. Anderson, always gives a good report, and this quarter says that "The New America" is giving them a deeper knowledge of and interest in the alien.

Carrollton reports that all of her active members are Christian stewards. The work of Mrs. J. H. Guess of Kosciusko is most worthy of mention. In addition to presenting Christian stewardship to her anxiliary, she also influenced eight Sunday school pupils to sign the stewardship cards. What a great foundation for future work!

These are testimonials from auxiliaries in North Mississippi in regard to mission study and Christian stewardship. If your auxiliary is one which has been neglecting this department, do yon think you can afford to do it any longer?

Mrs. WALTER CAMPBELL.

NOTICE!

The Second Annual Meeting of the Woman's Missionary Society of the North Mississippi Conference will be held in Aberdeen, Miss., June 11-15. Names of delegates and visitors should be sent as early as posible to Mrs. T. B. Sykes, Chairman of Entertainment Committee, Aberdeen, Miss. All delegates are expected to be present at the opening session and to remain throughout the meeting. Bishop Murrah will preach the annual sermon. Mrs. B. W. Lipscomb will be the Council visitor.

Mrs. VIC THOMPSON HOYLE,
President.
Miss MAMIE BUCKLEY,
Recording Secretary.

NEW OFFICERS OF THE WOMAN'S MISSIONARY COUNCIL.

This session of the Woman's Missionary Council closed the quadrennium and, according to law, all offices became vacant. Mrs. J. B. Cobb, Secretary of the Foreign Department, declined to stand for re-election. Miss Daisy Davies, Field Secretary, after eight strenuous years of service, also declined to stand for election to any office; and Mrs. Frank Siler also declined election. The elections returned the old body of officers to service, save in the offices of the Foreign Department and Educational and Recording Secretaries. Miss Mabel Head was chosen to succeed Mrs. Cobb, Mrs. Hume R. Steele was elected Educational Secretary, and Miss Mabel Howell succeeded Mrs. Siler.

MISS ZUNG A VISITOR AT THE COUNCIL.

A Chinese visitor at the Council was Miss Zung, of Soochow, the daughter of the oldest Methodist preacher in the China Mission Conference. She was educated in our schools at Sungkiang, Huchow, and Shanghai, and then taught in the Virginia school, in Huchow. She was on her way to Greensboro, N. C., where she expects to study three or four years and then return to China to teach in one of our mission schools.

FIRST SELF-SUPPORTING MISSIONARY.

Miss Allene Pearce, of the Kentucky Conference, is the first one of our missionaries to bear this honor. She was recommended by the Council for appointment to the foreign fields, and Korea was the field selected for her labors. She is a young woman of rare intellectual qualities, and deeply consecrated. The mantle of the mother must have fallen upon the daughter's shoulders. Not every mother is even willing to part with her daughter, but this consecrated woman gives her best to her Master and furnishes the means for her support. "Many shall rise up and call her blessed."

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Dr. J. M. Henry, Presiding Elder; residence, 236 Olivier St.; phone, Algiers 76.

Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 319-W.

Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 815 St. Charles St.; phone, Main 735.

Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 123 S. Pierce St.

Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5830 Prytania St.; phone, Uptown 329.

Rev. J. L. Sutton, Pastor Louisiana Avenue Methodist Church; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. H. Harper, Pastor Parker Memorial Methodist Church; residence, 734 Nashville Avenue; phone, Uptown 447.

Rev. F. R. Hill, Jr., Pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; phone, Uptown 945.

Rev. J. G. Snelling, Pastor Carrollton Methodist Church; residence, 1125 Fern St.; phone, Walnut 1238.

Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1818 Chestnut St.; phone, Jackson 1753.

Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; phone, Walnut 1071.

Dr. J. T. Sawyer; residence, 5665 Hawthorne Ave.; phone, Galvez 640.

Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.

Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; business phone, Main 4373.

NOTES FROM OUR MISSION FIELDS.

The church at Candler College, Puentes Grandes, was recently organized with 12 members. H. B. Bardwell, the president of the College, is pastor. Rev. J. C. Elkins, of the Candler College faculty, preaches in his bome several blocks from the campus, every Wednesday night. Thus our big school is becoming a real evangelical center for that entire community.—Evangelista Cubano.

Recently there was held within the chief University in Japan, the Tokyo Imperial University, a mass meeting of its Christian teachers and students, including some recent graduates. Tbey decided to begin aggressive Christian work among its two thousand students. There are in this University 16 Christian professors and over 300 Christian students.—W. K. Matthews, Kobe, Japan.

At one of the services at our new chapel at the East Gate, after five of us had talked, and tbe bour was getting late, an appeal was made by Brother Tsa, the presiding elder, to all those who felt their sins and were willing to repent and believe on Jesus. 16 stood up before the crowded house in response to his appeal, remained until the meeting was dismissed, for further talk, and all became enquirers.—J. A. G. Shipley, Shanghai, China.

In our Southern Methodist Mission in Japan there is about one woman worker, Japanese or missionary, to 35,000 women.

More than 100 members and candidates on the Guantanamo charge are weekly contributors to the support of the Church. Rev. W. M. Mullen, the pastor, is educating his people in systematic paying. The Remedios Preshyterian Church, South, recently assumed $35 a month of the pastor's salary, besides their regular expenses and missionary contributions. Self-support is coming in Cuba.

During the past quadrennium in the M. E. Church, South, in China, there was an increase of 80 per cent in Church membership; 105 per cent in Sunday school pupils; 72 per cent in students in schools and colleges; 95 per cent in contributions.—Missionary News Bulletin.

NEW ORLEANS UNION LEAGUE.

The regular monthly meeting of the Union Epworth League of the Methodist Churches of New Orleans, Algiers, and McDonoghville, was held at Carrollton Avenue Methodist Church Tuesday night, May 12, with 87 members from the various Leagues in attendance.

The devotional services were conducted by Rev. Robert Vaughan of the Methodist Orphanage at Ruston, La.

The regular business meeting followed with the usual routine reports of the various Vice-Presidents of the Union League as received from the corresponding officers of the various departments of the different local Leagues. Report of the first department, covering religious activities, as a whole was decidedly encouraging, all Leagues reporting good meetings, good atendance, able leaders, willing responses for such work, and genuine interest. First Vice-President Rosenstream of the Union, in concluding his report, gave a very earnest and instructive talk on the proper and profitable disposition of our spare time. The second and third departments, covering charity and help and the social side of our Leagues, appeared to be getting along very nicely. The Missionary, or fourth department, of the various Leagues reported considerable activity, 6 or 7 of them having organized study classes covering foreign fields, and in addition to this each League reported one missionary meeting during the month. From the reports it would appear that all the Leagues are in a very healthy condition, and each one enthusiastic for a bigger and better League.

It was ascertained that there are at present 4 Junior Leagues in the City with a total membership of 50, 3 of which have been recently organized in line with the Union's Young Peoples campaign, and in this connection tbe Local Leagues are showing a steady increase of from 5 to 15 members monthly, the bigger proportion of the additional members being young men and young women from 17 to 21 years of age. The President urged upon the individual Leagues that each one inaugurate a membership campaign.

An additional officer, known as a Field Secretary, was elected several months ago, and this officer, Mr. John Saint, has been visiting and studying the various Leagues as to their most urgent individual requirements. His plans, however, at the Tuesday night meeting were still in the embryo, but he promises a full report for the next Union League Meeting.

Tbe third department of the Carrollton Avenue League showed itself to be very much alive by providing for the evening a most enjoyable social hour and serving refreshments.

L. R. BOCK.

HEED THE WARNING.

Tbe war between right and wrong is still going on. And as we cannot hope for peace and friendship from those whose hearts are not with us, let us take our part of the conflict to Him who is able to give us victory over all the opposing forces of earth. The Vanderbilt battle bas been quite an unpleasant one. The Church has lost her Nashville school while the Carnegie financial salt-licks have lost their savor. And as we leave the old homestead with its rusted dollar surroundings, thank God, we are able to wave the beautiful banner that bears the name of honor.

The time has come to shake off the dust under our feet as a testimony against them, and go where our boys will not be entangled with the high class plays at theaters, and other soul-poisoning influences, withdraw our Christian forces from Nashville and place them where they will be appreciated. Let us pray for Mr. Carnegie, and for those who would ask for compromise.

G. W. BARR.

Bailey, Miss.

Church News

Revival services have recently been held at Scruggs Memorial Church, of which Rev. H. R. Singleton is pastor. Dr. F. R. Hill, Sr., of New Orleans, did the preaching. One hundred and fifty members have been added to Scruggs Memorial Church since December.

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The Wesley Memorial Hospital, of Atlanta, Ga., was the first hospital established by the Methodist Episcopal Church, South, in the United States. It was built by the Southern Methodists of Georgia, and was opened in 1905. It has received since the opening 6381 patients.

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The Southern Baptist Convention was in annual session last week in the city of Nashville, Tenn. The Woman's Missionary Union met simultaneously with the Convention, but as usual closed its annual session before the Convention adjourned. Mrs. J. D. Chapman, of Greenville, S. C., was chosen president of the Union.

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For several weeks a most inspiring revival has been in progress in the Methodist Episcopal Church in Sofia, Bulgaria. One writer, Dr. Elmer E. Count, says God's presence has been manifested in great power. An old-fashioned Methodist altar service was conducted. It is good news to hear of the advance in the kingdom far beyond the seas.

• • •

Bishop J. W. Bashford, of the Methodist Episcopal Church, recently reported that he has never witnessed in any Christian College a more remarkable series of revival meetings than that recently held in Peking University, Peking, China. President H. H. Lowry was in charge of the services, and his audiences, composed largely of students, numbered from 800 to 1000.

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The Methodist Church at Bryan, Texas, Rev. Glenn Flynn, pastor, held a banquet on Feb. 27, preparatory to the every-member canvass in the church. The church in 1910 gave for all benevolences $441. In 1911 they began with the every-member canvass and paid $646. In 1912 they paid $1356, and in 1913 they paid $1804. The average contribution per member for all benevolences in 1910 was $9.74. In 1913 it was $14.14. The increase for foreign missions for the same period was from $197 to $1585.36. The average per member going from 34 cents in 1910 to $2.60 in 1913.—Pacific Methodist.

Secular News and Comment

In Montgomery, Ala., Tag Day sales recently netted $1350 for the Anti-Tuberculosis League at that place.

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Mr. T. G. Rapier, who was long the controlling power of the New Orleans Picayune, has again assumed newspaper duties in a conspicuous place, as he is now the assistant manager of one of New Orleans' great papers, The Times-Picayune.

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Without a roll call, the lower house of Congress passed the administration Naval Bill, which calls for the building of two battleships instead of one, as advocated by the "little navy" men. The naval appropriation amounts to $139,560,334.

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Notices have been given of two amendments to the Constitution of the State of Louisiana relating to the State Supreme Court. The notable feature of both amendments is the enlarging of the Court to seven members, where heretofore it has consisted of five.

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One thousand saloons in Illinois towns have been closed during this month. Pending a decision of the Supreme Court on the constitutionality of the woman suffrage law, the saloon men will turn their places of business into cigar stores and near-beer parlors. Should the equal suffrage law be declared unconstitutional, the saloons will again take up their devastating work.

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The Mexican situation seems to be in as much of a tangle as ever. Since the United States has ceased hostilities in the republic, the two factions that have torn it asunder have set upon each other with new enthusiasm. It seems at present, however, that the Federalists are about to succumb, and that President Huerta will soon be deposed. Gen. Villa is now marching upon Saltillo and gathering his forces for the assault on that city.

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The police of the City of New Orleans arrested the heads of an art store last Saturday and confiscated many obscene pictures that were displayed in the show windows of the store. To prevent the display of such matter before the public is commendable. But we do not see the consistency of the police force in New Orleans in being careful along this line when on every Sabbath all the saloons, practically, of New Orleans violate the law and remain open for the selling of strong drink.

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According to the report of the municipal markets commission to the City Council, recently made, Chicago is paying $51,393,304 too much a year for its meals. The annual cost of food eaten was estimated at $321,208,146, of which the producer receives $170,240 and the railroads $22,484,570. The wholesaler and the jobber receive $32,120,815 and the retailer $96,362,444. The last two items, the commission found, might be cut to $12,848,326 and $64,241,629. This, it was figured, would result in a per capita saving of $21.47, or a saving of $98.76 a year to the average family.

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The city of Jerusalem is to be modernized at an early date, according to reports. It will be transformed into a city with many of the conveniences and luxuries of the leading cities of Europe. Jerusalem is reported to have 75,000 inhabitants; 45,000 of these are Jews, 15,000 are Christians, and 10,000 are Moslems, and the remaining number is made up of a heterogeneous collection from all nooks of the world. The ancient walls and towers are to be torn down to widen the streets, car lines will traverse the city, and electric lights will blaze forth. May Jerusalem awaken to its obligation to the world as the "Holy City."

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From a recent issue of the Saturday Evening Post we clip the following interesting item: "An alarm signal, to give warning that it is time to depend no longer on fading daylight, but to turn on the gas lights or electric lamps, is now being devised. The great usefulness of a successful device of this sort is apparent. Records have shown that the greatest strain on the eyesight comes in the late afternoon hours near sundown, or on dark, dull days when it does not seem to be dark enough to turn on artificial lights. Each case is a matter for some individual, and the tendency is to delay turning on the lights. In offices, schools, libraries—and to some extent in stores—the lights are switched on many a day after a period of eyestrain for all the people in the place; so illuminating engineers have called for a machine that will decide at just what moment lighting should begin."

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ROBERT A. MEEK, Editor. NEW ORDEANS, LA., THURSDAY MAY 28, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

THE GRATEFUL SAMARITAN.

Much had been done for this man, as Luke narrates in the seventeenth chapter of his gospel. He was a recognized and avoided leper of such physical danger to others that, on the approach of a stranger, he must cry out a warning. He and nine others had prayed for mercy at the hands of Christ, and having obeyed his command to go and show themselves to the priest they were healed. The thoughts of the Samaritan turned hack toward him who had worked this inexpressible benefit, and with a loud voice he glorified God and gave thanks at the feet of Jesus.

He evidently became a convert. The riches of the mercy of God bore upon him; his soul was flooded with a realization of the unseen spiritual realm that now had played such an important part in his life. The stronger emphasis of his heart did not fall upon the clean and fresh body, though it was invaluable, but upon him who could work the transformation of driving out the physically diseased substance of the flesh and replacing it with the sound and well. The more clearly he beheld the great gift of unimpaired health with its largess of free social intercourse, the greater seemed the power that brought to pass this astounding fact. Still more reflection did not incite self emulation and self congratulation of a great good fortune to the extent of paralyzing the vision for objects outside of self. He was not transformed into a madman with one wild idea of extolling his new found physical virtues before the passer-by on the country highway or before the throngs of the city thoroughfare. A great sanity possessed his soul, and he was impresesd with the good graces and virtues of his benefactor. Instead of being swept off his feet by selfish ecstasy, his heart forgot these considerations and glorified God.

When a hand full of lilies is carried to a friend the beauty and fragrance of the flowers flood the room; but should their material attributes be more invading than the spirit of friendship or love that they represent? Should not their blessedness but emphasize the extended felicity of our friend? Every variated shade of light cast from their convoluted petals may lose its own natural beauty in its declaration of constancy for our friend. The clean pure body of the healed Samaritan became an inviolate bond between Christ and him.

As to the nine who approached Christ with the Samaritan—they were now healed. They needed no longer to hold themselves in contempt because of a putrid mass of sores; there were to be no more cries of unclean; equality with others was realized and anticipation of social joys was too great for utterance. Hugging the prize of new physical life they rushed to the priest and thence doubtlessly among friends to exploit their great fortune. They perhaps behaved as men often do in the present, who, after attaining the means, run headlong into the gaiety of fleeting existence, never thinking of Him who has turned in their direction the great end of the horn of plenty. The picture of the ingratitude of the nine is a sad one. Let us, in the temple of the soul, dwell with the grateful Samaritan. C. A. B.

THE PRESENT VANDERBILT SITUATION.

In the light of the action of the recent General Conference, what course has the Church mapped out for herself in dealing with Vanderbilt University? We assume that this is a question of much interest to the readers of the Advocate, and we shall, therefore, proceed to answer it briefly.

1. We desire to say that the report of the majority of the Special Vanderbilt Committee does not contain a single note in favor of any sort of compromise. It regards the present relations between the Church and the University as absolutely intolerable and does not indulge the least notion of perpetuating them. To be sure, the General Board of Education is vested for a limited time with the power to confirm or reject the trustees elected by the Board of Trust of the University, but they are instructed to confirm only such persons as "will endeavor to carry out most heartily the aims and purposes of those who founded the University" and "who will fairly represent the interests of the Methodist Episcopal Church in said University." It is difficult to see how any one of the rebellious majority of the present Board of Trust can be confirmed under these directions; and if they are not, doubtless the courts will soon be given an opportunity to pass upon the so-called rights that we are said to have left in the institution.

2. The movement to transfer the rights in the University that were formerly ceded to the General Conference back to the eight patronizing Conferences which figured in the establishment of the institution is not in any sense an evasion of responsibility or shirking of duty. The majority of the General Conference did not regard these rights as of sufficient value to be held on to, but before letting them go it seemed to be just and proper to let the former owners, from whom the important trust was received, pass upon this question. Moreover, there were some lawyers who took the position that this transfer would afford the best possible way for getting the case reopened in the Federal courts. So the patronizing Conferences are notified that if they desire to undertake such litigation, the whole Church will stand behind them and bear the expense of it. This is not placing a heavy burden upon weaker bodies, as was alleged by some, since the claims of the patronizing Conferences will, if there is any difference, be stronger and more direct than those of the General Conference, and they themselves are not expected to make the fight, but only to furnish the grounds for doing so.

3. The Commission of sixteen men appointed by the College of Bishops is vested with plenary power, and may be trusted to safeguard and promote the educational interests committed to its care in every possible way. It is composed of the following persons: Bishop W. A. Candler, Bishop J. C. Kilgo, Bishop W. B. Murrah, Bishop J. H. McCoy, Rev. P. T. Durham of the Western North Carolina Conference, Rev. F. J. Prettyman of the Baltimore Conference, Dr. A. J. Lamar of the Alabama Conference, Rev. W. D. Bradfield of the West Texas Conference, G. T. Fitzhugh of Memphis, W. M. G. Thomas of Chattanooga, Asa G. Candler of Atlanta, John P. Scott of Shreveport, W. D. Thompson of Atlanta, J. E. Cockrell of Dallas, H. R. Fitzgerald of Danville, Va., and T. T. Fishburne of Roanoke. This Commission is charged with the task of effecting a transfer of the rights in Vanderbilt University now held by the General Conference back to the patronizing Conferences; but if this cannot be done, its hands are not by any means tied, as is shown by the following resolution: "In case it is found impossible to effect this transfer, we hereby authorize and instruct the Commission herein named to take such steps as in their opinion may be necessary to preserve and defend the interests and honor of the Church." This Commission is also instructed to provide at the earliest possible time a Biblical or Theological School for the training of our young ministers, making, if deemed advisable, temporary arrangements for such work; and they are further empowered to proceed to provide higher institutions of learning for our people without delay locating, if they can, one university east of the Mississippi River and one west of the Mississippi River.

4. This Commission is not authorized to start negotiations of any kind with the trustees of Vanderbilt University, nor have the trustees been notified in any manner that it is open to overtures. If any movement of this character is inaugurated it will have to be done by the Board of Trust of the University. Furthermore, all moneys held by any of our Boards for Vanderbilt have been ordered held up until the Commission shall direct what use is to be made of them.

But wherein did the Minority Report differ from that of the majority? (1) It turned away from the College of Bishops and proposed to deal with the educational situation through the new General Board of Education, a body which at that time was unnamed and the complexion of which was wholly unknown. In our opinion, such action would have been heralded all over the country as a slap at our Chief Pastors and a triumph for those sympathizing with the Vanderbilt Board of Trust. The latter gentlemen had concentrated their strength in the Committee on Education, and if they had won before the Conference, they very probably also would have dominated that Committee and have named the new Board of Education, placing upon it men who would never have raised any sort of issue with the Vanderbilt trustees.

(2) This Report expressed a desire for harmonious relations with the Board of Trust of the University, reminded them that they are the servants of the Church, and appealed to them to protect the Church's interests. Such an appeal to the men who had stirred up this rebellion against the authority of the Church, who had trampled her rights underfoot, and who had concurred in the pleadings that resulted in the spoliation of her property, would have been, in our opinion, nothing less than a humiliating sacrifice of her dignity and self-respect, and as a course of procedure, positively farcical.

(3) The Minority Report contained an additional provision, that if a clash should arise between the Board of Education and the Vanderbilt trustees, the former body should seek to maintain the rights of the Church in the courts of Tennessee or the Federal Courts; but this was to be a dernier resort, brought into requisition only when the proposed pacific policy had failed. It was also declared that the Board of Education should proceed to enlarge the educational facilities of the Church by providing other places for theological instruction and additional institutions of higher learning, but the program outlined lacked the definiteness and the urgency to immediate action of that outlined in the Majority Report.

Such were the essential differences between the two papers submitted to the General Conference and around which the storm of debate raged. One of the most noticeable things in the contest was that all the men closely allied with Vanderbilt University and all who had been against the Church in the antecedent fight were lined up solidly behind the Minority Report. On the first test ballot, which was the crucial one, the representatives from our patronizing Conferences voted, as follows: For the Minority Report—R. H. Wynn, F. S. Parker, J. M. Henry, A. M. Mayo, W. A. McKennon, A. P. Holt, R. W. Millsaps, A. F. Watkins, and G. J. Leftwich. Against the Minority Report—W. H. Coleman, R. O. Randle, I. W. Cooper, J. T. Leggett, P. D. Hardin, L. P. Brown, J. W. Beeson, P. L. Blackwell, J. R. Countiss, R. A. Meek, H. S. Spragins, B. P. Jaco, J. G. McGowan, J. H. Sherard, and E. V. Hughston.

In this connection, it may be well to give the names of the members of the Board of Education, which is vested for the time being with the power to confirm or reject the Vanderbilt trustees, and which is thought to contain a majority who may be depended upon to stand up resolutely for the maintenance of the rights and honor of the Church. They are as follows: Bishop E. E. Hoss, Bishop James Atkins, Bishop J. C. Kilgo, H. H. Sherman, James Cannon, Jr., R. L. Flowers, H. N. Snyder, C. O. Jones, Andrew Sledd, G. W. Read, J. R. Bond, P. D. Maddin, I. W. Cooper, J. M. Henry, James Kilgore, L. S. Barton, J. W. Robbins, W. A. Shelton, J. L. Clark, B. P. Taylor, and Stonewall Anderson, Secretary of Education.

A ROSE TO THE LIVING.

A rose to the living is more
Than sumptuous wreaths to the dead.
In filling love's infinite store,
A rose to the living is more
If graciously given before
The hungering spirit is fed—
A rose to the living is more
Than sumptuous wreaths to the dead.
— Dixon Waterman in "A Book of Verses."

THE INFLUENCE OF SORROW UPON GREAT AUTHORS.

Rev. Edwin Whittier Caswell.

The book of Job is the portrait of the soul's triumph over colossal sorrow. As Zophar said to Job:

"Then shall thy life be clearer than the noonday:
Though there be darkness, it shall be as the morning.
And because there is hope, thou shalt be secure:
Yea, thou shalt look about thee, and shalt take thy rest in safety;
Thou shalt lie down, and none shall make thee afraid."

The Psalms are the exhalations of exquisite anguish from the broken heart of David, rising like incense to God, and spreading over the earth like the fragrance of a crushed flower. The beauty of the Twenty-third Psalm blossomed out of the sweet singer's sorrow when he was exiled from his throne, when his own beloved Absalom had turned against him, and when evil men hunted him like a beast of the forest. It was then, as he looked down the grassy slope, where the flocks were feeding, and thought of the shepherd boy's early days, that he sang, what has comforted the hearts of millions for three thousand years: "The Lord is my shepherd, I shall not want."

The influence of prosperity has never been able to inspire a song of such pathos and soul-power as this Psalm.

It is well to remember that the books which will never die were wrought out under the awful pressure of indescribable afflictions. As pressure produces power in the physical world, so suffering, when rightly endured, wakens all the forces of being in the effort to rise superior to the pain, resulting in the greatest triumphs of human genius.

Without recourse to libraries, literary aids or favorable influences, some minds have in their writings reached the highest summits of spiritual, moral and intellectual achievements. The Apostle Paul wrote his matchless Epistles chained to a soldier in prison, probably without even a scrap of the Old Testament parchment to aid his thoughts. Just as surely as the apostle felt that he must see Rome, so he was impelled and inspired to write for his Divine Master and his many churches, or die in the attempt. He penned his imperishable letters under most awful conditions; his prison became a spiritual powerhouse, electrifying the world through millenniums of time.

John Bunyan, with little education and narrow knowledge of men, wrote his masterpiece, the "Pilgrim's Progress," the book that stands second only to the Bible, during the twelve years of his imprisonment in Bedford jail. It is said that he knew well only two books—the Bible and Fox's Book of Martyrs. He mastered these, and then he was prepared in his solitude to master the world with a story which will live forever.

The beloved John, imprisoned on the Isle of Patmos, composed the only vision and view of the heavenly life the human mind has given to man. Every obstacle was in the way of such an achievement, except the Divine illumination and his own resiliency of spirit rising superior to the outward loneliness of his sorrow and banishment. When the soul endures pressure above measure, then latent powers, unfettered, fly away on immortal pinions.

Dane's "Divine Comedy" was written under the stress of sorrow for his departed Beatrice, and under the ban of banishment from the city of Florence. In great poverty, a poor wanderer, sentenced to be burned at the stake if he returned to Florence, without home or friends, he wrote his great poem and though completed in 1320, it was more than five hundred years before the "Divine Comedy" was fully known and appreciated by mankind.

The human heart in great distress often writes for relief of its own anguish, at the time not expecting friendly readers or great popularity. Such productions bubble up from the inner depths of being, like a perennial fountain, which God has uncovered for a world's refreshment.

Would John Milton have written his immortal "Paradise Lost" if he had not been afflicted with blindness, with loss of fortune and with fear of death by execution for the part he played with Cromwell in the conviction of Charles I? The great storms of sorrow beating upon him in his old age led him to the great achievement of his life. Such characters often arise to these heights of sublimity after defeat, loss and apparent overthrow.

Milton evidently did not realize that he was composing a poem of world-wide power; perhaps he thought he was only avoiding idleness in his blindness; for he wrote

"Doth God exact day labor, light denied,
I fondly ask? Patience, to prevent
That murmur, soon replies: 'God doth not need
Either man's work or his own gifts; who best
Bears his mild yoke, they serve Him best: his state
Is kingly; thousands at his bidding speed.
And post o'er land and ocean without rest:
They also serve who only stand and wait.'"

Sometimes, the pathway of life leads through seas of turbulence, deserts of death, plains of hunger, valleys of sorrow, Gethsemanes of agony and up-hills of Calvary. When one reads such inscriptions on the guide-board along the journey, he may be sure he has not lost his way, nor mistaken the path, for his Master's footsteps have marked the journey with blood and struggle.

We may fittingly conclude this subject with words from the lips of the eloquent Bishop Matthew Simpson, when he exclaimed: "Listen to what the voices speak out of the cloud! The martyrs who were stoned, the men who were torn of wild beasts, those who passed through fire and blood, who conquered in the name of Jesus—they are in the cloud, and they are looking down upon us, and they are saying: 'Trust God, and all shall be well. Death lasts only a little while: glory comes afterwards. Suffering is but for a few years—the morning is breaking. Driven from the company of men to be in the company of angels. Driven from a life of suffering to be crowned with eternal glory before the throne of God.'

Helen Hunt Jackson beautifully expresses our thought in her poetic lines:

"Is it true, O Christ in heaven,
That the highest suffer most?
That the strongest wander farthest,
And more helplessly are lost?
That the mark of rank in nature
Is capacity for pain,
And the anguish of the sinner
Makes the sweetness of the strain?

"Is it true, O Christ in heaven,
That the fulness yet to come
Is so glorious and so perfect
That to know would strike us dumb?
That if ever for a moment
We could pierce beyond the sky
With these poor dim eyes of mortals,
We should just see God, and die?"

—Pittsburgh Christian Advocate.

DANCE MAD.

One of the most eminent and victorious tours now in progress is being made by a certain New York couple—a year ago unknown—who are appearing before crowded houses in the larger cities giving exhibitions of the latest dances. At Chicago last week the most commodious concert hall was crowded twice and the door receipts exceeded $5,000. In New York, where this couple are fairly worshiped, they have made a fortune out of the "tango," "Texas Tommy," and a dozen or more perverted steps and gyrations. The country is dance mad. In a short year and a half the flame has burst forth with consuming force. It has reached the very doors of the sanctuary itself and more than one Church has thrown its doors open to the dance.

In city hotels daily dances are given in public; there is hardly an entertainment offered by society leaders that does not divide the time between cards and dancing by "artists;" the "movies" have brought them in as special attractions and children are thus brought into familiar contact with this latest demoralization.

The other evening we received a report from one of the highest grade "movie" houses in Chicago to the effect that the performers had shifted their crude performance to startling acrobatics in which the man picked up his partner, holding her in many indecent positions, and ending with reversing her feet and head. The applause was wild. He had captured the audience and incidentally ten dollars, for managers have taken to offering prizes to the best dancers.

Dancing has broken into our public schools until parents who have scruples are either compelled to compromise with their consciences or withdraw their children from practically all social life and subject them to ostracism. Many parents, rather than bring this disappointment to their boys and girls, have yielded to the popular craze.

The wave may recede in time. It probably will, but the evil effect of the dance obsession as at present indulged will not soon, if ever, depart. In this hour there is only one line of action for the Church and that is to stand unhesitatingly against the innovation. To countenance it now and under the circumstances would be fatal to the very life of Methodism.—Northwestern Christian Advocate.

WHY HE DIED.

We have just heard the inner story of a friend, a minister who died a little time ago. When he came under the physician's care he was thought to have but a slight affliction, a matter of a moment, with perfect health awaiting him in a few days at the most. Instead he died within those few days.

When an examination was made it was found that certain organic changes had occurred in his body that had made death a certainty. What was the trouble?

He was highly educated, an Apollo in personal appearance, social, born, it was believed, to the people for the high places in the ministry. But early he contracted the expectation of preferment. He expected to be called to the foremost pulpits—the next time. He was encouraged to think that this was his destiny. He picked out his future. He gave his mind to what he would do next year when he would be in the front ranks.

But when the hour came for making the appointment another was called. He had not quite made good in the "inferior" place, and the promotion, based upon his success, was withheld. He was disappointed. But he went back to his charge only to begin his dream as to how at the next Conference he would be summoned to a given high place, which now possessed him. He forgot to do his best work in the field he was in because it was somewhat humble.

When the next Conference convened he brimmed with expectations. His friends spoke to him of what was in store. He spoke freely of his anticipations. But the appointments were read—and it was the old story.

Thus he aged. And when he was taken down with a petty complaint, it was found that he was an old man. He had lived such a life as makes men old. He had aged before his time. While still scarcely out of his twenties he passed, an old man, to the grave.

And yet this is a false philosophy—it is American, but it is wrong. All places are big in the eye of Christ, because there are souls there for whom he shed his blood.—Central Christian Advocate.

The General Conference.

(Condensed from the Daily Advocate.)

Tenth Day—Morning Session.

Bishop Kilgo called the Conference to order at 9 o'clock, and Rev. D. H. Kern, of the Baltimore Conference, conducted the devotional exercises. After the secretary had read the minutes of the previous day's session, Bishop Lambuth took the chair.

It was fixed as the order of the day that the report, and the minority report, of the Special Committee on Vanderbilt University be taken up at the conclusion of the address to be made at 11:30 o'clock by the fraternal delegate from the Methodist Church of Japan.

Bishop Lambuth called for memorials, appeals, and resolutions. After the referring of these to the proper committees, a telegram was read by the Secretary to be sent to Mexico expressing the sympathy of the Conference with our Mexican brethren.

The Committee on Revisals at this time made its reports Nos. 11, 12, 13, 14, 15, and 16, which were sent to the calendar. Report No. 11, after reciting many memorials relative to matters to be taken up in the order of business in the quarterly conferences, recommended the amendment of paragraph 90, chapter 2, section 4, of the Discipline, so as to include all those things the Committee thought wise to provide for. Report No. 12 advised the amendment of the Discipline so that the standing licensing committee of the district conferences, in the interim of the sessions of the district conferences and the Annual Conferences, might duly recommend a local preacher to the Annual Conferences for admission on trial; it further recommended concurrence in a memorial to strike out that part of a paragraph about a day of fasting before the sessions of the quarterly conferences; and it also favored the plan of cross indexing the Discipline. Report No. 13 recommended an expression of appreciation to the Commission on the Constitution of the Methodist Episcopal Church, South, for the painstaking labor this Commission had performed in its findings, and advised the publication of its report in pamphlet form. Report No. 14 recommended concurrence with a memorial from the Sunday School Board proposing disciplinary forms for the "Ministration of Baptism to Children and Youth," and for the "Reception and Recognition of Children as Members of the Church." The report also recited the paragraphs to be inserted in the Discipline to carry this recommendation out. Report No. 15 recommended non-concurrence in its three items as follows: A resolution proposing the insertion of the words, "Forasmuch as the spirit of this deceased child," in the ritual for the burial of the dead to be used in the burial of a child; a petition asking that Scripture be selected for the ritual of the burial service other than 2 Samuel 12:16-35; and a resolution that "The Lord's Supper shall be administered monthly on stations and quarterly at each church on circuits, unless the pastor is not an elder." Report No. 16 recommended non-concurrence in a memorial asking that the Apostles' Creed be changed relative to the words "holy catholic Church" in that the General Conference had already acted upon the matter. Report No. 17 begged leave to amend the Committee on Revisal's report No. 4 (sixth day's record) by substituting "non-concurrence" for "concurrence;" since the report dealt with the changing of the Restrictive Rules, and that involved the submission of the question to the Annual Conferences.

The Committee on Education presented report No. 5, which was sent to the calendar, together with a minority report. No. 5 recommended non-concurrence with memorials asking "a new division of the funds raised for educational purposes." The minority of this Committee, however, made a strong and convincing report saying they "found it impossible to agree with the majority of the Committee on one item of their report of the memorial of the Board of Education to the General Conference," and it moved to amend the majority report by striking out those words "containing all expressions that would enact into law that no Annual Conference shall appropriate money to, give any financial aid to, or recognition to, an unclassified institution of learning. The minority report further defined its position by reciting the paragraphs in the majority report as they would read after being amended. It was signed by R. A. Meek, J. H. Sherard, J. W. Beeson, R. O. Randle, Thomas Whitehead, M. M. Parks, C. R. Jenkins, and I. W. Cooper.

Reports Nos. 9 and 10 of the Committee on Missions were made and sent to the calendar. Report No. 9 recommended the amending of the Discipline so that the words "two Editorial Secretaries" shall be stricken out of paragraph 355 that recites who shall compose the Board of Missions of the Church; and to carry out the intention of this recommendation, the striking out of paragraph 362 of the Discipline was advised. Report No. 10 recommended the adoption of a resolution to the effect that the Bishops should assign one of their number for four consecutive years for the superintendence of the work in the far East, and another for the work in Brazil and Mexico.

Reports Nos. 2 and 7 from the Committee on Boundaries and Finance were sent to the calendar. No. 2 recommended concurrence with a memorial proposing names as Trustees of the Superannuate Endowment Fund. No. 7 advised, since there had long been dissatisfaction touching the boundary lines of the Western Virginia, Kentucky, Holston, Baltimore, and Virginia Conferences, that a Commission be appointed to report upon this matter to the next General Conference and offer such advice as it sees fit. The report provided an equitable plan for the establishing of this Commission.

Report No. 1 of the Committee on Epworth Leagues was sent to the calendar. It recommended non-concurrence with memorials touching the union of the Epworth League and Sunday school interests. The report, on a memorial from the Epworth League Board, recited a new constitution for the Epworth League Board, to be inserted in the Discipline in lieu of the present one.

The Committee on Church Relations and Bible Cause reported an amendment to its report No. 6 (seventh day's proceedings), which went to the calendar. The amendment advised approval of the efforts of the Federal Council of Churches to see that a propaganda of Christian evangelism of commanding size be maintained in San Francisco during the time of the Panama Exposition.

The Special Committee on Evangelism made its report No. 1, which recommended non-concurrence with a memorial asking that a General Board of Evangelism be created, with an office and executive head, or secretary. Report No. 2 of the Special Committee on Evangelism offered for adoption some resolutions that invited and welcomed the leadership of the Bishops toward a more abundant spiritual life in the Church in accordance with the lofty views set forth in the Episcopal Address. The resolutions urged upon the preachers their supreme duty as true evangelists and also commended the stirring up of "the gift that is in us."

The calendar was taken up at this time and report No. 6 of the Board of Missions was allowed to take its place on the calendar as it had been before held up.

The following resolution was adopted: "That the General Conference meet in its next quadrennial session on the first Thursday in May, 1918, at 9 a. m., the same being the second day of the month."

Dr. William Bradfield, our fraternal delegate from Great Britain and Ireland, was introduced to the Conference and made a farewell speech.

The Secretary next read the credentials of Dr. Y. Yoshioka, the fraternal delegate from the Methodist Church of Japan. After the Bishop had given some of the personal history of Dr. Yoshioka, he delivered his interesting and sincere message to the General Conference. Among other things, he said, "During the past quadrennium the membership of the Church (of Japan) has grown from 13,000 to 14,300, and the yearly amount raised for all purposes from 50,000 yen (or $25,000) to 64,000 yen (or $32,000). These figures may mean to you almost nothing, but in our estimate they show steady and healthy growth and development, which is a great source of encouragement to the young Church to go forward with greater zeal and brighter hopes for the future."

At the close of Dr. Yoshioka's address Bishop Lambuth said, among other remarks, "You have taken notice of the beautiful English in which our brother has expressed himself. I asked him once why he was so deliberate in speaking in English. He said he was constantly reviewing the rules of English grammar while he was speaking." Bishop Wilson led in prayer for the work in Japan at the conclusion of Bishop Lambuth's talk. A resolution passed the Conference to the effect that it had heard with peculiar pleasure the fraternal address of Dr. Yoshioka, and that it assured him of its abiding interest in the Church and people he represented, and in all the people of Japan.

Secretary Watkins offered a resolution which was immediately adopted that the Chair appoint a committee of five secretaries of Annual Conferences whose duty it would be to consider a plan of uniform minutes for the Annual Conferences as to size, type, and arrangement of matter; that such uniform publications would simplify the work of many of the general officers and of the editor of the General Minutes; and that this committee report its findings back to the General Conference. The Chair appointed on this committee: J. A. Burrow, F. S. Parker, J. R. Countiss, A. J. Meaders, and M. T. Haw.

Report No. 1 (ninth day's proceedings) of the Special Committee on Vanderbilt University was adopted. The Conference allowed Judge Linehaugh the privilege of a change, merely in a minor detail, in report No. 2 of this special Committee.

W. A. Christian here made a formal motion that the minority report be substituted for the majority.

Dr. A. J. Lamar then spoke on the matter of the reports from the Special Committee on Vanderbilt University. He strongly favored the majority report and said "we trusted them (the Board of Trust of Vanderbilt) in the past, and we trusted them to our sorrow; and I, for one am no longer willing to trust them."

Dr. James Cannon took a stand favoring the minority report. He said that to refer the matter back to the original paronizing Conferences would be to own that we are whipped and unable to defend the trust reposed in us; and that now we must not just turn it back, thus ridding ourselves of it. He referred to such an act as one of cowardice. His plan was to let the Board of Education begin to exercise the rights we had in the University; and to make a test case in the very beginning by refusing to confirm the election of Chancellor Kirkland.

The Conference moved to meet in the afternoon of the same day at 2:30 o'clock.

Tenth Day—Afternoon Session.

Bishop Lambuth called the Conference to order; and Rev. W. B. Taylor, of Tennessee, conducted the devotional exercises. After the approving of the minutes, Bishop Waterhouse took the chair.

W. D. Bradfield made the first speech of this session. He spoke for the adoption of the majority report of the Special Committee. He followed up the history of the encroachments of the Board of Trust on the rights of the Church and spoke of the further alienation of the University by the Carnegie Pension Fund for teachers.

Judge J. M. McCormick, in his speech, stated that he had never been in the University buildings but once, that he knew nothing of its past history, and that he had come to his conclusions through careful study. He held that the Court had decided only two things; and these were that the Bishops under the Memphis resolutions did not have visitorial power and the General Conference did not have the absolute right to fill

remained upon the Board of Trust; and further, that the Board of Trust was not empowered to fill vacancies in it, but only one-half of this work could be done by it. He said: "I favor the minority report because it carefully carries out and forward what the Church and University always contended to be their right until 1911, as recognized now by the Supreme Court of Tennessee."

Dr. T. N. Ivey stated that he would not express himself editorially for some time after the Supreme Court had handed down its decision in March of this year, but he retreated in prayer what course to take and ever according has stood by his convictions. He said in his speech: "My feelings and thoughts during all this time have crystalized into the conviction expressed by Brother Bradfield, who said that there must be complete separation or complete co-operation."

Dr. H. M. DuBose spoke energetically in favor of the majority report. He said in his remarks: "Men have sent to this General Conference a written document and have said: 'Here is hospitality of buildings and here are possibilities, and we are in good relations before all the Church.'"

Otis Speer, of Texas, spoke in favor of the minority report. He said in his speech: "You are the earnest whipped crowd I ever saw. I am accustomed as a lawyer to fight, and I despise a coward, and your committee are committed to run."

B. H. Mallory was in favor of the minority report, contending that the Court had decided only two questions, and not the whole of the issue. "Under this opinion" (referring to the Supreme Court of Tennessee), he said, "under the law of charitable trusts, you cannot hand back to the several Annual Conferences that which the Board of Trust does not agree to, and that the Annual Conferences by resolution do not agree to."

T. D. Samford contended that "they (the Board of Trust) have accepted a gift of one million dollars from Mr. Carnegie with a statement and conditions attached thereto which the Bishops in their veto and statement to the Church have said that the Church cannot accept with consistency and honor. If that be true, there can never be any reconciliation between the Church and Vanderbilt University until that matter is eliminated or the Church recedes from its position, because the Methodist Episcopal Church, South, through its Annual Conferences, has practically unanimously endorsed the veto and the statement of the Bishops and that proposition."

Judge N. E. Harris, one of the lawyers for the Church in the recent controversy, spoke in favor of the majority report. He contended that there never was a transmission of property rights from the patronizing Conferences to the General Conference, but only control was delegated to the General Conference. In this case he desired that the control be given back to the patronizing Annual Conferences that they may conserve the University for the Church.

Dr. E. G. B. Mann said he was not only a delegate from the Kentucky Conference, but spoke "as editor of one of our Conference organs, representing three Annual Conferences with a total membership of a hundred and twenty-five thousand and with four hundred preachers. I am also president of the Southern Methodist Press Association. And I represent my people, the body of members in my constituency * * *" Dr. Mann arraigned the partakers in the demonstration at Nashville for their conduct, and said there was no use begging the Board of Trust to conserve the interests of the Church, that they would not do it; and the only course would be to turn the University back to the proper authorities.

Dr. G. C. Rankin said that he was editor of the Texas Christian Advocate that had 26,000 subscribers, but that he did not in any sense represent the people of Texas as he stood before the Conference since none of the Annual Conferences had convened since the decision of the Supreme Court (save the Baltimore) and that not one of them had expressed themselves as a body on the matter at all, and, therefore, he spoke for himself. Dr. Rankin favored the minority report and blamed most of the trouble confronting the Church upon Chancellor Kirkland.

Rev. H. D. Knickerbocker spoke a few minutes only and favored the majority report.

Tenth Day—Evening Session.

Bishop Waterhouse called the Conference to order and Rev. J. W. Perry conducted the devotional exercises.

After the minutes of the afternoon session were read and approved Bishop Mouzon took the chair.

P. T. Durham was the next speaker upon the Vanderbilt matter. He favored the majority report of the Special Committee. His opinion was that the Conferences that began the plan for a University were able to handle the situation only, and take it into the United States Court if necessary.

Dr. H. N. Snyder favored the minority report and advised this to be the course for the present at least. Dr. Snyder recounted his pleasant connections with the University when he was there as a student and expressed his love for it.

Dr. W. F. Tillett favored the minority report. He plead earnestly with the Conference that it maintain its hold upon the University. He said that in 1914 all the Board of Trust will have had to be confirmed by the Board of Education, and just on the verge of these confirmations, he would not have the Church give up.

Bascom Anthony said that a great deal of the trouble had come about through local sentiment in Nashville. He said the Methodist Episcopal Church, South, has never owned Vanderbilt University, but that ownership rested in the patronizing Conferences. He therefore favored the majority report that they might maintain their rights in the University.

John R. Pepper favored the minority report because he thought that was the opportunity to hold on to what the Church might control. He thought it unfair to turn the matter back to the patronizing Conferences when it was in such trouble and confusion.

Dr. W. A. Christian spoke in favor of the minority report, and said it was doubtful if the Conference could recover its rights to the patronizing Conferences. He doubted the ability of the eight patronizing Conferences to handle the matter; they would have to be incorporated, or establish some kind of common working basis. It might cause discord among the Conferences. Dr. Christian intimated that he had not lost faith in the Board of Trust and that all might come out right.

Judge D. H. Linebaugh then made the closing speech against the minority report which was before the house for adoption. He said the Board of Trust was a capable and understanding body of men; they were resourceful; they thought out their movements, and they have said that the Church does not own Vanderbilt University; therefore, they cannot recede from their position.

A motion prevailed that a vote of ayes and nays be taken. The Bishop explained that the minority report was before the house for adoption. The vote stood at 140 for adoption and 151 against. The majority report was then put before the house. The vote stood 152 for adoption and 134 against. The majority report was adopted.

After the doxology was sung, Bishop Lambuth pronounced the benediction.

Eleventh Day.

Bishop Mouzon called the Conference to order, and Rev. T. F. Sessions led the devotional exercises.

After the minutes of the preceding session were approved, Bishop McCoy took the chair.

Judge D. H. Linebaugh arose and spoke to a question of personal privilege. He said that he had blundered in trying to discuss in Saturday's session such a great matter before the Conference in a limited time of fifteen minutes, as the speeches had been thus limited. He desired to make public amends if he had wounded the spirit of any member of that distinguished body by any remark he had made. He reaffirmed his grounds for favoring the majority report—because he believed the patronizing Conferences could better deal with the situation; they were in a position to go to the Board of Trust and tell them that they were the title holders of Vanderbilt, and if they saw fit they could say to the Board of Trust that they must give back the million dollars that Mr. Carnegie had given the University. Judge Linebaugh further said that some remarks had been inadvertently made about Chancellor Kirkland, and he wanted to express the sentiments of every man in the Conference, that the Chancellor had the best wishes of all.

Other speakers made short talks.

W. A. Christian again reaffirmed his conviction that the minority report was the one the Conference should adopt.

Judge N. E. Harris spoke again at some length about the power of the patronizing Conferences in dealing with the matter about to be placed in their hands. He said the Court had said that the General Conference had only a contract right in Vanderbilt, but it had never said that the patronizing Conferences did not have charter rights. Judge Harris stated that the majority report of the Special Committee said that "we are also of the opinion that under the decision of the Supreme Court of Tennessee the control of the General Conference in the Vanderbilt University is so small and remote as to be negligible." He was afraid this statement would hurt future litigation if the patronizing Conferences should decide to enter the courts.

The majority report was reconsidered and recommitted to the Special Committee with the reservation that it report back to the Conference with a report following the spirit and purpose of the majority report and in harmony with the Conference this morning.

The order of the day was taken up, which was to engage in prayer for the peace negotiations proceeding at Niagara Falls.

Report No. 6 of the Committee on Education was placed on the calendar. It presented a lengthy and detailed number of recommendations for disciplinary changes; recommendations concerning Annual Conferences making educational assessments; concerning what schools shall receive the support of the Church, and on other matters in line with the present contents of the Discipline upon the subject of education.

A supplement to report No. 1 of the Committee on Epworth Leagues (tenth day) was sent to the calendar. The supplement provided for collections on Epworth League Day and two other minor matters.

Report No. 4 of the Committee on Church Relations and Bible Cause (sixth day) was read and adopted.

Report No. 2 of the Committee on Education (sixth day) was read, but not adopted. It was left before the body.

(From the secular press we learn that report No. 3 of the Committee on Temperance and Social Service (reported in the sixth day's proceedings) referring to ministers using tobacco, was adopted by the Conference, but we found no record of this act in the Daily Christian Advocate. From its report this question was pending at the close of business on the morning of the eighth day's session.)

After the singing of the doxology, the benediction was pronounced by Dr. Matt S. Hughes, of California.

Twelfth Day, May 19.

Bishop McCoy took the chair at 9 o'clock, and called upon Dr. J. S. Chadwick, the assistant Editor of the Christian Advocate (Nashville), to conduct the devotional exercises.

After the reading of the previous day's minutes by the Secretary, Bishop A. W. Wilson took the chair.

Report No. 2 (sixth day's proceedings) of the Committee on Education was the first matter before the Conference. As this report contained a protest against the General Conference directing the appropriations of the Board of Education, saying that "the General Conference should not tie the hands of the Board," etc., it created a good deal of discussion. Some did not desire to give the Board so much authority, others wanted the Board of Education to have the same authority as was vested in the Board of Missions. The report was finally adopted as recommended.

Reports Nos. 18, 19, 20, 21 and 22 of the Committee on Revisals went to the calendar. Report No. 18 recommended the amending of paragraph 52 of the Discipline so that Questions Nos. 26 and 27 would be combined, and so that Questions Nos. 28, 29 and 30 would be also made into one. Question 44 was recommended to be amended so as to include parsonages. Other small changes in the Discipline were recommended. Report No. 19 contained numerous recommendations for small disciplinary changes. Report No. 20 referred a matter of change in the course of study for the deacon's orders to the College of Bishops. Report No. 21 recommended, after the Committee had considered several memorials on the subject, that Junior Churches be organized wherever practicable on such a plan or plans as the Sunday School Board may direct. No. 22 recommended the addition of words to paragraph 125 of the Discipline to the effect that whenever possible the preacher must send the address of a person moving from his charge to the preacher into whose charge the person moves.

Reports Nos. 7 and 8 of the Committee on Education went to the calendar. No. 7 defined who could be trustees of schools, colleges and universities in our Church. A trustee should, among other things, be a member of our Church, and he must be confirmed, nominated or elected by some governing body of the Church. No. 8 was divided into seven sections, the first four of which provided for several detailed changes in the Discipline that would promote ministerial supply and training; the important matter in the next three sections was the cutting out of the Discipliue any reference whatever to the Correspondence School of the Church at Vanderbilt University, the placing of the matter of ministerial supply and training in the hands of the Board of Education, which Board should keep before the Church its responsibility in raising up ministers, conduct a Correspondence School, and do other things along the lines indicated above. The report recommended changes taking away the option of the Annual Conferences in accepting the certificates of the Correspondence School at Vanderbilt, and providing that the Committee on Examination at the Annual Conferences must examine the candidates themselves.

Reports Nos. 11, 12 and 13 of the Committee on Missions were filed on the calendar. No. 11 recommended non-concurrence with a number of memorials too many to mention. No. 12 recommended concurrence with a memorial asking that the Annual Conference lay leader be made a member of the Annual Conference Board of Missions. No. 13 recommended that at least eight members be allowed on any Annual Conference Board of

Missions, but ordinarily it should be composed of a layman from each district and an equal number of preachers.

Reports Nos. 5 and 6 of the Committee on Temperance and Social Service were reported to the calendar. No. 5 contained several resolutions leveled at the liquor traffic. No. 6 advised against a memorial advocating the establishment of a tuberculosis hospital in New Mexico.

After a debate on a report from the Special Committee on Rules, Dr. Matt. S. Hughes, the fraternal delegate from the Methodist Episcopal Church, made a speech of farewell.

Reports Nos. 2, 3, 4, 5, 6 and 7 of the Committee on Episcopacy went to the calendar. In Report No. 2, the death of Bishop Fitzgerald, having occurred within the past quadrennium, was noted, and a short history of his life was given; No. 3 recommended that Bishop Wilson be superannuated and that Bishop Key remain on the retired list, and that the College of Bishops so arrange their work as to give Bishop Hoss a year of complete rest; No. 4 recommended that active Bishops be given $4800 a year, retired Bishops $2400 a year, and widows of deceased Bishops $1000; No. 5 recommended no election of Bishops at this General Conference; No. 6 recommended a request that the College of Bishops divide the Church into episcopal districts, that a Bishop be assigned a district from year to year for a quadrennium, and that the Bishop assigned to an Annual Conference shall call the presiding elders together immediately after Conference to discuss the needs of the work; No. 7 recommended that the General Conference direct the Bishops to submit a change in the Restrictive Rules to the Annual Conferences allowing the division of the Church into episcopal districts.

Report No. 4 of the Committee on the Laymen's Missionary Movement was sent to the calendar. It recommended some changes in the wording of the Discipline relative to missionary interests in the individual churches or charges.

The Conference granted the privilege of the floor to two ladies, one to speak for, and one to speak against the matter of granting laity rights to women. Miss Belle Bennett represented the side favoring laity rights, and Mrs. T. B. King, of Memphis, spoke against laity rights. The report No. 2 of the Committee on Revisals, together with the minority report (see sixth day's proceedings), being the paper before the Conference upon this matter, the minority report was first voted down and then the majority report was adopted, which failed to give laity rights to women.

The committee appointed to nominate the Committee on Entertainment of the next General Conference presented the following names, and the report was adopted: J. H. Eakes, U. V. W. Darlington, W. B. Williams, B. C. Clark, F. M. Weaver, V. P. Smith, E. F. Storey.

The General Conference adopted some resolutions that fixed May 25, at 5 o'clock p.m., as the time for adjournment of the body.

Report No. 2 of the Committee on Itinerancy (seventh day) was before the house. The Conference adopted the report of the Committee that recommended the retention of the time limit, and, further, to keep the limit at four years.

Rev. J. H. Eakes pronounced the benediction.

Thirteenth Day, May 20—Morning Session.

Bishop Wilson took the chair and asked Dr. A. J. Lamar to conduct the devotional services. The Secretary read the minutes and Bishop Hendrix took the chair.

A. J. Lamar requested that he might withdraw report No. 3 of the Committee on Episcopacy from the calendar, and that this Committee might withdraw from the house and hold a meeting.

After the presentation of a gavel from one of the Conferences in the West to Bishop Waterhouse, the Conference fixed 4 o'clock, instead of 5 o'clock, as the hour for final adjournment Monday afternoon.

An invitation was given to the Conference for an automobile ride. A resolution was adopted that the powers of the Commission on Church Federation be so enlarged that it be enabled to treat with all Churches of kindred faith to ours on matters relating to union and federation.

The Committee on Itinerancy made its reports Nos. 8 to 15. They went to the calendar. Each report recommended non-concurrence in a number of memorials too numerous to mention, except No. 11, which recommended who shall compose the Committee on Appeals, and its time of duration.

The Committee on Revisals made its report No. 23, which recommended non-concurrence in every one of its 21 items (which we do not give). It was placed on the calendar.

Report No. 8 of the Committee on Church Extension went to the calendar. Its chief import was to continue the work relative to the Church building enterprise for Washington City.

Reports Nos. 14 and 15 of the Committee on Missions were sent to the calendar. No. 14 recommended non-concurrence with memorials concerning the assessments of the Board of Missions and concerning the Conference Board of Missions (the report did not embody details). No. 15 favored the passing of resolutions that it recited emphasizing the great advisability of continuing to propagate missions in Greek and Roman Catholic countries.

The Committee on Boundaries and Finance made its reports Nos. 12 to 17, which went to the calendar. No. 12 recommended a provision for an assessment for the Superannuate Endowment Fund. Nos. 13 and 14 advised some changes relative to boundaries. No. 15 recommended non-concurrence in each of its items except the first two, which required no action. The report did not embody details. No. 16 consisted of matters relating to boundaries, and the disposing of the funds of a bequest. No. 17 recommended that the Conference make it lawful for the Joint Board of Finance to appropriate money to a local preacher who has served for fifteen years or more if he is incapacitated by age or disease. It refused to approve the placing of the salary limit of a preacher at $1000.

Report No. 1 of the Special Committee on Annual Conference Journals was adopted. It specified a form to be used by all the Conferences.

A resolution was adopted appointing a commission to look into and make such changes as it sees fit in all the charters of all the property holding boards belonging to the Church at large. The commission is as follows: Bishop McCoy, W. F. McMurry, F. M. Boyles, T. D. Ellis, E. C. O'Rear, W. W. Hughes, E. C. Reeves, J. A. McCullough and W. H. Thomas.

The Special Committee on Vanderbilt University again made its report No. 2. It was accompanied by a minority report that differed from the majority report only in one word, which was "legally," and it was added to the 5th resolution so as to make it say that the Board of Education shall have the responsible work of confirming the trustees of Vanderbilt University until such time as the transfer to the patronizing Conferences is "legally" complete. The reports directed the formation of a commission of sixteen members that shall reconvey to the patronizing Conferences the rights of the General Conference in Vanderbilt University. This commission also was to be empowered with the matters of founding a theological school for the Church and of also starting institutions of higher education.

A lengthy debate occurred upon the presentation of these reports. Those participating were James Cannon, A. J. Lamar, W. A. Christian, D. H. Linebaugh, V. P. Smith, and P. D. Maddin. An aye and no vote was called for; 114 votes were cast for the minority report, and 176 against it. The majority report, upon motion of W. A. Christian, was adopted unanimously.

Dr. Y. Yoshioka pronounced the benediction.

Thirteenth Day—Evening Session.

Bishop Hendrix called the Conference to order at 8 o'clock.

Rev. C. N. Bishop, of the North Texas Conference, conducted the devotional service. The minutes of the morning session were read and approved.

Bishop Candler took the chair.

Bishop Denny presented a communication from the College of Bishops naming the committee to nominate the Book Committee as follows: R. E. L. Morgan, W. C. Lovett, J. G. Putman, W. P. Few, L. W. Davis, U. V. W. Darlington, J. D. Simpson, W. A. Hanna, and F. S. H. Johnston.

The Rules were suspended and reports Nos. 2, 3, and 9 of the Committee on Episcopacy were taken up out of their order. No. 2 (twelfth day's proceedings) was immediately adopted. No. 3 (twelfth day), which recommened, among other things, the superannuation of Bishop Wilson, after some debate, was adopted. No. 9 (we cannot find reported in the Daily Advocate) was also adopted.

The motion to adjourn prevailed, notices were read, and Bishop Wilson pronounced the benediction.

GENERAL CONFERENCE NOTES.

By the Editor.

(These notes were written in Oklahoma City while the General Conference was in session, being intended for the Advocate of May 21. Because of delayed mails, however, they did not reach the office until that issue of the paper had gone to press.)

Oklahoma City, where the Conference is being held, has a population of about 60,000. It is a very attractive city, with fine streets, many imposing buildings, splendid churches, and a number of excellent hotels. The delegates are being much better cared for than they were in Asheville four years ago.

St. Luke's Church in which the Conference sessions are conducted is a modern, up-to-date structure which was erected in 1908 at a cost of $75,000. Its architecture is admirable, it presents a beautiful appearance, and its appointments provide ample facilities for all the departments of church work, but its seating capacity is scarcely large enough to accommodate the General Conference without crowding the delegates considerably.

The Bishops' Address to the General Conference, which was prepared and read by Bishop W. A. Candler, is universally conceded to have been a masterful and illuminating message. Many competent judges have pronounced it the ablest paper ever given the Church by the Episcopal College in the history of Southern Methodism. It will probably be put in pamphlet form for general distribution throughout the connection.

Bishop A. W. Wilson, much to the delight of all, seems to have regained his health and looks to be pretty vigorous for one of his advanced years. He presided on the first day and has been present at nearly all the sessions of the Conference. Whether he will be continued on the active list, is not known at this writing, but there is a very strong sentiment among the delegates against his retirement. (Since the above was written Bishop Wilson has been superannuated, but there was a large vote against such action.)

The placing of one layman and one preacher on each of the standing committees, which was done by a resolution on the opening day of the Conference, was, we think, a serious mistake. It has resulted in swelling the size of every committee to 75 or 80 men, which is too many for a free interchange of thought and the accomplishment of the best result. There has been apparent throughout the Conference a disposition upon the part of some to array the lay delegates against the clerical members, with a view of achieving, if possible, certain desired ends. We are glad to state, however, that these attempts do not seem to have made much headway. Our laymen entertain too high an opinion of our Bishops and preachers to be easily arrayed against them.

Bishop E. E. Hoss, though not in vigorous health, is alert and takes an active interest in all the proceedings of the Conference. Of all our chief pastors, he is the most richly endowed with the elements of leadership, and though he has no disposition to offer gratuitous advice, the brethren freely seek his counsel. His room is nearly always thronged with visitors, and he finds it difficult to go anywhere without being frequently stopped by persons who want a word with him. It is probably that Bishop Hoss will be given a year of complete rest. He is perhaps the best loved man in Southern Methodism.

One of the most spirited debates that have taken place thus far was on the proposal hereafter to require all candidates for admission into the itinerancy to abstain from the use of tobacco. It began on Friday, May 15, and extended into the next day's session. During the discussion speakers advocating the affirmative side were liberally applauded by persons in the galleries, the ladies in particular waving their handkerchiefs to attest their approval. The measure carried by a vote of 182 to 116.

The effort to strike out from the Apostles' Creed the words, "the holy catholic Church," substituting therefor the words "the Church of God," resulted in the Committee on Revisals bringing in a majority and a minority report, the former in favor of the change and the latter against it. The debate was an extended one, taking up a considerable part of two sessions of the Conference. On motion of Dr. A. F. Watkins the vote, which was by yeas and nays, was taken by orders, the lay and clerical delegates voting separately, and a majority of each being required to pass the measure. The vote stood as follows: For the change—clerical votes, 73; lay votes, 88; total, 161. Against the change—clerical, 89; lay, 57; total, 146. Some of the ministerial delegates seemed to think that they had accomplished a great feat by defeating this proposal in the manner described above; but we do not think the will of the majority concerning a question of this kind should have been thwarted by invoking the assistance of this provision of the Discipline, which doubtless was intended to be brought into use only when measures of a grave constitutional character are involved.

On Wednesday evening, May 13, the Rev. Wm. Bradfield, fraternal messenger from the British Wesleyan and Irish Conferences, was heard, Bishop Hendrix making response to the greetings from the Mother Church. On the following (Thursday) evening Rev. S. F. Rose and Mr. G. F. Johnson, the representatives of Canadian Methodism, were received and made happy addresses. Bishop Wilson presided and spoke for our Church on this occasion. On Friday night Dr. Matt S. Hughes, who brought a message from the Methodist Episcopal Church, spoke with commanding force and eloquence, and Bishop Hoss replied in a manner which brought frequent outbursts of applause. It seems to be the well-nigh universal verdict that no fraternal messenger from the Northern Methodist Church ever made a stronger and more notable utterance to one of our General Conferences.

PICKETING WITH PRAYER.

After Paul had described the Christian panoply in the 6th chapter of Ephesians he adds, "With all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for the saints." This passage is also a part of his famous military metaphor. It is the figure of a soldier on picket duty. The word "watch" means to "hunt for sleep." The passage therefore presents the picture of an army wrapped in slumber after a wearied march and the silent sentinels keeping the watch through the long, still night. It was not an easy task for a picket to patrol the camp when he himself was fatigued by the march or the battle the day before. But if he fell asleep, as he sometimes did, it was at the peril of the sleeping hosts. Some of the most touching incidents in our civil war pertain to pickets who were condemned to be shot because they were too tired to keep the watch. Of what value is the panoply if the soldier is not awake? Of what use is the shield if it lies by the sleeping sentinel's side? Of what use the sword if the hand which should grip it is limp and relaxed in slumber?

The Christian soldier is required to do picket duty. He lives in a hostile country. He is surrounded by enemies. His life is a warfare. He must be on his guard. The safety of others depends on the way by which he keeps the watch. He must watch and pray. He must watch before he prays, and while he prays and after he prays. But prayer helps him to keep the watch. It is essential to a proper spiritual patrol.

First of all he must picket his own soul and life. The soul is always in imminent moral peril. Unless we keep a spiritual patrol over it through our prayers it will be taken captive by the enemy. There are two things mentioned here which must enter into the practice of our picketing. The one is praying "in the Spirit," the other is, "praying at all seasons." Our lives can not be truly picketed unless both these elements enter into our prayers. Our prayers are not to be mere formal performances. There is no real picketing in this. No safety can be guaranteed through such prayers. We must pray in Spirit. Our prayers must express a real need. They must be earnest, sincere, and unselfish. They must be made in the power and grace of the Holy Spirit, who helps our infirmities and makes intercession for us. Luke tells us of the prayer of the Pharisee and the publican. The one thanked God he was better than other men. The other confessed himself a sinner. The one prayer was formal and spiritless. The other was from the heart. The one used his prayer as a parade for his pride. The prayer of the other expressed his spiritual need. The prayer of the Pharisee exposed his moral weakness to attack. The publican's prayer picketed his life with God's forgiveness. It was in the Spirit.

We also picket the individual life by praying at "all seasons." Just as the soldier must patrol the camp in the rain and the snow and in the heat and in the cold, so the Christian soldier must keep the watch at all seasons. We need not only to pray in the Spirit but also to be always in a spirit of prayer. If we should picket our daily affairs with a prayerful spirit, what a different world this would be! Men could not pray and be dishonest in business. Their praying would cause them to leave off sinning, or their sinning would cause them to leave off praying. It is useless to pray for others unless we have first proved that we can patrol our own lives.

But we are also to picket the Church of Christ and all Christian people with our prayers. This, Paul designates as "supplication for all the saints." Prayer is to broaden out into universal intercession. We are to pray for all other Christian people. Nothing will sooner unite the Churches of Christendom than for them to pray for each other in the Spirit and at all seasons. At the throne of grace we are most apt to lose sight of our sectarian differences. If we cannot forget them here, we can never forget them. We ought to so picket our Churches with our prayers that our [illegible] and [illegible] may [illegible] per. We can never be [illegible] we do not patrol our own [illegible].

We need to picket the [illegible] individual Church. If there was more prayer for each other there would be [illegible] other, and more forbearance [illegible] said, "If there are offenses [illegible] and there remember that the [illegible] against them, leave there your gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer your gift." The meaning of this Scripture is that we do not remain at the altar of prayer with hard hearts. Spite either prevents prayer or prayer prohibits spite. We need [illegible] another with our prayers. [illegible] we expose a vulnerable point [illegible].

We need to picket our spiritual leaders with prayers. Paul made request for the pastors of this Church that he might speak boldly as he ought to speak. It was better for them to pray for him than to [illegible] to picket him about with their [illegible] pick him to pieces with their [illegible]. Possibly Paul thought the Ephesians would not stand for too much boldness. Hence [illegible] spoke too plainly he desired [illegible] them to pray for him. Bold preaching is not [illegible] these days. But prayerless people do not object to plain preaching. Is it because we do not pray that we want a restraint put upon the [illegible]? We ought to picket our preachers with our prayers that they might have the boldness which characterized the New Testament preachers. When we do not so picket them we are [illegible] at them and thus we expose another weak point for attack.

We must also picket the souls of the unconverted. We must watch for them as those who must give an account. If we are to pray at all seasons, surely we ought to give a [illegible] lesson to the unsaved. What is a better name for it than the revival season? Revivals are truly called "awakenings." We must realize the great responsibility of saving souls. We must keep awake at it. We must persevere in this important spiritual patrol. We can not save the souls of men unless we picket them with our prayers and personal persuasions. But it takes more than praying. It requires "supplication," as Paul here tells us. That means special praying. It must also be done in perseverance. That means a protracted patrol. Here, for example, is Monica, the mother of Augustine, who prayed for her son's conversion for thirty years. Were her prayers in vain? They at last gave to the Church one of its most gifted and most spiritual leaders. "A son of so many prayers," says Schaff, the historian, "could not be lost." If Christian people everywhere could likewise pray for the unconverted world, it could as truly be said that a world which was the subject of so many prayers could not be lost. All the world has heard how the audience of President Edwards was moved by his terrible sermon on "Sinners in the Hands of an Angry God;" some of them even holding on to the seats for fear that right there they were slipping into the pit. Edwards was a godly man, but the secret of his great revival did not rest alone in that. Some Christians in Enfield had become alarmed lest God should in anger pass them by. Accordingly they met the evening preceding the preaching of that memorable sermon and spent the whole night in prayer. So when Edwards arose to preach on an occasion which was to become historic, his audience had already been picketed with prayer. O, that we likewise might keep the watch with "all perseverance and supplication."—Western Christian Advocate.

Church News

The Methodist Episcopal Church has [illegible] Chinese [illegible].

* * *

The Methodist Episcopal press has recently completed publication of Thomas Cole, the celebrated painter, [illegible] May of 1914. He was [illegible] Dr. Weaver, the first Methodist Bishop [illegible] New York City on [illegible]. His life was [illegible] in carrying the [illegible] people in need [illegible]. He died aboard a ship in the Indian Ocean on his way to India.

* * *

The last General Conference of the Methodist [illegible] Church designated the year 1914 for the observance of the semi-centennial anniversary of the organization of their Church Extension work in view of the great service in aiding more than 15,000 of their churches by loans and donations. The Bishops have recommended that this semi-centennial anniversary be observed by all the pastors and churches.

* * *

The General Conference Commission on Finance of the Methodist Episcopal Church met recently in Atlantic City, N. J. It apportioned to the general boards $[illegible] to be raised throughout the Church during the coming year. The apportionments are divided as follows: Foreign Missions, $[illegible]; Home Missions, $[illegible]; Public Education, $[illegible]; Freedmen's Aid, $[illegible]; Board of Sunday Schools, $[illegible]; American Bible Society, $[illegible]; Church Temperance Society, $[illegible].

* * *

Zion's Herald of Boston, Mass., one of the leading organs of the Methodist Episcopal Church, carried in a recent issue a lengthy review of the Episcopal Address delivered at the General Conference, now in session, of the Methodist Episcopal Church, South. The issue following the first indicated also contained another extended and destructive article on the General Conference itself, with attractive cuts accompanying. The Zion's Herald has shown a happy spirit of fraternity along this and other lines recently toward the Methodist Episcopal Church, South.

* * *

Rev. W. A. Swift, one of the editors of the Central Methodist Advocate, recently made a trip abroad and writes thus about a visit to City Road Chapel, London: "Reaching City Road Chapel we called on Dr. Westerdale, the pastor, who went with us through the buildings. The church was built by John Wesley in 1777-78—that is, he raised $[illegible] to build it, while Samuel Tooth, a local Methodist preacher, was the architect and builder. Wesley in laying the corner stone preached at 5 o'clock a. m. The church is of brick. In 1890 $[illegible] was spent to beautify it. The gallery rests upon seven beautiful Carrara marble pillars which represent the seven most famous Methodist Churches in the world. The first represents the Methodist Episcopal Church, and the second the Methodist Episcopal Church, South. The pulpit in which Wesley preached over one hundred and fifty years ago is used to-day, and we stood in this identical pulpit."

LOVE THAT NEVER FAILETH.

There is a bit of useful philosophy in the kindly judgment Uncle William passed upon one who had been spoken of as a mean man. "He ain't, not so to speak," said Uncle William. "There's mean spots—rocks you have to steer some, but it's sandy bottom if you know how to make it." And that is an important thing in our dealings with many men—knowing how to make the sandy bottom. We have to steer some, as Uncle William says, which means using all the tact and patience and loving kindness we can summon. But if we go about our work thus fortified, and with a real love for our fellows in our hearts, there will not be many times when we shall not clear the rocks—and find the sandy bottom.—Zion's Herald.

The Home Circle

THE PRAYER OF ONE GROWING OLD.

Be with me, Lord! My home is growing still,
As one by one the guests go out the door;
And they who helped me once to do thy will
Behold and praise thee on the heavenly shore.

Uphold my strength! My task is not yet done,
Nor let me at my labor cease to sing;
But from the rising to the setting sun
Each faithful hour do service to my King.

Show me Thy light! Let not my wearied eyes
Miss the fresh glory of the passing day;
But keep the light of morn—the sweet surprise
Of each new blessing that attends my way.

And for the crowning grace!—O Lord, renew
The best of gifts Thy best of saints have had;
With the great joy of Christ my heart endue,
To share the whole world's tears, and still be glad.

—The Christian Century.

A LEAF FROM BOARDING SCHOOL DAYS.

By C. L. Burnham McMath.

"I don't want to go down to-night. Just fancy! having prayer meeting every night for a week." Janet turned indignantly toward her best friend, Alice, who was standing in the door.

"But," Alice protested, "this is the Week of Prayer all over the world. Dr. Janes invited all Y. W. C. A. workers who wished to meet him in the Venetian parlor for only fifteen minutes each evening, for a prayer meeting. We won't lose the study hall fun only a little while. I'm going." Alice turned a firm back to Janet and three girls, gathered to gossip after dinner in the fashionable boarding school.

"I know mother would like me to," she added.

"Oh! yes," Janet answered. Then a sudden impulse seized her.

"Wait, Alice, I suppose I'll go."

The Venetian parlor was lighted dimly with the glow of high lamps. Dr. Janes sat tapping his cane, waiting for a response to his invitation.

As Alice and Janet entered, three others strolled in also.

"How many of us are there, girls?" Dr. Janes asked, for he was blinded to this world, but his spiritual insight was doubled by the grace with which he carried his cross.

"Only five," Alice answered.

"Five out of fifty girls?" Dr. Janes tapped his cane.

"Now, girls, as we come here to pray, do you realize God's people are praying all over the world?" Not only in this city but every city of this country and Europe, Australia, China and Japan. All seeking, with an earnest purpose, to lead some one to Christ. Let us each take a friend and pray definitely that they may surrender their hearts to the Master.

"Now I don't mean for you to tell me the name. You just stop and think who of all your friends is not confessing Christ? Who can you lead to Christ? Let us all be silent and think—each definitely in your own mind name a friend. Pray for her night and morning, morning and night afresh. The incense of consecrated prayer is precious in the sight of the Lord. After a few minutes of silence, let each one, starting at my right, give a sentence of prayer."

The silence was prescient with deep feeling. The girls had all been impressed with their personal part in the Week of Prayer. One after another, with bended knee, told in simple words the hope that "Our Father would grant the petition for Christ's sake."

Four of the girls had prayed and then there was a silence. Dr. Janes started to close the little prayer service by a united petition for all, when the fifth voice broke the stillness:

"I can't pray for any one else. It's just me, only me, who needs praying for."

The head was raised and tears shone on the cheeks.

"I only came down to please Alice and God don't want that kind of prayers. I can't ask Him for contrary old me."

"'I need Thee, every hour, most gracious Lord.'" Dr. Janes burst into song and the heads bowed to the music, as to a prayer.

At the close of the last verse a few words of earnest prayer followed. The girls passed to the study hall with a new purpose in living and a deeper insight into the personal purpose of the Christ life.—Herald and Presbyter.

THE CALL OF THE FLOWERS.

Spring is moving northward trailing garments of bloom. Everywhere is the stirring of new life. The burdened business man, the woman harassed with home cares, the children all long for a day in the open. There is joy in filling the last lobe of the lungs when the air is scented with wild crab apple bloom.

The flowers represent the tenderer side of nature. The mountains frown out of the sky with ragged escarpment and dizzy leap of granite in complete indifference to the pygmies called men. The sea is full of mystery and laves the shore at your feet with waves that have traveled thousands of miles from regions unknown. The rivers send their floods over rocky shallows or sweeping through silent pools, relentlessly on to some destiny, they know not whither but impatient of delay. But the flowers are nature's smiles. They are her beckoning hands. They invite us to come near and be friendly. They appeal to the finest and best in us. They help us express our deepest emotions, joy and sorrow. "There's rosemary, that's for remembrance; and there is pansies, that's for thoughts." What we cannot frame in speech we expect the flowers to convey with an eloquence not of earth, but perfectly understood on earth.

The spring flowers are not double but single. It is not until man comes with his floriculture, hothouse, and cross fertilization that we have the double varieties, hybrids, and abnormal growths. Strip any of these of their artificial support and they would revert to type.

The wild flowers call us back to the great simplicities of life. We are involved in complex conditions. Life is organized, socialized, commercialized. It is difficult to be free. Many have protested against the artificial requirements of society. Wordsworth shouts "the world is too much with us." Carlyle leaves the conventionalities of London for Craigenputock, where he can give himself to plain living and high thinking; Thoreau takes up his abode at Walden Pond, Agassiz refuses a trip to Europe because he is more interested in a rock ledge in his back yard. Multitudes are to-day finding something restful and healing in contact with nature and her ministries. Many have thus been recovered from the vain struggles, the false values, the deluding hypocrisies of the world. "If I had two loaves of bread, I would sell one and buy lilies" runs the proverb. It would be a good investment, for man cannot live by bread alone.

As the flowers are infinitely varied, but each comes to its perfection in the place appointed for it, so it is with life. Some are like the bluebells swinging their fragrance through wooded dell with each passing breeze and plucked at last by the fevered hand of some eager child; some like water lilies spreading their pure white petals above the muck from which they grow, bringing encouragement to all who are evilly environed; some like red poppies flaming forth in yellow harvest fields to be cut down by the merciless reaper and yet suggesting how beauty may be joined to utility; some lives are like sunflowers and golden rod adorning with gaudy splendor the dusty highways where plod weary pilgrims; and some are like roses that come to their glorious perfection under watchful care and in a shelter from the driving storm or beating rain or burning heat. Every life may be beautiful if rooted in Christ and trained by the Husbandman.—Charles N. Pace, in Northwestern Christian Advocate.

TO THE LOUISIANA PASTORS.

Through the District Secretaries and through the columns of the Advocate a request has been made of each pastor in the Conference to present the cause of Christian education to his people during the month of May. We proposed to each pastor who did not care to do ths himself that we would have it done by some representative of the Conference Board of Education.

Our efforts to have this done during this month have largely failed because most of our pastors have failed to respond to our letters. There were many and urgent reasons why this should have been done in May, and still more urgent reasons why it should still be done at least before the 1st of July.

Literature has gone from this office into every pastoral charge in the Conference explaining our plans. We are trying to make this work as little burdensome to the pastors as possible, but it will be impossible to make it go without a measure of co-operation upon their part.

It will be a physical impossibility for the Conference Secretary to get into every church in the Conference. However, we believe that we can command enough assistance to have this matter presented to every congregation during this year if the pastors will only indicate their desire and willingness in the matter.

We deeply appreciate the kindness shown us in this work by many of our brethren, and cannot help but feel that all of our pastors will yet fall into line.

Please, brethren, do your servants in this work the great kindness to reply to our letters, if only on a postal card.

PAUL M. BROWN,
Secretary of Education.

Shreveport, La.

THE WORK OF THE CHURCH.

It is well to turn attention to the humanizing effect of the Christian Church when people are questioning the efficiency of that institution. One critic was asked what he thought the city in which he lived would be like if it were not for the churches. It happened that the man had spent some years in Arizona where there had been no churches. He looked thoughtfully at his questioner and answered bluntly: "I can tell you what it would be like—it would be like hell." This was a candid expression from one who had lived in a churchless community, and it is not strange that the question started a train of thought which resulted, several days later, in his making a voluntary contribution to the work of one of the churches in his city. It is not in any fair-minded man to deny the great uplifting power of the Christian Church. And a work like that calls for and deserves the best that men and women have to offer.—Zion's Herald.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

AFTER THE GENERAL CONFERENCE.

While many may be disappointed that some measures they had strongly advocated were not enacted into laws at the General Conference, nevertheless, the common sense and the true balanced state of the Church at large are apparent from the recent actions of its great delegated body. Just because one's personal propaganda was not carried out, one need not necessarily think that the Church is at a standstill, is old-fashioned, and will soon begin to lose ground. There were memorials that we all perhaps thought suggested decided improvements for the Church, but the Conference possibly saw fit not to make their contents into laws. To become discontented and embittered because everything did not move along as we liked, is to make matters worse.

The reports from Oklahoma City seem to indicate that the Conference was somewhat radical in its feelings. The delegates were inclined to listen to memorials suggesting various changes; their attention was given closely to the hearing of several questions which, had they been passed into law, would have been innovations. In fact, the Discipline was cut up and patched over at a great pace; the Board of Education was given almost plenary power; all reference to the Correspondence School at Vanderbilt was pared from the book of law; what little right the Church may, perhaps, have had left in Vanderbilt University after the recent Tennessee Supreme Court decision was placed in the hands of a commission to turn back to the original patronizing Conferences; a law was put into effect that young ministers coming into the Conference should agree not to use tobacco; the Conference came very near changing some of the wording of the Apostles' Creed which some considered hardly within good taste, in view of the ancient and venerable history of the Creed; a strong debate took place upon the floor when some endeavored to persuade the Conference to pass a law limiting service in the presiding eldership to four years, consecutively; and the Conference suggested to the Bishops that they divide the Church into episcopal districts to continue throughout a quadrennium.

One can hardly say that this was a severely conservative body after such laws and near laws as indicated above were enacted and discussed. There were thousands of memorials sent to this great body; and if all of them had been made into law we would never again recognize the present familiar appearance of our beloved Church. There would have been patches here and new decorations there; in fact, some would have clothed her in an altogether new garb. And this writer himself (not the New Orleans Advocate) recommended for her a new name! Of course, this writer thinks a new name applied to the old, familiar Church would have been advantageous; but just because the General Conference did not act according to his wishes, he is not disposed to cry out calamity. It can readily be seen how easily the Church could be despoiled by too much legislation.

We believe in the providence of the all-wise God; and that he directed the affairs of his people and his Church at Oklahoma City. The Methodist Episcopal Church, South, in its present status of doctrine and polity, is the Church of the fathers and mothers of most of us who belong to it to-day. It has made wonderful strides in advancement through establishing the Christian virtues of those inheriting it. Most of us are indebted to the great Methodist Church, as it now stands, for what we are. Long may it live!

C. A. B.

THE PLAN OF EPISCOPAL VISITATION.

We are publishing elsewhere in this issue of the Advocate the plan of episcopal visitation for the year 1914. As will be seen, each of our three patronizing Conferences will be under the supervision of a different Bishop. But they are fortunate in that each of them has fallen into good hands. The Louisiana Conference will continue to have the services of Bishop Candler, who as an administrator and preacher has no superior. We feel sure that this arrangement will greatly please the Methodists of the Pelican State. The Mississippi Conference will be held by Bishop Denny, who is a wise and resourceful leader, and who may be trusted to leave a favorable impress upon the Methodism of South Mississippi. Bishop Waterhouse, who has been given charge of the North Mississippi Conference, is well poised, possesses a clear judgment, and is certain to make his influence widely felt for good. A warm welcome will be extended to each of these Chief Pastors by our preachers and people when they shall come to labor among them.

It will be a source of gratification to the Methodists of Mississippi that Bishop Murrah has been given one of the choicest episcopal districts that could have been arranged. As will be noted, Bishop Atkins will go to the Orient, Bishop Lambuth will go back to Brazil and Africa, and Bishop Mouzon to the Pacific Coast.

PERSONAL AND OTHER NOTES.

Dr. J. M. Henry, presiding elder of the New Orleans District, was placed on the General Board of Education at the General Conference, to serve during the next quadrennium.

Mr. R. O. Randle, of Monroe, La., one of the lay delegates to the General Conference from the Louisiana Conference, was placed upon the General Board of Church Extension.

The Louisiana State Epworth League Conference will be held at Shreveport, June 17-21. It is hoped that every pastoral charge in Louisiana will be represented at this gathering.

Judge J. Q. Robins, of Tupelo, Miss., will deliver the Baccalaureate Address at the graduating exercises of the senior class of Martha Washington College, Abingdon, Va., June 2, 1914.

The Board of Directors of the Mississippi Orphans' Home will meet in annual session at the Home in Jackson, Miss., at 9 o'clock, a. m., Wednesday, June 10, 1914.—J. B. Streater, Secretary.

The Methodist Sunday schools of the city of New Orleans had a union picnic at City Park on Saturday, May 23. The plan was novel and successful. One part of the Park was allotted to the Methodists for the day.

Rev. John Paul has been appointed, at the request of the South Carolina Conference, editor of the Way of Faith, which is published at Columbia, S. C. The former editor refused re-appointment because he was getting old.

The new $3000 Southern Methodist Church at Oaknolia, La., was formally opened last Sunday. The Sunday school of this congregation is also being reorganized with a view to bringing it up to the highest standard of efficiency.

The Aberdeen (Miss.) District Conference, to be held at Prairie, Miss., opened its session at 9 o'clock a. m. to-day, May 28. The initial service, however, was held last night, May 27, and Rev. R. M. Evans preached the sermon.

Rev. W. A. Bowlin, of the Booneville (Miss.) Charge, reports his work to be in good shape. Brother Bowlin's wife had a severe attack of la grippe some time ago, but we are glad to state that her health is now very much improved.

Rev. J. D. Simpson, of Pickens, Miss., has just closed a protracted meeting which lasted eight days. The meeting was of good effect. Rev. T. H. Dorsey, of Water Valley, preached for Brother Simpson. The sermons were "strong, scriptural, and convincing."

Rev. J. C. Rousseaux is conducting a protracted meeting at Zwolle, La., and Mr. R. N. Jeffery is leading the singing. Rev. S. J. Davies has just closed a good meeting at Fisher, La., where Brother Jeffery also assisted by taking charge of the music.

Mr. F. A. Howell, of Durant, Miss., in sending several subscriptions to the Advocate, speaks commendingly of the preacher, saying: "Rev. E. Nash Broyles, our pastor, is doing a fine work, is well liked by his members, and is appreciated by the town people generally."

Rev. J. G. Snelling will hold the opening service in the beautiful new Carrollton Avenue Church, New Orleans, on Sunday afternoon, May 31, at 4:30 p.m. Dr. Fitzgerald Sale Parker, of the Louisiana Conference, and Editor of the Epworth Era, will preach on this occasion.

Dr. R. H. Wynn, President of Centenary College, Shreveport, La., and Dr. F. S. Parker, of Nashville, Tenn., both members of the Louisiana Conference, filled important pulpits of the Methodist Church in Oklahoma City, May 24, the Sunday after the General Conference adjourned.

Rev. George H. Thompson writes: "Please announce in the Advocate that the Hattiesburg District Conference will be held at Mize, Miss., June 9-12."

Under date of May 25, Rev. B. F. Lewis, of Crystal Springs, Miss., writes: "On Yesterday we observed Children's Day. It was one of our best celebrations, and our offering was the largest in over sixteen years."

Dr. S. Halsey Werlein, the distinguished pastor of our First Methodist Church, New Orleans, on Sunday, May 24, uttered a scathing philippic against the Reinhardt bill that is now pending before the Louisiana legislature, which, if passed, will permit race-track gambling in Louisiana.

Dr. A. F. Watkins, President of Millsaps College, who was the Secretary of the General Conference at Oklahoma City, was stricken with illness a few days before the Conference adjourned and was taken to a sanitarium. The last reports state that Dr. Watkins is much improved.

Rev. T. B. Holloman, of Port Gibson, Miss., writes as follows: "Will the pastors in the Port Gibson District send me at their earliest convenience the names of all delegates and other persons who will attend our approaching District Conference? Please do not delay in doing this, brethren."

Prof. W. H. Smith, of Durant, Miss., has been appointed by Gov. Brewer State Superintendent of Education in Mississippi, to succeed Prof. J. N. Powers. Mr. Smith is a capable educator and is in every way well qualified for the position to which he has been called. He is a member of our Church at Durant.

Our esteemed young friend, Rev. W. M. Langley, sent us a club of subscribers from Vaiden, Miss., last week. Brother Langley is "a workman that needeth not to be ashamed," and he serves a choice and attentive people. The Editor once had the pleasure of shepherding this flock and knows this to be true.

Rev. A. W. Turner, Superintendent of the Anti-Saloon League of Louisiana, preached a temperance sermon in the First Methodist Church at Alexandria last Sunday evening. Brother Turner is looking faithfully after the prohibition cause before the State Legislature, which is now in session at Baton Rouge.

The Advocate is indebted to the following friends for new and renewal subscriptions, and we thank most heartily each one for his diligence: Rev. J. D. Harper, of Zachary, La., 7; Rev. Osmond S. Lewis, Brandon, Miss., 8; Rev. J. Tillery Lewis, Greenville, Miss., 5; Rev. J. F. McClellan, Ellisville, Miss., 6; F. A. Howell, Durant, Miss., 3.

Writing on May 24, Rev. T. M. Bradley sent us the following note from Shelby, Miss.: "We are closing a series of revival services at this place which have greatly helped our church and town. Rev. J. T. Lewis, of Greenville, Miss., assisted in the meeting. He gave us a number of excellent sermons, and large congregations heard the Word gladly."

Rev. S. A. Brown, of Booneville, Miss., began a revival meeting last Sunday. Rev. J. A. Bowen, of Birmingham, Ala., who is one of the most effective evangelists in the Southern Methodist Church, is assisting him. Brother Brown and his son, Albert, were among the North Mississippians who visited Oklahoma City while the General Conference was in session there.

Mr. H. H. Ahrens, a local preacher of our Church in New Orleans, and a staff reporter for the New Orleans Times-Picayune, did exceptionally fine work in reporting the proceedings of the recent General Conference at Oklahoma City for that paper, thereby keeping the people of this section accurately and immediately informed of the important actions of the Conference.

A note from Miss Elizabeth Kilpatrick states that she is now able to sit on the gallery of her home and write, and that she hopes to be able "to get out before long." We regret to know that Miss Kilpatrick's mother, who does her typewriting for her, has also lately been quite ill. We trust that both of these "elect ladies" will soon completely regain their health.

Children's Day was observed with appropriate exercises in the First Methodist Church at Lexington, Miss., on Sunday, May 17. Mr. W. A. Pierce, the superintendent, was the master of ceremonies, and the children, who were trained by Mrs. Frank Clower, Mrs. Joe Moore, and Mrs. Andrew Pease, acquitted themselves most creditably. The collection which was taken up by the pastor, Dr. H. G. Henderson, amounted to $12.

Mr. G. H. Simrall, Justice of the Peace, Glass, Miss., in renewing his subscription to the Advocate, says: "I enjoy reading the Advocate not only for its able editorials, but also for its Church news, thereby keeping posted on the various movements of my Church. I consider it the

bounden duty of every family of the Church within the bounds of the Conferences of which it is the official organ to subscribe for the Advocate."

An interesting Sunday school institute was held at Grady's Chapel, near Aberdeen, Miss., on May 10. Both Baptists and Methodists united to make the day a success. Those who took part on the program were: Miss Millage R. Wizgul, T. F. Griffith, M. V. Owings, W. C. Ballard, Lonie Griffith, Miss Marigreen Dollar, Miss Bettie J. Bailey, Mrs. Annie Mai Crouch, Mrs. B. T. Cother, Mrs. Amma T. Harris, Mrs. B. Ballard, W. N. Rutledge, and Rev. D. M. Gean.

We acknowledge the reception of attractive invitations to the Commencement exercises of the Unversity of Mississippi from Mr. E. C. Brewer and Rev. J. E. Stephens, both of whom will be graduated from that historic institution on Tuesday, June 3, the former from the Law, and the latter from the Literary Department. Mr. Brewer has been honored by being chosen to deliver one of the three Senior orations on Commencement day.

Prof. J. N. Powers, who for several years has been the State Superintendent of Education in Mississippi, has been elected to the Chancellorship of the University of that State, and has signified his acceptance of the position. Mr. Powers is a member of the Methodist Episcopal Church, South. He is a man of fine appearance and address, and is a fluent and forceful public speaker. We wish him success in his new and responsible field of service.

Rev. W. W. Jones, of Carrollton, brought us under obligations to him a few days since for a club of subscriptions from his charge. Referring to his work, Brother Jones said: "The latest development in our Sunday school is a class prayer meeting. This class is made up of young men. Brother Norquist, who is beloved by all, is the teacher. These young gentlemen spend the time between the close of the Sunday school and the beginning of the preaching service in their room in prayer."

Among those from our patronizing territory who visited Oklahoma City while the General Conference was in session we noted the following brethren: Rev. Wm. Schuhle, Rev. C. C. Miller, Dr. G. E. Cameron, and Geo. S. Sexton, of Louisiana; Rev. C. F. Emery, Rev. J. M. Morse, Rev. N. B. Harmon, Rev. H. B. Watkins, Rev. L. L. Roberts, and Mr. I. C. Enochs, of South Mississippi; Rev. J. H. Felts, Rev. T. M. Brownlee, Rev. R. P. Neblett and Mr. R. M. Weaver, of North Mississippi.

In a note to the Editor, Rev. H. P. Lewis, Jr., of Poplarville, Miss., says: "Our second quarterly conference will be held here on June 9. The Seashore District Conference will convene in our Church June 10. We purpose to begin special revival services, with Brother Dan Kelly to do the preaching, June 14. We desire the prayers of the Church and of God's people that all these occasions may be blessed of God to the good of our Church, the town, and all the people concerned."

Rev. R. O. Weir, formerly an esteemed member of the Louisiana Conference, but who is now stationed at Anderson, Texas, passed through New Orleans last Monday, en route home. Brother Weir had been on a visit to relatives at Birmingham, Ala., and to Florida, where he visited his friend, Dr. H. G. Davis, and conducted a meeting for his brother at Lemon City. Brother Weir had with him his little daughter, Frances, who had been spending some time with her grandparents in Alabama.

Rev. N. G. Augustus, a widely known member of the North Mississippi Conference, and Miss Josephine Pinson Blount, daughter of Mr. and Mrs. Francis B. Blount, of Texarkana, Ark., were united in marriage in that city on Tuesday, May 12, 1914. Mr. and Mrs. Augustus will reside at the family homestead of the groom, "The Oaks," near Macon, Miss. We extend to the contracting parties our hearty congratulations, and pray that Heaven's richest blessings may be showered upon their pathway through life.

Dr. C. E. Dowman, of the North Georgia Conference, died last week. He was one of the leading figures of Methodism in Georgia. Dr. Dowman at the time of his death was at the head of the Biblical department of Emory College. In 1898 and 1899 he was president of that institution. He had just returned to Oxford, Ga., from Oklahoma City, where he had gone to serve as a member of the Board of Education, when he was stricken with pneumonia, and after a few days passed into the world beyond.

The Commencement exercises of Mansfield Female College will begin on Friday evening, May 29. On Sunday, May 31, the Commencement sermon will be preached by Rev. N. E. Joyner, and at the evening hour of the Sabbath a sacred concert will be given. On Monday, June 1, at 11 o'clock a. m., the Class Day Program will be rendered, and the Annual Musical Concert will take place at 8 p. m. On Tuesday, June 2, at 10 a. m., the Senior orations will be delivered, and at 8 p. m. the Baccalaureate Address will be given and the diplomas awarded.

Under date of May 22, Rev. W. F. McCrory, of Marksville, La., writes: "We have just closed a meeting at this place in which the preaching was done by Rev. Martin Hebert, who is connected with our French Mission work. The members of the church were edified and strengthened and 8 new names were added to the roll. Our prayer meeting and Sunday school are in excellent condition, and we have the literature on hand for an Epworth League which we expect to organize soon. We think that Marksville ought to have three-fourths, if not the whole, of a pastor's time next year, and we shall try to shape things to this end between now and the next session of the Annual Conference."

An International Summer Training School for Sunday school workers will be held at Crystal Springs, Miss., July 15 to 21. The purpose is to give special training in the special departments of Sunday school work to those who have the time to spend a week at this delightful resort. Among the speakers on the program are: Rev. Frank Nelson Palmer, D. D., Winona Lake, Ind., teacher of English Bible and author of "Search Series of Bible Textbooks;" Rev. George D. Booth, Laurel, Miss., pastor First Preshyterian Church; Rev. W. A. Borum, Jackson, Miss., pastor First Baptist Church; Rev. B. F. Lewis, Crystal Springs, Miss., pastor First Methodist Church; W. Fred Long, Jackson, Miss., General Secretary.

Prof. G. L. Harrell, in a note to the Editor, states that the fine astronomical observatory at Millsaps College has been overhauled, in accordance with the plans formulated at the last Commencement, and that the excellent telescope mounted therein is now in use. All the exercises of the approaching Commencement will be held in the Capitol Street M. E. Church, South, except the meeting of the Alumni on Monday evening, June 8, the program of which will be given in the Chapel of the Preparatory School, and the banquet in the dining room of the same building. The corner stone of the new Main Building will be laid on Monday afternoon at 3:30 o'clock.

On May 25 Rev. J. C. Park, our pastor at Tupelo, Miss., wired us as follows: "Thomas Alexander Young, son of Rev. and Mrs. W. M. Young, died of acute appendicitis at Amory, Miss., on May 23, 1914. He was 17 years of age. He was buried from the Baptist Church at that place, the service being conducted by me, assisted by Rev. L. T. Sargent, Rev. J. A. Lowe, and Rev. R. Blaylock, the Baptist pastor at Amory. A great congregation attended the obsequies." We regret more than words can express to chronicle this sad occurrence, and our heart goes out in tenderest sympathy to Brother Young and his stricken family in their sore bereavement. May the heavenly Father comfort them as only he can, and may the hope of a happy reunion with the departed loved one in the sweet by and by enable them to bear bravely up under the weight of their great sorrow!

Secular News and Comment

The Congregationalist remarks concerning the recent observance of Mothers' Day: "Having once more sung the praises of Mother, let us now take hold and give her a lift with the housework and the children."

* * *

The Baptist World says: "Twelve million of the seventeen million inhabitants of Spain can neither read nor write. No wonder Spain is and has been for centuries the most intensely priest-ridden country of the world. Sixty per cent of the land is uncultivated. Spain ranks lowest among civilized nations."

* * *

The Post Office Department has just repeated in the current postal guide supplement, the instructions through which rural carriers are to report forest fires to the proper authorities during the coming season. These instructions were first issued in May, 1912, and during the past two years many fires have been thus detected and suppressed.

* * *

Under the new constitution of China, the President is given almost despotic power. He can assemble or adjourn the legislature at will, pass upon all budgets, appoint and dismiss civic officials, declare war and conclude peace, and will be at the head of both army and navy. China is hardly recognizable as a republic now.

* * *

It has been suggested that there could be no better cure for the high price of meats than better health among our live stock. The Department of Agriculture of our country estimates $150,000,000 as the enormous loss sustained by our farmers from disease among their stock. About one-half of this vast sum results from losses of hogs from cholera. This represents no less than one billion pounds of meat.

* * *

An interesting feature of the Panama-Pacific International Exposition will be the five acre Palace of Education and Social Economy. There will be displays that will take the form of automatic working models; such as animated models made of wax, blown glass, and metals, of human beings and other forms of life. There will be shown a human heart so large that visitors may walk through it and watch the pumping of the red and blue blood through the ventricles and auricles.

* * *

Colonel Theodore Roosevelt landed in New York City on May 19 from his extended trip in South America. He was accompanied on landing by two naturalists of his party, George K. Cherry and Leo E. Miller. Among the first things he said after landing Mr. Roosevelt denied that he had expressed himself as to presidential probabilities in 1916, and declared he would not run for governor of New York. After ten days in this country he will sail for Spain to attend the wedding of his son, Kermit.

* * *

The Louisiana Legislature, now in session, has before it the Reinhardt Racing Bill. This bill is but a blind, and is not to merely legalize racing, as it would seem from the face of it. Racing is already allowed in the State by law. But this bill contains clauses that, if passed, will legalize race-track gambling. It is hoped that the Legislature will not pass such a bill and perpetrate another fearful evil upon the State to rob it of its manhood. The Times-Picayune is of the opinion that it will be voted down in short order, and it uses its influence against such a backward measure.

* * *

The reason Boston is called the Hub City is because Oliver Wendell Holmes characterized the Boston State House on Beacon Hill, with its great dome, "the hub of the solar system." By usage the city is spoken of as "The Hub." Boston is soon "to erect a memorial to Dr. Holmes upon the banks of the Charles River, directly in the rear of the former home of the poet-essayist on Beacon Street." The memorial will not be a statue, but a great semi-circular seat of stone. Just in the entrance will be a circular pedestal upon which will be built a sun-dial.

* * *

By a recomputation of the value of the Kaiser's forest properties and farming lands, Mr. Rudolph Martin, author of the "Almanac of German Millionaires," states that the Kaiser is the richest person in Germany, his wealth being estimated at 19,700,000 pounds. The second richest person is the Grand Duke Adolf Friedrich Mecklenburg-Strelitz whose fortune is put down at 17,750,000 pounds. Frau Kraupp's fortune has grown to 16,000,000 pounds, and the fourth place among the richest people in Germany is given to Price Albert von Thurn and Taxis of Bavaria, who is said to be worth 13,500,000 pounds.

* * *

Dr. Diesing, a staff physician in the German service, says that Europe is not secure against an invasion of the sleeping sickness. While the disease originates with a small fly, the glossina, he has succeeded in proving that infected animals can communicate the disease to others in regions where this fly does not exist; and he assumes that it can be just as easily transmitted from man to man. Dr. Diesing proposes therefore that a sanitarium be established in the Canary Islands, where Europeans returning from Africa infected with the disease shall be quarantined until cured.

* * *

We quote the following from the Christian-Evangelist: "In the past few months 40,000 men and women have withdrawn from the state church in Protestant Germany. It is estimated that the number will run to 200,000 this year. The exodus is in part a protest against twenty per cent of the income tax going to the state support of the church, a tax so drastically collected that even the household goods are sold if necessary. It is also a protest against the idea of a state church and in no small part, no doubt, to the general Socialist protest for freedom of religious worship and the end of state and church."

* * *

Here are four facts given as final reasons why a Christian university should be built in Cairo, Egypt, which is said to be the greatest single opportunity on earth to-day:

"First—The men are there to fill it.

"Second—The Christian community is there to give it backing.

"Third—The Moslem mind is open to its message.

"Fourth—The Moslem world gets its message from Cairo.

Obituaries.

Obituaries not over 100 words in length will be published free of charge. All over 100 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. This will save trouble and delay. Otherwise the obituaries will be edited down to 100 words.

On Tuesday, May 12, 1914, the spirit of little LILA TURNER MAY, aged two years and four months, the daughter of Mr. and Mrs. [illegible] M. May, of the Alexandria District, La., passed from earth to heaven. Loved ones with the parents, brothers and sisters are sad to death, the blow falls that is marked forever. In the home of father and mother there is an aching void, but beyond this world of sorrow a happy little babe is sleeping with the angels. Dear, a new flower is blooming in the garden of God. "For of such is the kingdom of heaven." A new bud is opened in sweet heaven and earth a pair of baby hands is held out pleadingly to loved ones here. Dear, bring our hope to those who mourn for loved ones gone before, for there is one in the promises of him who came to heal the broken. We cannot therefore forfeit this one and with hope for to do so would be to invite despair to ourselves, and disappointment to the waiting ones.

Sweet little darling, light of the home
Looking for some one, welcome
come;
Bright as the sunbeam, pure as the
dew,
Anxiously waiting, mother for you.

GEORGE FOX.

Mrs. SARAH R. GULLETT, wife of G. A. Gullett, passed to her heavenly reward after a brief illness in the early morning of January 27, 1914, at her home near Oak Grove, three miles west of Booneville, Miss. Mrs. Gullet was born in Lawrence County, Tenn., in 1856, and came with her parents to Mississippi in childhood and settled in Prentiss County, where the remainder of her useful life was spent. She was happily married to G. A. Gullett in 1878, assuming the responsibility of a mother for three small children. This union was blessed with seven children, six sons and one daughter, thus she raised two children, all of whom, with the father and a host of relatives and friends are left to mourn their loss. Her own aged father, Mr. Morris, survives her in his 85th year. Years ago Mrs. Gullet gave her heart to God and joined the Methodist church, in which she was a faithful member to the end. Sister Gullett was a good woman, an affectionate wife, a fond mother, a friend to all, and was loved by all who knew her. With appropriate services conducted by her pastor and attended by a concourse of people—with beautiful flowers—her remains were laid to rest at Blackland Church there to await the resurrection morning. May the sustaining grace of God be and abide with the husband and children and all the sorrowing ones.

W. A. BOWLIN.

My mother, DORCAS ANN ELIZABETH DAWSON, the daughter of Frances James and Margaret Ann Nesmith, was born in Yazoo County, Miss., June 7, 1846, and died in Pike County, Miss., Feb. 22, 1914. She was married to Dallas A. Dawson, July 12, 1865. Of this union eight children were born, six of whom are still living. She was the oldest of three children, one of whom, a sister, survives her. When quite young their mother died, after which, they were reared by a maternal uncle. She joined the Methodist Church at Mt. Carmel, in Wilkinson County, Miss., when she was twelve or thirteen years old. She remained a consecrated member of the Church up to her death always attending divine services when it was possible for her to do so. She loved her Lord, and read her Bible and church paper constantly. She was a very quiet and unassuming [illegible]

[illegible]

Her son,

W. [illegible] DAWSON.

RESOLUTIONS OF CONDOLENCE.

Whereas, it has pleased God in his infinite love and wisdom to take from this world the soul of our beloved member and co-laborer, Mrs. R. H. Hodges, therefore be it resolved:

1. That our Woman's Missionary Society of the Methodist Episcopal Church, South, of Greenwood, La., do hereby express to the sorrowed family and relatives whose great loss is her eternal gain, and assures them that they are remembered in our earnest prayers.

2. That our Society has lost a faithful, generous and intelligent member, the community a very dear friend, and that we shall ever hold in our memory her beautiful traits of character and virtues of heart and mind.

3. That a copy of these resolutions be sent to the bereaved family, to the New Orleans Christian Advocate and the Missionary Voice for publication, and that a copy be left with the minutes of this Society.

Signed: Mrs. S. J. Phillips, Mrs. F. A. Baker, Mrs. Mae Harkrider.

IN MEMORIAM.

Whereas, our heavenly Father has seen fit to call from our midst the soul of our beloved friend and sister, Mrs. Mary H. Hilwell, therefore be it resolved:

1. That in the death of our dear co-worker and faithful officer, the Woman's Missionary Society has lost a most worthy member, whose long and faithful service was an inspiration to each of us;

2. That while we know God doeth all things well, and while we bow in humble submission before him and feel that she has gained an eternal crown, yet we linger among the shadows, and our hearts are sad in that we miss her sunny face and example of faith and courage;

3. That the memory of her noble life be long cherished by us all, and that we extend to her relatives our deepest sympathy;

4. That a copy of these resolutions be spread on the minutes of this Society, a copy be sent to the family, and copies also be sent to the New Orleans Christian Advocate and the Missionary Voice for publication.

Signed: Mrs. S. J. Phillips, Mrs. F. A. Baker, Mrs. S. A. Alexander.

"We prepare ourselves for sudden deeds by the reiterated choice of good or evil, which gradually determines character."

NEWTON (MISS.) DISTRICT CONFERENCE.

The Newton District Conference was held in the Methodist Church, Morton, Miss., May 12-15. The Conference was organized with Dr. H. Walter Featherstun, presiding elder, in the chair. A large number of preachers and delegates were present at the opening session.

The attendance throughout the Conference was unusually good. All the pastors in the district were present, except Dr. Mounger, of Fourteenth Avenue Church, Laurel, who was detained on account of revival services in progress in his church. Ten local preachers and fifty-two delegates answered to their names; and, besides, there were many visitors.

The reports made by the pastors on the different phases of Church work were generally encouraging and a spirit of optimism pervaded the Conference. Many signs of steady progress in the work were in evidence. The report on Sunday schools showed the organization of several new schools, and indicated a live Sunday school spirit over the district. The report on Missions was very encouraging, indeed; especially with reference to the work being done by the Woman's Societies, and the work among the Choctaws in the district. Several new missionary auxiliaries were reported. This condition is doubtless largely due to the fact that our presiding elder, Dr. Featherstun, who is full of missionary enthusiasm, held early in the year a series of missionary institutes—16 in all—covering the district from Dan to Beersheba. A large majority of the 1250 Choctaws in Mississippi reside within the bounds of the Newton district and constitute a needy and fruitful field for missionary labor. While some work has been conducted among them from time to time for years past it is not commensurate with their needs. Dr. Featherstun is giving special attention to this work, and there are now four native preachers at work among them, two of whom were licensed at this Conference. Simpson Tubby, pastor of the Choctaw mission, with four of the Choctaw brethren, attended the Conference. They sang with spiritual fervor and to the delight of all who heard, some of the old hymns of the Church in their native tongue. Brother Tubby preached at one service and made a strong and touching appeal in behalf of his neglected people. He insisted that the white man and the Indian be "hohashela" in the deepest and truest sense.

Nine young men were licensed to preach, which brings the total of local preachers in this district up to 46; more, probably, than in any other district in the State, if not in Southern Methodism. Seven young men were recommended for admission on trial at the Annual Conference.

Rev. J. S. Purcell, newly elected persident of Montrose College, spoke encouragingly of the prospects of that institution. A great work is being done for Methodism in this section of the State by the school at Montrose. There were about twelve ministerial students in attendance last session.

Rev. M. M. Black, secretary of the Board of Missions; Rev. T. J. O'Neil, president of Port Gibson Female College; Rev. W. M. Williams, of the Orphans' Home; Rev. R. Selby, secretary of the Board of Education; Rev. W. J. Dawson, secretary of the Board of Church Extension, and Prof. J. M. Sullivan, of Millsaps College, each addressed the Conference in behalf of the interests they severally represent.

The ministry of the Word was magnified, the following brethren preaching helpful sermons: O. G. Halliburton, A. S. Byrd, Simpson Tubby, J. S. Purcell and B. H. Somers.

The following were elected delegates to the Annual Conference: J. H. Bassett, O. M. Abney, A. A. Sims and Dr. W. H. Mars. P. L. Blackwell was elected district lay leader. H. F. Tolle, W. W. Graves, W. A. Hays and O. G. Hallihurton were named as the ad interim licensing committee.

Philadelphia was selected as the next place of meeting.

The good fellowship of the Conference was delightful, indeed, and all left Morton with most pleasant memories of the royal hospitality dispensed by her good people, and the thoughtful attentions of Brother J. T. Abney, our pastor there.

W. A. HAYS, Secretary.

THEY WERE ACCOMMODATING.

He was undeniably from far beyond the suburbs, and, as he was walking along a city street, he stopped in front of the fire engine house and looked in.'

"Have many fires in this town?" he asked.

"Yes, we have them pretty often," replied the fireman.

"Ever try to see how quick yew can hitch up?"

"Oh, yes,'

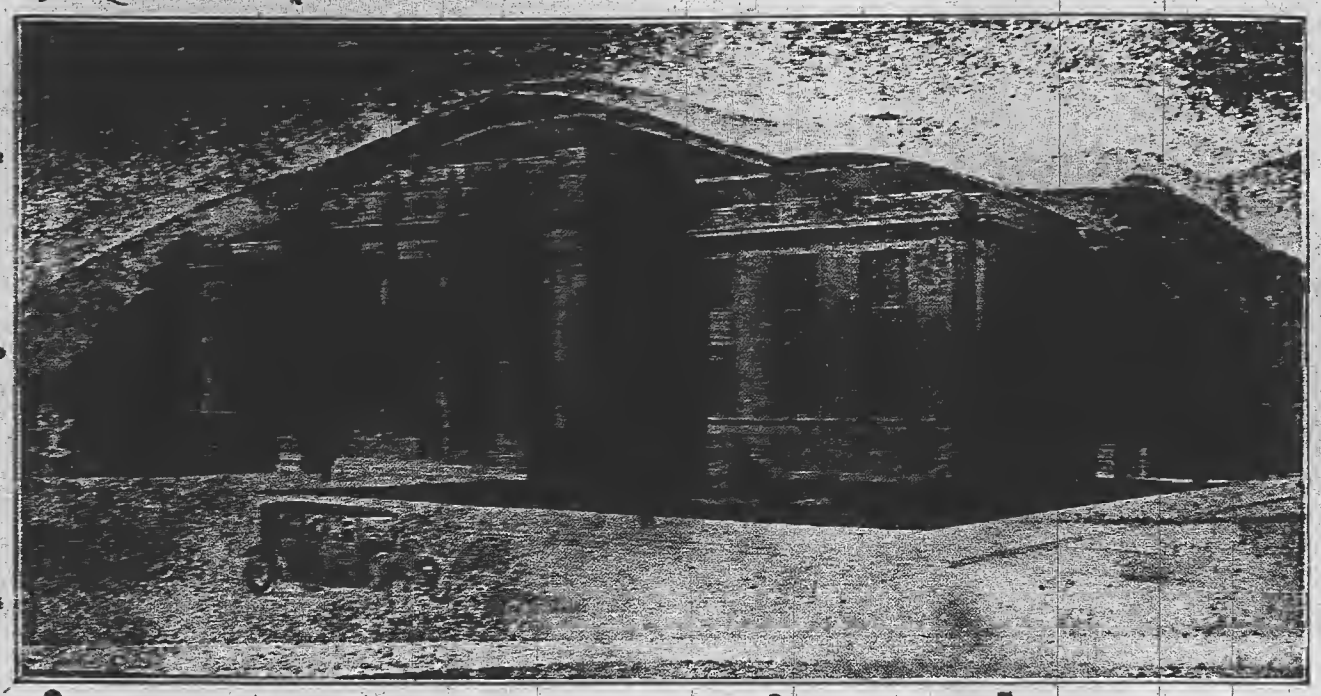
At that moment an alarm came in. At the first stroke of the gong the men rushed to their posts, the doors of the stalls opened, and within a few seconds men, horses and cart were speeding down the street.

The young man watched the proceedings with admiration. "Well!" he exclaimed when speech returned; "there ain't many towns where they'd go to all that trouble to show a stranger what they can do."—Ladies' Home Journal.

MARRIED.

On May 19, 1914, at the Baptist Church, Amory, Miss., by Rev. W. M. Young, pastor of the Methodist Church, Mr. J. R. FLINN and Miss LULA BELL BETTS, both of Amory, Miss.

At the Methodist Church in Goodman, Miss., May 14, 1914, by Rev. J. D. Simpson, Mr. WALTER DOTY and Miss BESSIE HARMON, both of Goodman, Miss.



THE NEW MAIN BUILDING AT MILLSAPS.

Through the kindness of Prof. G. L. Harrell, we are able to give above a picture of the handsome new Main Building at Millsaps College, which is now in process of erection. Of this fine structure, Prof. Harrell says: "Both the architect, Mr. H. A. Austin, and the contractor, Mr. I. B. Garber, are Jackson men. The new edifice will be forty-six feet longer from north to south than the old one, and the main entrance will be in the same place that that of the former structure was. The chapel will be a thing of beauty. There will be on the first floor six recitation rooms and the offices of the President, the Secretary, and the Treasurer. The Y. M. C. A. room and the Literary Society halls will be on the second floor, and in the basement a fine heating plant will be installed. The work on this building is progressing nicely and will go steadily on until it is completed."

Sunday School

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

June days will bring the summer tug against the loss of membership and interest; so prepare good music, varied lessons and winning welcomes to win these laggards back to winter's constancy.

Quite a number of charges have already held interesting Children's Day services and many more will celebrate this good day in the next few Sundays. An every-charge report is greatly desired by everyone interested in this great work.

The largest red button (A. B. C.) parade ever attempted is being planned for the International Sunday School Convention in Chicago. It is hoped that 50,000 men will be in this body of Christians, men interested in Bible study, Christian conquest, Christian citizenship and civic righteousness. The parade will take place Saturday afternoon, June 27.

May, June and even Fourth of July parades are quite popular means of accenting the Sunday school work in city or town. On late evenings or afternoons, after a program of music and good words suited to the season, the Sunday school or possibly all the Sunday schools in the community may form a parade and show outside folks how many really fine Sunday school enthusiasts there are in the neighborhood. These occasions may be styled the "May or June Walk," if the word parade is not liked. Any such out-of-door occasion is helpful to the class or Sunday school, or they may even be planned for the Sunday school hour, if preferred.

In many Adult classes very many Sunday schools report attractive and helpful Mothers' Day services some of which were unusual. One school used white sweet peas for everybody and sent out many bouquets to the sick and shut-ins; another, a men's class, sent one great perfect white carnation, snugly packed in a tube of pasteboard to distant friends, to the sick and shut-ins. Another class used fragrant, old-fashioned pinks that a few years ago grew in every mother's garden, and they brought back many memories, some sad, others happier, no doubt. One school had everybody whose mother was living to wear a red nose and all whose mothers had passed away, a white one. Originality and variety in class anniversary programs are greatly to be desired.

LOUISIANA CONFERENCE.

Lafayette Dist.—Second Round.

Lafayette.....June 6, 7
Lake Arthur.....June 7, 8
French Mission, at Port Barre.....June 12, 13
Indian Bayou, at Indian B..June 14, 15
Evangeline, at Ville Platte.June 21, 22
Bell City.....Wed..June 24
Houma—Lafourche Mission at Bourg.....June 27, 28

JAMES I. HOFFPAUIR, P. E.

Alexandria Dist.—Third Round.

Selma.....May 31,
Opelousas, Quarterly Conference 4 p. m., preaching 8 p. m.....June 3,
Bunkie, at Bay Hill.....June 6, 7
Quarterly Conference and Preaching 11 a. m., Saturday.
Preaching, Sunday 11 a. m., Bay Hill, 8 p. m., Bunkie.
Boyce-Lecompte, at Eden..June 14,
Jena, 11 a. m.....June 17,
Trout and Good Pine, at Trout, 8 p. m.....June 17,
Standard, at Rochelle.....June 21,
Natchitoches.....June 23,
Colfax, at Colfax.....June 27, 28
Campti, at Atlanta, 8 p.m..June 28,
McNary.....July 4, 5
District Conference, at Opelousas.....July 8, 10
Merryville.....July 18, 19
DeRidder and DeRidder Mission, 8 p. m.....July 19,
Bon Ami and Carson, 8 p. m.July 20,
Oakdale and Oakdale Mission, 8 p. m.....July 21,
Pollock, at Liberty Chap...July 25, 26
Alexandria, Quarterly Conference, 8 p. m.....July 26, 27
Glenmora and Indian Mission, at Fellowship....Aug. 1, 2
Pineville, at Pineville.....Aug. 9,
Harrisonburg, at Jonesville.Aug. 15, 16
Provincal.....Aug. 19,
Longville, at Hopewell....Aug. 22, 23
Melville, at Woodside.....Aug. 29, 30
Marksville.....Aug. 30, 31

H. W. MAY, P. E.

THE FIRE OF YOUTH.

What is it that gives to young people and to all young animals their characteristic vivacity, agility and enthusiasm? Is there some chemical substance—an elixir of life, so to speak, which our bodies gradually lose as we grow older, and the absence of which leaves us sedate, conservative and even morose? These questions seem to be nearing solution for the scientists have already discovered an essential and significant difference in the chemical make-up of the human body in youth and old age. They find a much larger percentage of xanthin (pronounced xan-thin) in the bodies of the young, and the quantity diminishes steadily with the advancement of age.

In this connection it is interesting to note that xanthin belongs to the same family or chemical group as caffein. Both are known to the chemist as dioxypurins. Xanthin is found in the bodies of animals, including man, while caffein is found only in plants such as coffee, tea, cocoa, mate, also in Coca-Cola. To make this family relationship closer and more interesting the scientists now tell us that caffein, after being digested and assimilated, is converted into a substance called para-xanthin, which is a twin brother of xanthin.

But more interesting still is the similarity between the twins, xanthin and caffein, in their effects upon the human body. If xanthin is in reality the substance which gives to youth its vivacity and alertness, then caffein, its twin brother, may be regarded as a vegetable substitute for xanthin and we thus have a logical explanation of why the caffein-containing beverages refresh and invigorate the body. In old age when the fire of youth is burning low and the supply of xanthin is nearly exhausted may it not be that caffein as contained in Coca-Cola, tea, coffee, etc., serves a useful and even vital purpose in refreshing the nerves and muscles, and renewing the vitality as well as the sensation of youth?

Coca-Cola belongs to the same class of food products as tea and coffee, viz., the caffein-beverages. Though they differ in flavor they are similar in effect for caffein is their common and only active principle. It is the caffein that relieves fatigue and refreshes mind and body, not by artificial stimulation, but by a natural process analogous to that produced by the xanthin of the human body. Xanthin is a normal ingredient of the blood and flesh of all animals (including man) and is a refreshing principle of meat extracts, such as beef tea. Its action is similar to that of caffein, in fact, when caffein enters the body it becomes a xanthin. The caffein beverages, therefore, have their counterpart in the normal human body, in the form of xanthin, and hence scientists have classed them as "natural" stimulants in contradistinction to the "artificial" stimulants such as alcohol, nitroglycerine, strychnine, etc.

If you would like to understand more fully the beneficial effects of Coca-Cola in relieving fatigue and in refreshing the mind and body write for free literature containing the expert opinions and analyses by the world's most eminent scientists. Address, Jacobs & Company, Clinton, S. C., the Advertising Managers of this paper.

EFFECT OF ONE BOTTLE.

Crandall, Tex.—"After my last spell of sickness," writes Mrs. Belle Teal, of this city, "I remained very ill, and stayed in bed for eight weeks. I couldn't get up, all this time, and though my doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui, when I was up, going everywhere, and soon I was doing all my housework. Cardui helps when other medicines have failed, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.—Adv.

TO PASTORS PORT GIBSON DISTRICT.

Dear Brethren: Please send to me a full list of your delegates to the District Conference at your earliest convenience. If you are doubtful of my whereabouts address me at Brookhaven, Miss. Also please send to Dr. T. B. Holloman at Port Gibson, Miss., a duplicate of the list. We both shall need very much these lists as soon as they can be put into our hands.

Yours most humbly,
T. W. ADAMS, P. E.

LAFAYETTE DISTRICT CONFERENCE

To be Held in Jennings, La., June 2, 3, and 4, 1914.

Tuesday evening session—8:00, sermon, Rev. A. S. Lutz, New Iberia.

Wednesday morning—9 to 10, Conference business. 11:00, sermon, Rev. P. A. Sowell, Jeanerette.

Afternoon session—2 to 5, Conference business.

Evening session—8:00, sermon. Rev. W. W. Drake, Baton Rouge.

Thursday morning session—9 to 10:45, Conference business. 11:00, sermon, Rev. A. F. Vaughan, Franklin.

Afternoon session—2 to 5, Conference business.

Evening session—8:00, sermon, Rev. P. M. Brown, Shreveport.

COMMITTEES.

Missions—A. S. Lutz, chairman; C. V. Breithaupt, E. L. Putnam.

Education—M. C. Holt, chairman; Crow Girard, R. A. Smith.

Church Extension—K. W. Dodson, chairman; T. L. Bryson, I. Derouen.

Epworth League—C. D. Atkinson, [illegible]rman; C. E. Fike, S. A. Mayo.

[illegible]phanage—C. C. Weir, chairman; J. D. Nesom, S. F. Hale.

Sunday School—H. N. Brown, chairman; A. J. Bonnette, A. P. Holt.

Layman's Movement—W. L. Doss, chairman; E. P. Holmes, Dr. Morgan Smith.

Quarterly Conference Records—A. A. Bernard, chairman; J. H. Hoffpauir, W. F. Beatty.

Orders—H. N. Harrison, chairman; M. Hebert, R. E. Brumby.

License and Recommendation for Admission—A. F. Vaughan, chairman; Louis Hoffpauir, V. A. Mitcheltree.

Passing of Character and Renewing License—L. N. Hoffpauir, chairman; K. W. Dodson, J. D. Nesom.

J. I. HOFFPAUIR, P. E.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Winona Dist.—Third Round.

Moorhead Ct., at Blaine	June 6, 7
Drew Ct., at Sandy Bayou	June 13, 14
Lambert Ct., at Marks	June 20, 21
Winona Ct., at New Hope	July 4, 5
Ruleville Ct., at Ruleville	July 11, 12
Minter City, at Minter City	July 18, 19
Belzoni Ct., at Four Mile	July 25, 26
Isola Ct., at Caile	July 26, 27
Tutwiler Ct., at Glendora	Aug. 1, 2
Carrollton Ct., at Marvin	Aug. 8, 9
Mars Hill Ct., at Chapel Hill	Aug. 15, 16
North Carrollton, at Smith's Chapel	Aug. 22, 23
Schlater, at Schlater	Aug. 29, 30

BEN P. JACO, P. E.

Sardis Dist.—Third Round.

Como	June 13, 14
Sardis Cir., at Shiloah	June 19,
Batesville	June 20, 21
Pleasant Hill, at Lewisburg	June 26,
Hernando, at Horn Lake	June 27, 28
Tyro, at Emory	July 3,
Sardis	July 4, 5
Olive Branch, at Miller	July 10,
Wall Hill, at Wall Hill	July 11, 12
Senatobit, at Malmaison	July 18, 19
Arkabutla, at Hunter Chap.	July 25, 26
Cockrum, at Palestine	July 31,
Coldwater	Aug. 1, 2
Eureka, at ———	Aug. 8, 9
Longtown, at Sea's Chap.	Aug. 15, 16
Crenshaw, at ———	Aug. 16, 17
Lake Cormorant, at P. C.	Aug. 22, 23
Charleston, at ———	Aug. 29, 30
Oakland, at ———	Sept. 4,
Courtland, at ———	Sept. 5, 6

J. W. DORMAN.

P. S.—District Conference will convene at Courtland, June 30 to July 2, the missionary societies taking Tuesday.

J. W. D.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Third Round.

Rocky Springs, at C.	July 4, 5
Utica, at Utica	July 8,
Hermanville, at Pisgah	July 10,
Harriston, at McNair	July 12,
Crawford Street	July 19,
Silver City, at H. B., Wed.	July 22,
Gibson Memorial, at R.	July 25, 26
Port Gibson	Aug. 1, 2
Gloster, Wed.	Aug. 5,
Centerville, at M.	Aug. 15, 16
Liberty, at Mt. O., Wed.	Aug. 19,
Woodville Ct., at White's, Friday	Aug. 21,
Woodville Station	Aug. 23, 24
Oak Ridge, at Bovina	Aug. 29, 30
Fayette	Sept. 5, 6
Nebo, at ———, Tues.	Sept. 8,
Washington, at K.	Sept. 12, 13
Jefferson Street	Sept. 13, 14
Pearl Street	Sept. 15,
Rolling Fork, at Cary	Sept. 20,
Mayersville, at M.	Sept. 23,
Anguilla, at M.	Sept. 26, 27

T. W. ADAMS, P. E.

THE BIGGEST LITTLE SPOT ON EARTH.

In the Piedmont Region of South Carolina, sometimes called the Mineral Paradise of America, there is a secluded spot on a high tableland overlooking the confluence of the Broad and Tiger Rivers. Great forest trees and massive rocks look down in silence upon a beautiful spring which gushes from a crevice in the solid granite and, sparkling in the sunlight, flows in and out among the ferns and flowers to find its way to the great river several hundred feet below.

A beautiful spot! Yes, but more, for into that spring of crystal clearness Nature has instilled from the bowels of earth a wonderful power. Its healing waters are bringing health and gladness to thousands whose suffering knew no relief. From the palaces of the rich and the cottages of the poor, from the frozen North and the Sunny South, every mail brings letters of gratitude to the owner of this little Spring.

The traveler who visits this sequestered spot and lingers to read the letters of testimony from the multitude of sufferers who have found relief in its healing water, involuntarily echoes the words of one who credits his life to the Shivar Spring, "Here in Truth is the Biggest Little Spot on Earth." (Written by a visitor.)

If you suffer with any chronic disease which has not responded to drug treatment, Mr. Shivar invites you to try the water. If no benefit, no charge. Sign the following letter:

Shivar Spring,
Box 17L, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if the results are not satisfactory to me you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point .....

(Please write distinctly.)

Note:—The Advertising Manager of the New Orleans Christian Advocate is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative effects of this Water in a very serious case.—Advertisement.

Only he who lives a life of his own can help the lives of other men. Phillips Brooks.

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Buston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

"Ah, sisters, 'tis for us to tell the story,
For us to bid salvation's waters roll.
To us the alien races look expectant
And dumbly lift to us the shackled soul.

Their ignorance has claims upon our knowledge,
And shall they cry—and we refuse to give?
Our very privileges make us debtors:
To let them die forbids our right to live."

PUBLICITY THE MAINSPRING.

We hear much about the home and the foreign fields of missions, but what of the home base?

Mr. Webster tells us that "base" means foundation, pedestal. Then the home base is the foundation or pedestal on which the whole of our missionary enterprise rests. Hence, our first requisite is to strengthen the home base; to do this there must be an awakening of our people to the conditions to be remedied; we must tell the need, again and yet again, by voice, pen and object lessons.

Without an awakened interest in the subject, few people will read missionary literature or even attend mission study classes. Realizing this, the Woman's Missionary Council has had a Publicity Bureau since its organization but heretofore it has not received the recognition nor help from the Council necessary for so important a feature.

The last Council, held at Fort Worth, Texas, through the untiring efforts of Mrs. Luke Johnson, placed the Publicity Department more nearly where it belongs. It now remains for the Conference and auxiliary to wake up. We must by our charts, posters, and maps; and by our articles in church and secular press, make public the needs and work in an attractive manner.

May we ask each auxiliary superintendent in North Mississippi to use her ingenuity in providing charts and posters, as well as placing snappy articles in her county paper, not merely telling of your own meeting in your own auxiliary, but real missionary items that will interest the general public to know.

May we say with Mrs. Luke Johnson: "Pray that God's children, may not perish for lack of knowledge, but that grace may be the company who publish His Word."

At the Annual Meeting to be held in Aberdeen June 11-15, we are anxious to have a Publicity Exhibit and we ask each auxiliary superintendent to send any maps, charts or posters they may have used in their auxiliaries, or any papers containing an article written by themselves to Mrs. Walter Campbell, Winona, Miss., not later than June 5, to be used in this exhibit.

Sister Superintendents, may we realize that "Our ignorance may baffle the plans of the Almighty" and therefore pray: Our Father, guide us in our search for truths and teach us to place them irresistibly before the people that they may be moved to active service.

Mrs. WALTER CAMPBELL,
Pub. Supt. N. Miss. Conf.

WOMEN MISSIONARIES.

Women are a tremendous factor in the promotion of foreign mission work. Mr. J. Campbell White recently declared that women are a generation ahead of men in their interest in missionary work. For this reason nation-wide missionary campaigns have been inaugurated in the hope that men might be awakened to the great responsibility resting upon them of carrying the message of Christ to all the world. Mr. White states that of a total of 21,297 missionaries, 11,639 are women. "It has devolved upon women to shape the characters of young people that their energies may be turned into the channels of more serious endeavor; it is given to women to decide the plans of life we shall follow and to get the pace in religious and social service."

VIRGINIA K. JOHNSON HOME.

The King's Messenger for April contains a letter from Mrs. Virginia K. Johnson in which she writes of the deep humiliation which was hers at the Council when she was forced to report a deficit of $12,000 on the Virginia K. Johnson Home. She quotes from Dr. Carrie Weaver Smith's stirring address to the Council in which the latter presented the appalling need for this work. She said: "It's a tragic shame that the number of downfallen young women and girls is increasing daily. We are facing tragedies of neglect every day. They are growing worse and more numerous. It is a condition of affairs that is not only prevalent in our own midst but one that is increasing with alarming rapidity all over the country. We have got to fight it! It is worse than all our wars. Think, over 50,000 young women, are being claimed every year for the "scarlet life," and our Church is standing idly by apparently happy in its ignorance. It is up to the Church, the schools, the institutions, the individual, and most of all, the parents to save these girls. Laxity will no longer be accepted. Action must be taken and stringent action."

In the same issue of the Messenger appears an article, copied from the Texas Christian Advocate, entitled "Animalism Rampant," by Rev. L. I. Cohen, Jr., Dallas, Texas. Among other things he says: "Here's an institution (V. K. Johnson Home) that in less than two decades has sheltered and cared for in a vocational, cultural and religious way more than 1600 poor girls, ranging in age from 12 to 22, who have been 'more sinned against' than sinning.

"What a redemptive work this Christian institution is doing may be learned when one considers that nearly one thousand precious babies, through the wise administration of 'mother Johnson,' have been placed and adopted in Christian homes.

"When one studies the statistics of what becomes of the babies of 'outcast mothers' and learns that nine out of ten of them become either paupers or criminals, it is cause enough to 'stir a fever in the blood of age' and inspire every lover of mankind to support both morally and financially this great Methodist Rescue Home and Training School."

Think of it! To our shame there is a debt of $12,000 on the Home that must be paid soon, or the great institution will be embarrassed."

These two appeals were made to the people of Texas and especially to the Methodist ministers urging them to observe Purity Sunday. Should not the appeal be taken to heart by every man and woman in Southern Methodism? We are a part of our great church, and whatever redemptive work it undertakes it needs a united working force and "energized" prayers back of it.

When thou art beginning to correct an evil habit, though thou shouldst transgress thy law a first, a second, a third, nay, a twentieth time, do not despair, but rise up again, and resume the same diligence, and thou shalt surely prevail.—S. Chrysostom.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Dr. J. M. Henry, Presiding Elder; residence, 236 Olivier St.; phone, Algiers 76.

Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 319-W.

Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 815 St. Charles St.; phone, Main 735.

Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5830 Prytania St.; phone, Uptown 329.

Rev. J. L. Sutton, Pastor Louisiana Avenue Methodist Church; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. H. Harper, Pastor Parker Memorial Methodist Church; residence, 734 Nashville Avenue; phone, Uptown 447.

Rev. F. R. Hill, Jr., Pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; phone, Uptown 945.

Rev. J. G. Snelling, Pastor Carrollton Methodist Church; residence, 1125 Fern St.; phone, Walnut 1238.

Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1518 Chestnut St.; phone, Jackson 1753.

Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; phone, Walnut 1071.

Dr. J. T. Sawyer; residence, 5665 Hawthorne Ave.; phone, Galvez 640.

Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.

Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; business phone, Main 4373.

REVIVAL AT SENATOBIA, MISS.

Dear Dr. Meek: We have just closed a revival that was an epoch in the spiritual life of Senatobia. Our esteemed pastor, Rev. S. B. Myers, had secured the services of Rev. Dan Kelly, of Hattiesburg, to begin April 19; but Brother Kelly was indisposed to such an extent that upon the advice of his physician he did not reach us until Sunday, April 26; Brother Myers having very ably conducted the services the previous week. Brother Kelly was accompanied and assisted by his brother, John Kelly, an exceptionally fine cornetist, from Gloster, Miss.

The congregations continued to increase, the interest became more and more manifest, the various denominations gradually came closer together, and the meeting became the theme in the home and on the street corner.

As we entered on the third week of the meeting, a spirit of deep interest began to manifest itself; men and women, strong in their own convictions, rose and testified. The revival spirit took hold of the services in the good old-fashioned way. The song, "Old-time Religion" was sung and felt, perhaps as never before, by many. A citizens prayer meeting was held in the afternoons in the Commercial Club's room, on Front street, every seat being taken, and every person present responding to the call for a short prayer. A ladies prayer meeting was promoted in the Sunday school tent on the church lawn, with over-flow crowds at every service.

Thus it went on until May 12. Many ladies renounced the social practices that are pronounced by the Church as worldly, and a number of men and boys declared their intention to live on a higher plane.

There were thirty-nine additions to the Methodist Church and a number of additions to the other Churches in the town. I believe many lives have been blessed and home made happier through the meeting.

E. T. KEETON.

REPORT OF THE HOSPITAL COMMITTEE.

Brookhaven District Conference.

Our District Conference would reaffirm its conviction of the pressing need for a Methodist Hospital. We rejoice in the success our Field Secretary has already achieved, and we urge all our members to that large and Christ-like liberality which will hasten the completion of this institution.

We approve the plan for a District campaign, and are pleased to know that our presiding elder has already apportioned to our several charges the amount accepted by our last District Conference as our minimum share for this cause, namely, $8,000.

We recommend the appointment by the presiding elder of a Hospital Committee, consisting of one member from each charge, who, with the pastor, shall, with the assistance of such local committees as are needed and they may appoint, distribute literature, circulate announcements, create interest, secure congregations, and perform any other service necessary to thoroughly prepare for a sweeping campaign of the District.

We request the Field Secretary, Rev. H. M. Ellis, and our presiding elder, with such other help as they shall secure, to make a thorough and rapid campaign of our District as soon as convenient.

We urge all our people and Church organizations to prove their interest in and appreciation of this greatly needed institution by earnest prayers and liberal contributions. Our wealthy members can find no better way of using their money for Christ and humanity than that of building and endowing Memorial Rooms in our Methodist Hospital, and no member of our Church should fail to give all he is able to help provide this relief for suffering mankind, which will at the same time be a powerful arm of service for our Methodist Church.

(Signed) P. H. ENOCHS.
J. S. DECELL.

A LESSON IN PATIENCE.

"We'll set to work now, Essie," said grandma, after school, "and see if we can't get an hour or two on your party dress before supper time. How pretty it is, to be sure," she added, shaking out the shimmering pink folds.

It was a cool, crisp September afternoon, when work seemed like play, and the shining needles were soon flashing busily in and out. But only a few minutes had passed when Louise's voice called from the library: "O, grandma, I've tried to play this piece over and over, and I just can't get the time right. Won't you please come and count it for me?" And a moment later grandma's cheery voice echoed back from the library. "It is a hard kind of time; I remember trying it when I was a girl," she said; "but it's so bright and pretty when you do get it that it pays for the trouble. One—two—three; now, deary, is n't that better?"

"The child is improving every day, Essie," said grandma a few minutes later, picking up her sewing.

Again for five long minutes the needles flashed on their way; then Rob's curly head appeared in the sitting-room door.

"I've been working at this problem ever since school," he said fretfully, "and it just won't come out right. Don't you s'pose you could help me a little, grandma? I never did understand long division."

"It's been a good many years since I studied long division," said grandma, smiling, "but sit ye down here, my lad, and we'll try. There you are," she added, after the brown head and the gray had bent over the slate together for a few minutes. "Who says we can't do long division?" And her smile was as delighted as the child's.

"We won't get done very fast at this rate," said Essie, frowning at Rob's disappearing figure.

"I have one sleeve almost basted," said grandma.

Just then little Ted's voice was heard in a shrill scream from the back yard. "O, I've stepped on a piece of glass and my foot's a-bleeding'. O! O! O!"

Of course grandma was out in the yard in no time with a soft bandage and her favorite liniment. "The poor little fellow has got a pretty bad hurt," she said, when she came back at last.

"How can you have so much patience, grandma," said Essie; "always running from one thing to another, with never five minutes to call your own?"

"Do you think I have, child?" asked grandma, her dark eyes shining with pleasure. "Well, I did n't always have as much as I have now; but you see, deary, I've lived a long time and I've learned that sometimes the little things that bring comfort and happiness to others and smooth out the hard places mean more in the Lord's sight than the big task we lay out for ourselves. We'll get the dress done before the party, never fear, but we'll not neglect the music and the problems and the dear little cut feet, either."

Just then Ted's round face appeared in the doorway, with the traces of tears still on the rosy cheeks. "My foot's better, some," he said, "but I'm awful thirsty, and I can't reach the bucket."

"Bless his little heart, I expect he is," and away hustled grandma, leaving her little sermon only half finished.—The King's Business.

THIS IS YOUR LAST CHANCE TO GET ONE OF THE SWEET-TONED EPWORTH PIANOS OR ORGANS SHOWN AT THE GENERAL CONFERENCE IN OKLAHOMA CITY.

All of the unsold Epworth pianos and organs left from our General Conference display have been cleaned up, put back in the boxes and taken to the freight station for shipment. If you would like to have a picture, description and closing out price of one of these instruments, write a postal or letter as follows: Williams Piano & Organ Co., Chicago, department 347. Please send me pictures of the Epworth pianos (or organs) left from the General Conference display and tell me about your special closing out prices and easy terms of payment. Sign name carefully.

WANTED—CHRISTIAN PHYSICIANS AND SURGEONS.

Urgent Need in China and Korea for Two Well-Equipped Men.

For several months the Board of Missions of the Methodist Episcopal Church, South, has been looking in vain for a thoroughly equipped physician and surgeon to take charge of the hospital at Choon Chun, Korea, of which Dr. Newton H. Bowman was for some time the very efficient principal. Dr. Bowman has been called to the Union Medical School and Severance Hospital in Seoul and since his departure the hospital in Choon Chun has been without a head. The Board has had under consideration a number of volunteers for this work, but so far has been unable to find a man whose professional training and surgical skill seemed to justify his acceptance. Dr. Bowman set a very high standard and developed the work to a point of great influence and efficiency. To succeed him there is needed a man of thorough medical education, hospital training, and sufficient experience to make him capable of handling successfully and with confidence a large and exacting work. The building and equipment do not amount to much, but the need and the opportunity are great enough to satisfy the consecrated ambition of any man who desires to lay out his life in unselfish service of his fellows.

Another opening, no less important, must shortly be filled in China. Our great Soochow Hospital, under the direction of Dr. W. H. Park and Dr. John A. Snell, treating annually 15,000 cases, requires another physician and surgeon. The work is growing tremendously. Drs. Park and Snell are pressed already to the limit of their strength. They must have assistance, or else development must cease.

The Board of Missions desires to get into correspondence at once with Christian physicians and surgeons who are professionally fitted for these openings and are willing to make the necessary sacrifice in order to carry the gospel of physical and spiritual healing to the multitudes who stand in such desperate need. Anyone who would like to consider the matter should write at once to Rev. Ed. F. Cook, 810 Broadway, Nashville, Tenn.

PLAN OF EPISCOPAL VISITATION.

First District—Bishop E. R. Hendrix.

Denver Conference—Trinidad, Colo., Aug. 20.
Missouri Conference—St. Joseph, Mo., Sept. 2.
Southwest Missouri Conference — Clinton, Mo., Sept. 16.
St. Louis Conference—Caruthersville, Mo., Sept. 23.

Second District—Bishop W. A. Candler.

South Georgia Conference—Dawson, Ga., Nov. 25.
Alabama Conference—Andalusia, Ala., Dec. 2.
Louisiana Conference—Shreveport, La., Dec. 9.
Cuba Mission—Pinar del Rio, Cuba, Jan. 14, 1915.
Baltimore Conference — (place not selected), March 24, 1915.

Third District—Bishop H. C. Morrison.

New Mexico Conference—Pecos, N. Mex., Oct. 14.
Little Rock Conference—Little Rock, Ark., Nov. 25.
North Arkansas Conference — Batesville, Ark., Dec. 2.
Florida Conference—Arcadia, Fla., Dec. 16.

Fourth District—Bishop James Atkins.

Korean Mission—Wonsan, Aug. 19.
Japan Mission Conference—Arima, Japan, Sept. 3.
China Mission Conference—Shanghai, China, Oct. 15.

Fifth District—Bishop Collins Denny.

North Alabama Conference — Sylacauga, Ala., Nov. 4.
North Georgia Conference—Marietta, Ga., Nov. 18.
South Carolina Conference—Sumter, S. C., Nov. 25.
Mississippi Conference—Columbia, Dec. 9.

Sixth District—Bishop J. C. Kilgo.

Illinois Conference—Odin, Ill., Aug. 26.
Western Virginia Conference—St. Albans, W. Va., Sept. 2.
Kentucky Conference—Wilmore, Ky., Sept. 16.
Louisville Conference—Louisville, Ky., Sept. 23.
Virginia Conference—Portsmouth, Va., Nov. 11.

THE CARROLLTON AVENUE M. E. CHURCH, SOUTH, NEW ORLEANS, LA.

This fine structure, which is now complete, except the installation of the organ, will be formally opened next Sunday afternoon at 4:30 o'clock. It is very attractive in its outward appearance and there is no prettier house of worship in the interior in the city of New Orleans. Pastor J. G. Snelling and his worthy flock deserve to be heartily congratulated upon the consummation of this splendid enterprise. The building was designed by Mr. Sam Stone, Jr., assisted by his brother, Frank, who is one of the officers of the church. Mr. Sam Stone, Sr., of the firm of Swiler & Co., building contractors, who erected the structure, is president of the Board of Trustees.

Seventh District—Bishop W. B. Murrah.

Tennessee Conference—Pulaski, Tenn., Oct. 7.
Memphis Conference—Paris, Tenn., Nov. 4.
East Oklahoma Conference—Ada, Okla., Nov. 11.
West Oklahoma Conference — Chickasha, Okla., Nov. 18.

Eighth District—Bishop W. R. Lambuth.

Brazil Mission Conference—Juiz de Fora, July 2.
South Brazil Mission Conference—Alegrete, Brazil, Aug. 27.
Central Mexico Mission Conference—Guadalajara, Mexico, Nov. 26.
Mexican Border Mission Conference—Chihuahua, Mexico, Dec. 10.
Texas Mexican Mission Conference—Austin, Tex., November 18.
Pacific Mexican Mission Conference — Nogales, Ariz., Dec. 3.
Congo Mission—Wembo Niamba, date not fixed.

Ninth District—Bishop R. G. Waterhouse.

German Mission Conference—San Antonio, Tex., Oct. 1.
Holston Conference—Bristol, Tenn., Oct. 14.
North Mississippi Conference—Starkville, Miss., Nov. 18.
Western North Carolina Conference—Shelby, N. C., Nov. 25.
North Carolina Conference—Washington, N. C., Dec. 2.

Tenth District—Bishop E. D. Mouzon.

Montana Conference—Butte, Mont., Aug. 19.
East Columbia Conference—Weston, Ore., Sept. 3.
Columbia Conference—Seattle, Wash., Sept. 17.
Pacific Conference—Modesta, Cal., October 7.
Los Angeles Conference—Los Angeles, Cal., Oct. 14.

Eleventh District—Bishop J. H. McCoy.

West Texas Conference—Austin, Tex., Oct. 21.
Central Texas Conference—Hillsboro, Tex., Nov. 11.
Texas Conference—Bay City, Tex., Nov. 18.
North Texas Conference—Dennison, Tex., Dec. 2.
Northwest Texas Conference—Sweetwater, Tex., Dec. 9.

Bishop E. E. Hoss was relieved for this year by request of the General Conference on account of the condition of his health.

The College of Bishops will hold its fall meeting at Charleston, W. Va., Oct. 30-Nov. 2.

PROBABLY RIGHT.

They were discussing the North American Indian in a rural school, says a British Weekly, when the teacher asked if anyone could tell him what the leaders of the tribes were called.

"Chiefs," answered a bright little girl at the head of the class.

"Correct," answered the teacher. "Now can any of you tell me what the women were called?"

There was a silence for a minute or two, and then a small boy's hand waved eagerly aloft.

"Well, Frankie?" asked the teacher.

"Mis-chiefs," he proudly announced.—Youth's Companion.

BROOKHAVEN DISTRICT.

The second quarterly conference of the Pleasant Grove charge will be held at Mallalieu, June 17, and that of the Scotland charge at New Hope, June 20-21. ROBERT SELBY, P. E.

NOTICE!

R. N. Jeffery, the Gospel Singer, is open for engagements. His address is No. 1713 Marshall Street, Shreveport, La.

Great preparations are being made in Baltimore for the celebration next September of the centennial of the "Star Spangled Banner," of which Francis Scott Key was the notable author.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61—No. 23. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3041.

ROBERT A. MEEK, Editor. NEW ORDEANS, LA., THURSDAY, JUNE 4, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

"Little 'twill matter at nightfall
The path our feet have trod,
Whether 'twere rough or stony,
Or over the flower-gemmed sod—
If only we walked it bravely
And it led to the hills of God."

• • •

Sincerity must lie at the foundation of all noble character. If that be lacking, no other gifts and graces, however splendid, can supply the defect. It is better to be true than to be brilliant or great. Veracity is the crowning attribute of the Divine Nature. The highest function of the Christian religion is fulfilled when a man is empowered and inspired to be faithful to himself, to his fellow-men, and to God.

• • •

A writer in The British Weekly says: "So vastly have we improved upon the original (Christianity) that it is doubtful if Christ would recognize it were he to come to earth to-day." If the Master should return, there might indeed be a lack of recognition of the religion that he set up amongst men, but we scarcely think it would be due to the superiority of the type into which they have developed it. As an exhibition of pharisaic egotism this utterance tops any that we have seen.

• • •

It is surprising to what an extent a comparatively good man will sometimes allow himself to be swayed by an unworthy motive. He fancies that he has been slighted perhaps, and while feeling resentful, does things that he would not think of doing when in a normal condition. While in a pouting mood one is in great peril. Such was the mood of Benedict Arnold, who had been a gallant soldier in the Colonial Army, when he betrayed his country. Happy is he who has such a mastery of himself that he can avoid falling into this unfortunate state of mind.

• • •

There are not a few ministers who apparently had rather strive to reform than to regenerate men. Is this not evidence of their own lack of spirituality? Reformation has to do with things that are outward and visible; regeneration with things that are inward and unseen. The latter work is far more difficult and vastly more important. It is when the preacher sinks self out of sight and lets the Holy Spirit operate through him that it is most successfully accomplished. The bringing of a human soul into vital touch with Christ is the noblest service that man can possibly perform, and when a prophet of the Lord turns aside to any other task, no matter what it is, he addresses his energies to something less than his highest duty. If by the power of God we can make righteous the individuals of the race, the reformation of society will inevitably follow. Nor will it ever come in any other way. Heaven is what it is because every inhabitant is pure in heart and holy in life.

ETERNITY'S GREAT REVERSAL.

It was said of Jesus, "Never man spake like this man." And judging him even by the printed page, this pronouncement is true. His recorded utterances stand unique and unapproachable in the world's vast literature. There is in them a note that sounds divine—a superhuman sweep nowhere else discoverable in the writings of men. Take, for instance, what he said about the Rich Man and Lazarus—what an extraordinary deliverance it is! To the covetous, selfish, and self-sufficient Pharisees to whom it was made, it must have seemed to be a veritable flashlight from heaven, searching the very depths of their souls; and though nineteen hundred years have passed since the Master painted in simple words these two remarkable pictures—the one of the rich man and the poor man in time, and the other of them in eternity—the world has continued to gaze upon them in wonder and awe. But while this is true, it must be confessed that mankind has been exceedingly slow in learning and profiting by the tremendous truths therein set forth by Him who comprehended fully both the meaning and possibilities of this life and the secrets that lie beyond the tomb.

These two pictures, the products of the Divine Mind, are well worth looking at again and again and meditating upon prayerfully. We are familiar with the great paintings in our art galleries, but we like to stand repeatedly before them and let them flash their enkindling messages anew into our souls. We need to be taught over frequently the great spiritual facts set forth in the Bible that they may exercise the proper influence upon our characters and lives. It is for this reason that blessing and inspiration are always found in the Book of Holy Writ.

In the first of these scenes depicted by our Lord, we behold two men widely apart in life. The one was rich; the other was poor. The one dressed in purple and fine linen; the other had only a few rags to hide his nakedness. The one fared sumptuously every day; the other subsisted upon the crumbs that fell from the wealthy man's table. The one apparently was healthful; the other was grievously afflicted. The one was doubtless attended by servants; the other was so neglected that the homeless curs of the streets licked his sores. The one, we dare say, was adjudged by the world to be a great success and was flattered and honored by society; while the other was pronounced a failure and viewed with loathing and contempt. At last these two men died: the poor man, perhaps, unattended and alone; the rich man, no doubt, surrounded by physicians and nurses and every comfort that money could command. Nothing is said of the burial of Lazarus; imagination suggests that it may have been at the public's expense; and we fancy that we can see his body rudely handled, and borne privately away and deposited in some potter's field in a grave unmarked and soon to be forever forgotten. We are told that the rich man "was buried." The natural inference is that he was laid away with imposing pomp and ceremony; that the casket was a magnificent one; that flowers bedecked it; that mourners in large numbers flocked to the scene; that eloquent tributes were spoken; that the long procession then moved to the cemetery where in an inviting spot the body was laid to rest in a costly marble tomb, with chiseled inscriptions to commemorate the deeds and virtues of the distinguished dead. Such was the wide difference between these two men in the present life; and such the world's appraisement of their comparative worth.

But their careers did not end in the grave. The Master lifts the curtain and lets us follow them into eternity. And what a transition is presented in the scene that there unfolds before our vision! The pauper is now the rich man, and the millionaire has become the beggar. Lazarus is in Abraham's bosom—in Paradise. His sufferings have ceased; he wants for nothing. He is no longer unattended—no longer an outcast; but is close to the illustrious father of the Jewish people—has been welcomed to a glorious inheritance. But the once rich man is now in the direst poverty. Gone, forever gone, are fortune, comforts, pleasures, and friends. Keen and unceasing suffering is his portion, and there is no hope of a better day. His terrible doom is forever fixed.

How tremendous in its import is the lesson here taught! It is that a selfish life, out of which Christ is shut, no matter with what achievements it may be filled, or to what heights it may rise, or what estimate short-sighted men may put upon it, is at last an utter failure. On the other hand, it shows that the lowliest life that one can live on earth, even if darkened by misfortune, suffering, and complete material destitution, if it is dominated by Christ, must be in the final end a grand success. The truth is, the world's ideals and estimates of values are nearly all wrong, and the frightful effects of accepting them are beyond the power of description. They intrude themselves even into the Church and confuse our conceptions as to the real worth of things. We need to think more as God does and to see more as he sees. The true nobility of earth are not they who dwell in royal palaces, but they who have been quicked into spiritual life and adopted into the Heavenly family, wherever they may be. Theirs is the inheritance that shall never fade away—the abundant entrance into the everlasting kingdom, the white robes, the palms of victory, the radiant crowns, and the eternal reign with Him who is to be acclaimed Lord of all and whose scepter shall sway the widely extended universe.

"Oh, learn ye, learn; be wise in time,
Set heart and soul on things above,
See glory in the strife with crime,
See beauty in each act of love."

THE DIFFERENCE.

"Unbelief is like a man with his back turned toward the sunshine, walking in a shadow that he himself makes, while faith, reversing the order, faces the sun and then lives in the light of hopefulness with the shadows all behind it."

FAITH.

How can we know that the flowers will bloom.
When blue, and scarlet, and gold,
Lighting no more the forest's gloom,
Lie slain by the frost and cold?

How can we tell that the birds again
Will warble from leafy spray?
Garden, and copse, and wood, and fen,
Saw them all fly away.

And yet, serenely, for bird and flower
We wait spring's fragrant breath.
Faint hearts, shall we not trust His power
To lift the veil of death?

—The British Weekly.

THE POWER OF A HYMN.

The Rev. E. P. Scott, while laboring as a missionary in India saw on the street one of the strangest looking heathen his eyes ever beheld. On inquiry he learned he was a representative of one of the inland tribes living in the mountain district, and who came down to trade once a year.

He found that the gospel had never been preached to them, and there was great danger to venture among them because of their murderous disposition. He went to his lodging, fell upon his knees, and asked for divine direction. Then packing his valise, and taking his violin with which he was accustomed to sing, he started in the direction of the field. His fellow-missionaries, as they bade him farewell, said: "We shall never see you again. It is madness for you to go." But he answered: "I must preach to them."

He traveled for two days, scarcely meeting a human being, until at last he found himself in the mountains and surrounded by a crowd of savages. Every spear instantly pointed at his breast, and he expected every moment would be his last. Not knowing of any other assistance, he tried the power of singing the name of Jesus to them.

Drawing out his violin he began with closed eyes to sing and play, "All hail the power of Jesus' name." Afraid to open his eyes he sang on till the third verse, and while singing the stanza "Let every kindred, every tribe," he ventured to open his eyes, and to his delight he saw that the spears were dropped from their hands and big tears were rolling down their cheeks. They afterwards invited him to their homes.

Two years and a half he remained laboring among them, when he was compelled to leave them because of impaired health, and return to his native country. As he was leaving, after they had followed him for thirty miles, they said: "Oh, missionary, come back to us again."

There were tribes beyond which had never heard the gospel. He could not resist their entreaties. After visiting America he went back and continued his labors till he sank into the grave among them. That blessed hymn opened up his triumphant labors.—Mrs. N. C. Allen, in Pittsburg Christian Advocate.

"I BELIEVE IN THE HOLY CATHOLIC CHURCH."

The General Conference has decided to retain this clause in our confession of faith, as formulated in the Nicene Creed. I, for one, agree most heartily with the decision of our Church's highest representative council. I adduce the following reasons:

"Catholic," as most of us know, means universal, and in this sense the Methodist Church is the most catholic, all-embracing Church I know anything about. In her inception she was a protest against Church bigotry and narrowness, and has never in any of her utterances claimed a monopoly of the kingdom of God. She has ever and still recognizes the saints and children of other spiritual households as heirs of eternal life, bids them welcome to her communion, and freely shares with them her spiritual benefits.

The reason assigned by some that the term "catholic" requires explanation in countries dominated by Romanism, I do not think valid. For the very explanation meets and confutes the error of papal pretensions. Let us always remember we are protestants against errors in the Catholic Church and were never secedents from the true apostolic doctrines. If we do not believe in the holy, apostolic, catholic Church there is need for some one to protest against us. The Church of the New Testament is the catholic Church—not the Romish hierarchy, with its seat on the banks of the Tiber.

Again, this clause in the confession is in accord with the trend and spirit of the creed itself. It is universal in its statements of faith. The Fatherhood—power, creative agency of God—is stated. The Almighty Father, creator of earth and heaven, and hence universal in his nature. Then faith is expressed in the Christ of the New Testament, his sonship, his birth, his suffering and death, his burial, resurrection, ascension, and assumption of the part of a mediator, and his final office of judge of the living and dead. All these doctrines belong in common to every Christian believer the world over. And then follows a profession of faith in the Holy Spirit. One can scarcely conceive of this blessed messenger of life and truth, emanating from Father and Son, in any other than an universal sense. The Spirit is the world-wide attestant of every blessed and holy doctrine to the human consciousness. He is pre-eminently the universal spirit.

With these facts before us, why should we not have this rich heritage of the past, replete as it is with memories of heroic faithfulness, stained with the blood of martyrs, and forged from out the fires of the sufferings and toils of the saints of God in many fierce spiritual wars, as a part of our present confession? Turn anew to your Church history and read what it cost to formulate the creed and learn how it molds and crystallizes into enduring form the faith of an age mighty in faith. I for one believe in the Holy Catholic Church and would like to see it printed in capital letters in our common confession.

Fisher, La. S. J. DAVIES.

A LETTER FROM JAPAN.

Dear Dr. Meek: Our presiding elder, Brother Yanagihara, was with us on last Saturday and Sunday. Fortunately, Saturday was the regular day for our Woman's Society to meet and we had the privilege of having an address from Brother Yanagihara.

The membership of this society is largely made up of women who have not yet accepted Christianity, and his talk was intended principally to reach the understanding and to touch the hearts of those who have not a lively hope in Christ. He took as his text the first part of Romans 8:28, "And we know that all things work together for good to them that love God." I am not going to reproduce his talk, even in outline; I shall only give two incidents he used and a lesson to be deduced therefrom.

Twenty years ago near Todotsee a man and his wife heard the Gospel preached and were converted and received into the Church. Now this man had the job of cleaning the street lamps of the town. His wife worked with charcoal, putting it into bundles and getting it ready for market. Both were dirty occupations and these two people had no ambition to rise above their environments—scant clothing, blackened hands and faces, tousled hair—these things contented them. But when their hearts were touched by the Gospel new desires were created. They were enabled to improve their surroundings and to give to their children advantages that had been denied to them. One daughter has taken a common school education and is now in the training course at the Red Cross Nurses' Hospital in Takamatsu. This girl's life is for Christ—thirty women have been influenced by her to go to our pastor there for Bible study, and seven of them were received into the Church some few weeks ago (Mr. Wilson had the privilege of receiving them). She has two more years in this school. May she be used still more largely in bringing souls to a knowledge of God!

gain, in the Yamaguchi Circuit, a little over twenty years ago, in a small out-of-the-way place a policeman was converted. This man was content to get out of life such pleasures as the wine cup would give, but when God spoke these things became distasteful to him. He and his wife were converted, and for 18 years he has been a local preacher and has always been used as a supply of some circuit. To-day, one of his sons has gone through the Kwansei Gakuin Theological Department, has had two years experience in the pastorate, and is now in America to enter Yale University to further equip himself for usefulness to his own people; a daughter has gone through the Hiroshima Girls' School, completing the kindergarten course, taught 3 or 4 years, and is now the wife of a Christian teacher in a government school; a second son has just completed a higher English course in Tokyo and is teaching English in Fukuyama.

These parents were enabled by accepting Christ to bring to their children, blessings and advantages and a larger outlook upon life than they could have gotten in any other way; and as Brother Yanagihara said while we can see in these cases that all things have worked together for good to them that love God, and although we very often are not able to trace the "working together for good," still we know that always God does honor his own promise, for not even a sparrow falleth to the ground without His knoweledge.

This Gospel of assurance we are giving to this people, and it is comforting to have brought to our knowledge once in awhile these positive examples of God's power to uplift and save.

Yours most sincerely,
MRS. W. A. WILSON.

Okayama, Japan, April 28, 1914.

A MISSIONARY SUGGESTION.

Dear Advocate: Through your columns I wish to make a suggestion regarding some practical domestic mission work that can be economically done in our own Conference, with a little sacrifice upon the part of a few.

First—I suggest that the pastors of our strong churches recognize the privilege and duty of helping the brethren in the weaker charges. One of the brightest young men in the Louisiana Conference said to the writer recently: "It is almost impossible to get the brethren in the strong churches to come out into the country and help us in anything." This is not right, and the brethren who can render good service ought to be willing to go to the weak charges and put in some first-class work for the Master and the Church. The conditions are not always inviting, but if your brother pastor must stand it all of the time, you might stand it for a short while. Many of our pastors would thus do more good than in any other way in a whole year.

Second—I suggest that the Boards of Stewards of our strong churches release the pastors for such work as this as a part of the missionary work of the church for the year, and encourage their pastors to go. No money spent in the year will bring such large results. Excuse the pastor, get a supply in his place, and help the supply hold things together while the pastor is away, and it will prove a blessing to the charge visited, to the pastor, to the supply, and most of all to the laymen who get under the burden while the pastor is away. And it will please God.

The Louisiana Conference, by general action in this respect, would see the largest year of ingathering that it has known for many years, and a revival spirit would permeate the strong charges and prepare the way for great winter revivals.

By all means let us do the thing at hand, while waiting for the opportunity to do something larger, if there is anything larger.

THOMAS H. MORRIS.

Mansfield, La.

The General Conference.

(Condensed from the Daily Advocate.)

Fourteenth Day—Morning Session, May 21.

Bishop Candler called the Conference to order at 9 o'clock. Rev. W. I. Carter conducted the devotional exercises. The minutes of the previous session were read, corrected, and adopted.

Bishop Morrison took the chair as president.

Dr. J. A. Rice offered resolutions, which were adopted, endorsing the position of the Federal Council of the Churches of Christ in America on many social and industrial problems (recited in the resolutions) of the present day.

Report No. 3 of the Special Committee on Vanderbilt University was placed on the calendar. It recommended that all officers and boards of the General Conference be instructed not to turn over to Vanderbilt University, or any department thereof, any moneys until the proposed Educational Commision, provided for in report No. 2 of the Special Committee on Vanderbilt University, should so authorize.

The Committee on Sunday Schools made its report No. 3, which went to the calendar. It recommended non-concurrence with memorials proposing to merge the Sunday schools and the Epworth Leagues of the Church; and it referred to the General Sunday School Board a memorial that requested authorization from the General Conference for the Editor of the Sunday School Literature to compile, and have published in the Church papers, a course of reading for the young people, ranging from the primary to the senior year of the high school, and that he also prepare a book of Scripture selections to be used in family worship.

Report No. 17 of the Committee on Itinerancy went to the calendar. It advised the General Conference to earnestly request the Bishops to continue no man in the presiding eldership longer than four years successively, save in exceptional cases.

Reports Nos. 10, 11, 12, 13, and 14 of the Committee on Episcopacy were sent to the calendar. No. 10 recommended that a resolution, which it recited, be referred to the Committee on Revisals concerning the matter of having the episcopal decisions printed in the body of the Discipline instead of in the Appendix, as at present. No. 11 advised concurrence with a memorial to the effect that a Bishop shall not allow any preacher to remain in the same circuit or station for more than four years successively, except by the consent of the majority of the College of Bishops. This report was accompanied by a minority report recommending that the Conference do not concur with No. 11. No. 12 recommended non-concurrence with memorials asking for the fixing of episcopal residences, and putting a time limit on episcopal service, as in the case of pastors and presiding elders. No. 13 advised dissent from a memorial to elect a Bishop for four years, and that a Bishop be eligible for only two terms. No. 14 recommended non-concurrence in its four items with memorials to make novel laws regarding the episcopacy and the presiding-eldership.

The Committee on Epworth Leagues made its report No. 2, which went to the calendar. It nominated for members of the Epworth League Board: J. W. Shackford, P. B. Kern, I. L. Holt, E. O. Harbin, G. W. Thomasson, and R. M. Roddie.

Report No. 9 of the Committee on Education was made and it went to the calendar. It recommended that permission be given to the General Board of Education to pay over to Vanderbilt University, Biblical Department, such sums as may be due up to June 30, 1914; but that the proceeds from the assessments ordered by the General Conference of 1910 for the Conference year, 1914, be disposed of by the Board of Education at its discretion in accordance with the actions of the General Conference. It further recommended that the assessment for Education be fixed at $105,000, to be expended as the Board of Education sees fit, provided it shall take into due consideration the causes of ministerial education, mountain schools, ministerial loan fund, and the education of the colored people.

The Committee on Missions made reports Nos. 16 and 17, which were placed on the calendar. No. 16 contained recommendations for several disciplinary changes, the most important of which was the striking out of the Discipline of paragraph 370. This paragraph contains the following, as it reads in the present Discipline: "It (the Board of Missions) shall conduct the Methodist Training School in affiliation with Vanderbilt University." No. 17 contained the nominations for the Board of Missions and Woman's Missionary Council.

The Committee on Church Relations and Bible Cause made its report No. 9, which was sent to the calendar. It recommended the adoption of a resolution, recited in the report, addressed to the President of the United States and those in authority to appoint army and navy chaplains, that they have due regard to the fact that this is a Protestant nation and that the Protestant bodies of the country be accorded a consideration to which their numbers and influence justly entitles them.

The Committee on Layman's Movement made its reports Nos. 5 and 6. No. 5 recommended, after the Committee had considered sundry memorials, that no further actions be taken, relative to their contents, than was embodied in the Committee's reports Nos. 1, 2, 3, and 4. No. 6 recommended the Conference to endorse the movements in establishing the Southern Assembly Grounds near Waynesville, N. C., on Lake Junaluska, and bespoke a large attendance for the six conferences to be held at that place during the coming summer.

The following connectional officers were elected by the Conference at this time: Publishing Agents, D. M. Smith and A. J. Lamar; Book Editor and Editor of the Quarterly Review, Gross Alexander; Editor of the Christian Advocate, T. N. Ivey; Editor of the Sunday School Literature, E. B. Chappell.

Report No. 2 of the Committee on Layman's Missionary Movement (seventh day's proceedings) was read and adopted, except its item No. 2, which recommended that all lay members of the quadrennial Annual Conference boards be members of the Annual Conference.

The Conference adjourned. Bishop Wilson pronounced the benediction.

Fourteenth Day—Afternoon Session.

Bishop Morrison called the Conference to order, and the devotional service was conducted by Rev. F. W. Brandon. The minutes of the morning session were read and adopted.

Bishop Hoss took the chair.

Report No. 8 of the Committee on Church Relations and Bible Cause (ninth day's proceedings) was read and Dr. J. A. Rice made a motion to adopt it. Dr. F. M. Thomas spoke to the report and stated that the Committee desired that the Conference adopt it unanimously. When the motion to adopt was put by Bishop Hoss, he requested all who favored it to stand. The entire body rose. Enthusiasm was manifested.

The Committee on Church Relations and Bible Cause made its report No. 10, which was adopted. It contained resolutions of appreciation of the visit of Rev. Wm. Bradfield, the fraternal messenger from the British Wesleyan Church, Rev. S. P. Rose and Mr. G. F. Johnston, fraternal messengers from the Methodist Church of Canada, and Dr. Matt S. Hughes, the fraternal messenger from the Methodist Episcopal Church.

After three ballots were taken, W. W. Pinson was elected Secretary of the Board of Missions.

A resolution was introduced and adopted requiring the Sunday School Board, to issue a handbook suggesting an ideal for the local Church as an efficiency agency for religious education.

On the first ballot W. F. McMurry was elected Secretary of the Board of Church Extension.

Dr. Rawlings, fraternal messenger of the General Conference of the Colored Methodist Episcopal Church, presented his report, which was read by Secretary Parker, and then was ordered to record.

Report No. 10 of the Committee on Education was presented, and it went to the calendar. This report asked that a resolution be adopted by the General Conference that the blank, to be left in the new constitution of the Board of Education for the purpose of inserting the names of the city and state where the Board shall be located, shall be filled in by the Commission on Charters when said Commission shall finally act.

Report No. 1 of the Committee on Publishing Interests (see seventh day's proceedings) was read. It dealt with the proposed combining of Church publications where it might be judged advantageous, with the matter of Church ownership of these publications, and with the purpose to place a Church periodical in every home.

Fourteenth Day—Evening Session.

Bishop Hoss called the Conference to order. Rev. W. L. Oliver conducted the devotional service. The minutes were read and approved.

Bishop Atkins took the chair.

Report No. 1 of the Committee on Publishing Interests (see just above) was adopted. Report No. 14 of the same Committee, recommending some radical changes in paragraphs 427 and 428 of the Discipline that referred to the Book Committee, was read, and was not adopted.

After two ballots were taken, Dr. F. S. Parker was elected Secretary of the Epworth League Board.

Dr. H. M. Du Bose presented resolutions, signed by a large number, to the effect that the Commission, appointed by the General Conference to look into charters of schools, etc., be also required to investigate the desirability and advantages of re-locating our central Publishing House now at Nashville, and that this Commission shall report to the College of Bishops, and, if the Bishops see fit, they may present the matter to the Annual Conferences for a decision during the quadrennium, and that the Bishops shall be empowered to act in this matter if the Annual Conferences cast a majority vote for the re-location of the Publishing House. The resolutions were adopted.

After two ballots Stonewall Anderson was elected Secretary of the Board of Education.

The Conference adjourned. Rev. J. A. Burrow pronounced the benediction.

Fifteenth Day—Morning Session, May 22.

Bishop Atkins called the Conference to order. Dr. E. B. Chappell conducted the devotional service. The minutes of the previous session were read and approved.

Bishop Denny took the chair.

Report No. 1 of the Committee on Sunday Schools (ninth day's proceedings) was taken from the calendar and, with a few changes, was adopted.

By general consent, P. D. Maddin, who was not in the room when Dr. Du Bose presented his resolutions the day before relative to moving the Publishing House, was allowed to speak on the matter. Mr. Maddin strongly opposed such a move and presented arguments, concerning freight rates and location, at some length to uphold his view. H. M. Du Bose, James Cannon, and J. J. Stowe made speeches upon the subject. A motion was made to reconsider the adoption of the resolution of the day before, but it was lost.

Rev. Y. Yoshioka, of Japan, said a few words of farewell. Bishop Denny made an appropriate reply to his remarks.

The Committee on Church Relations and Bible Cause made its report No. 11, which was immediately adopted. It consisted of a resolution of appreciation of the visit of the fraternal delegate from Japan.

A telegram of fraternal greeting was ordered to be sent to the General Assembly of the Cumberland Presbyterian Church, then in session at Wagoner, Oklahoma.

T. T. Chao, professor in Soochow University, China, made a short speech.

The report of the Commission ordered to make the nominations for the Book Committee was received and adopted. The Book Committee is as follows: J. C. Morgan, W. C. Dibrell, J. H. Fall, W. R. Odell, D. H. Linebaugh, A. V. Lane, C. W. Hardwicke, J. S. Frazer, E. V. Regester, W. C. Lovett, W. B. Taylor, G. A. Morgan, and G. S. Hardy.

Dr. J. H. Moore, the fraternal delegate from the Colored Methodist Episcopal Church, addressed the Conference.

A message of fraternal greeting was sent to the General Assembly of the Presbyterian Church in the United States, then in session at Kansas City, Mo.

Report No. 2 of the Committee on Epworth Leagues (thirteenth day's proceedings—evening session) was read and adopted.

The Conference adjourned. Rev. W. J. Young pronounced the benediction.

Fifteenth Day—Afternoon Session.

Bishop Denny called the Conference to order at 2:30 o'clock. The devotional service was conducted by Rev. W. J. Young. The minutes of the previous session were read and approved.

Bishop Denny announced the names of those appointed by the College of Bishops to serve as members of the commission ordered by the General Conference touching Vanderbilt University and a possible university to be owned and controlled by the Church, as follows: W. B. Murrah, W. A. Candler, J. H. McCoy, J. C. Kilgo, A. J. Lamar, P. T. Durham, F. J. Prettyman, W. D. Bradfield, G. T. Fitzhugh, A. G. Candler, W. G. M. Thomas, J. P. Scott, H. R. Fitzgerald, J. E. Cockrell, T. T. Fishburne, W. D. Thomas.

Report No. 12 of the Committee on Church Relations and Bible Cause was presented and adopted. It nominated the following as members of the Federal Council of Methodism: A. W. Wilson, E. E. Hoss, Collins Denny, F. M. Thomas, W. J. Young, J. M. Moore, M. L. Walton, H. N. Snyder, and Percy Maddin.

Report No. 6 of the Committee on Education (twelfth day's proceedings) was adopted in practically all of its items, save the one that would have prevented Annual Conference boards from making appropriations to unclassified schools. An amendment was adopted to strike out that item of the report.

Fifteenth Day—Evening Session.

The Conference was called to order by Bishop Kilgo. Dr. F. S. Parker led the devotional service. The minutes were read and approved.

Bishop Murrah took the chair.

Mr. John R. Pepper called the attention of the Conference to the four boys who had faithfully served as pages throughout the entire session of the body. An offering was taken for them, and they were thanked for their good services.

The Committee on Sunday Schools made its report No. 4, which contained the nominations for the Sunday School Board for the ensuing quadrennium. It was adopted.

Report No. 4 of the Committee on Education was made and adopted. It presented the nominations for the Board of Education for four years more.

Report No. 7 of the Committee on Missions

(eighth day's proceedings) and report No. 16 of the same Committee (fourteenth day's proceedings) were taken from the calendar and adopted.

Dr. F. S. Parker presented report No. 2 of the Committee on Epworth Leagues, nominating the Epworth League Board for the coming quadrennium. It was adopted.

Report No. 3 of the Committee on Church Extension (ninth day's proceedings), report No. 12 of the Committee on Boundaries and Finance (thirteenth day's proceedings), report No. 5 of the Committee on Temperance and Social Service (twelfth day's proceedings), and report No. 4 of the Committee on Laymen's Missionary Movement (twelfth day's proceedings) were read to the Conference and adopted.

The Conference adjourned. Dr. J. H. McLean pronounced the benediction.

Sixteenth Day—Morning Session, May 23.

Bishop Murrah called the Conference to order at 9 o'clock. Dr. J. M. Moore led the devotional service. The minutes of the previous session were read, corrected and approved.

Bishop Murrah stated that Report No. 6 of the Committee on Missions (sixth's day's proceedings) was reached on the calendar. A substitute was offered for the report by a delegate from the Holston Conference.

Bishop Lambuth at this time took the chair.

A motion was made to adopt the substitute. J. A. Baylor spoke at length in its favor. The Committee on Evangelism was to be appointed, according to report No. 6, he said, to look after the evangelistic interests of the Church by selecting regular evangelistic preachers for the work. The substitute, for which he spoke, laid the emphasis upon evangelism in the Church by the pastors themselves. Methodist preachers have always been evangelists, he said, and it would be a good plan to adopt ideas along the same line as was followed in the great personal campaign which has just been so beneficial in St. Louis, where hundreds were brought into the Church through the efforts of the pastors, with the aid of their constituency only. A central committee might issue literature for the help of the pastors in this special work, and in that way forward the movement.

Dr. J. M. Moore said that it was perfectly proper to have a committee on evangelism, such as the one the Church has already been maintaining for three years; and he further thought the time had come when the Church should not allow too many roving evangelists. The paper provided, he said, for the appointment of men to do evangelistic work in the Conferences; then the Church would be sure of the character and ability of its evangelists, as they would be amenable to the Church, and as much so as the ordinary preacher.

W. A. Christian stated that Dr. Baylor had evidently misunderstood the paper from the Board of Missions which the Committee on Missions had recommended for favorable action. He said that this report authorized the organization of evangelistic work in each Conference; and when a local preacher desires to become an evangelist it must be with the endorsement of the Conference Committee on Evangelism.

L. P. Law, a lay delegate to the General Conference and an evangelist, affirmed his conviction for the need of such legislation. He stated: "We (the evangelists) ought to be in the Church and have our characters passed, as the character of every Methodist preacher is passed by his Conference."

J. A. Burrow moved the previous question. The substitute, which was before the house, was not adopted. A motion to adopt the original paper prevailed.

Dr. C. B. Spencer, editor of the Central Christian Advocate of the Methodist Episcopal Church, was introduced to the Conference.

Dr. W. F. McMurry introduced report No. 9 of the Committee on Church Extension, which contained the nomination of the membership of the Board of Church Extension for the coming quadrennium. The report was adopted. R. O. Randle, of Monroe, La., was one of the members elected. Report No. 8 of the Committee on Church Extension (thirteenth day's proceedings, morning session) was read and adopted.

Report No. 7 of the Committee on Church Relations and Bible Society (ninth day's proceedings), report No. 1 of the Special Committee on Statistical Blanks (ninth day's proceedings), report No. 6 of the Committee on Episcopacy (twelfth day's proceedings), and report No. 8 of the Committee on Episcopacy (fourteenth day's proceedings), the last report recommending that the Conference request those Bishops assigned to the mission fields to spend at least half their time in said fields, were all read and adopted.

Report No. 10 of the Committee on Missions (tenth day's proceedings), was read, but was by vote laid on the table.

A resolution was introduced to the effect that the Conference adjourn Saturday (that day) evening at 11 o'clock, but that the expenses of all delegates be paid who remained until Monday evening, if they tarried until that time.

Bishop Denny, on behalf of the College of Bishops, read the appointments of the ten practical educators whose duty during the quadrennium will be to classify our institutions of learning. They are as follows: J. O. Willson, R. E. Blackwell, R. L. Hyer, C. R. Jenkins, F. N. Parker, J. D. Simpson, J. H. Reynolds, P. H. Linn, J. J. Tigert, W. P. Few. Bishop McCoy was announced president of the Epworth League Board.

Report No. 11 of the Committee on Itinerancy (thirteenth day's proceedings, morning session), was read and adopted. Bishop Murrah was announced chairman of the Committee on Appeals.

Report No. 6 of the Committee on Revisals (eighth day's proceedings, morning session), together with the minority report of this committee, dealing with the subject of the change of name of the Church, was laid on the table. J. A. Batchelor stated that those who favored such a change had consented to defer agitation out of deference to the action of the Conference upon the report of the Committee on Church Relations, as the agitation of the change of name might embarrass a movement for unity during the coming quadrennium.

Report No. 9 of the Committee on Missions (tenth day's proceedings, morning session), report No. 5 of the Committee on Education (tenth day's proceedings, morning session), report No. 11 of the Committee on Boundaries and Finance (ninth day's proceedings), report No. 3 of the Committee on Sunday Schools (which we fail to find printed in the Daily Advocate), report No. 8 of the Committee on Church Relations (ninth day's proceedings), and report No. 5 of the Committee on Itinerancy (ninth day's proceedings), were read and adopted.

Report No. 7 of the Committee on Episcopacy (twelfth day's proceedings), on motion, was laid on the table.

The Conference adjourned; announcements were made; and Rev. G. W. Read pronounced the benediction.

Sixteenth Day—Afternoon Session.

Bishop Lambuth called the Conference to order at 3 o'clock. Rev. R. C. Elliott, of Mexico City, led the devotional service. The minutes of the morning session were read and approved.

Bishop Waterhouse took the chair.

Report No. 11 of the Committee on Revisals (tenth day's proceedings, morning session) was read and adopted.

Report No. 9 of the Committee on Education (fourteenth day's proceedings, morning session) was read, but a substitute was adopted making the assessment of the Board of Missions $95,000, instead of $105,000, as was in the original report.

Report No. 12 of the Committee on Missions (twelfth day's proceedings) was read and adopted.

Report No. 18 of the Committee on Boundaries and Finance was read to the Conference. It purported to be a plan to establish a commission of finance composed of six ministers and six laymen. It would be their duty to make one assessment upon the Church for all the Boards of the General Conference, which would take the place of the various assessments of the Boards, and the proceeds would be divided according to the needs of the said Boards; and various other changes in the Discipline were recommended in this report. After some debate a substitute was offered and adopted to refer this whole report to a commission composed of a bishop and the secretaries of the Boards. Dr. John M. Moore was later placed upon the commission also.

Report No. 6 of the Committee on Church Relations (seventh day's proceedings) was read, amended, and adopted.

Report No. 5 of the Committee on Itinerancy (ninth day's proceedings) was read and adopted.

Report No. 14 of the Committee on Revisals (tenth day's proceedings, morning session) was read, but a motion prevailed to postpone consideration of the report until the evening session.

Announcements were made. Rev. J. B. Cochran pronounced the benediction.

Sixteenth Day—Evening Session.

Bishop Waterhouse called the Conference to order at 8 o'clock. Rev. T. F. Marr conducted the devotional service. The minutes of the previous session were read and approved.

Bishop Mouzon took the chair.

A report from the Committee on Conference Journals, and report No. 13 of the Committee on Church Relations (contents of these reports were not given) were recorded on the minutes.

Reports No. 4 of the Committee on Education (eighth day's proceedings, morning session) was amended and afterwards adopted.

Report No. 14 of the Committee on Revisals (read just before the close of the afternoon's session), report No. 7 of the Committee on Publishing Interests (ninth day's proceedings), report No. 12 of the Committee on Boundaries and Finance (thirteenth day's proceedings, morning session), reports Nos. 4, 5, 6, 9, and 10 of the Committee on Boundaries and Finance (ninth day's proceedings), reports Nos. 13, 14, and 16 of the Committee on Boundaries and Finance (thirteenth day's proceedings, morning session), report No. 8 of the Committee on Education (twelfth day's proceedings)—this last report provoking much discussion, and report No. 13 of the Committee on Missions (twelfth day's proceedings), were all read and adopted.

The secretary read resolutions, which were adopted by a standing vote, thanking the people of Oklahoma City for their courtesy and kindness.

F. M. Thomas presented a resolution, which was adopted, requesting the College of Bishops to arrange a program for a memorial service at the hundredth anniversary, which will occur March 31, 1916, of the death of Francis Asbury. The resolution, further, approved the suggestion that the Epworth Leagues of America erect a suitable monument to Francis Asbury in the City of Washington.

The minutes of the session were read and approved.

Bishop Mouzon asked that Bishop Hendrix, the Senior Bishop of the Church, take the chair. The Conference sang No. 228 from the Hymnal: "Blest be the dear uniting love." Bishop Hendrix asked that Dr. J. H. Weaver lead the closing prayer. Bishop Hendrix made some touching remarks upon Bishop Wilson, the retiring senior Bishop of the Church. Bishop Wilson came forward and made an effective speech regarding his own personal connection with the Church, in which he became a minister in 1852. He stated that this was his last message and it was appropriate that he make some personal remarks. Every one present was profoundly moved.

The seventeenth General Conference of the Methodist Episcopal Church, South, adjourned sine die. The benediction was pronounced by Bishop Hoss.

TULANE IN NEED OF FUNDS.

A statement of the receipts and expenditures of Tulane University for the year ending September 30, 1913, shows that several Departments of that institution are in serious financial straits. The deficit in the Medical Department was $19,803, and the output in the Colleges of Arts and Siences, Technology and Law exceeded the income by about $13,000. The Dental Department also reported a shortage. In order to remedy this condition of things, an appeal has been made to the general public for financial assistance. Newcomb College, which is under the same management as Tulane University, is better endowed, and is not embarrassed by a lack of funds for its maintenance.

A PROGRESSIVE LEADER.

The Hon. David Lloyd-George is said to be of humbler birth than any other man who has ever been at the head of the fiscal office of the British Government. He is a Welshman, and is sprung from what is termed in England "the lower middle class." Doubtless it is because of his close connection with the toiling masses of his country that this brilliant statesman has shown such an active and unceasing interest in their welfare. He has been "an advocate of social reform, land reform, old age pensions, national insurance, better housing, and a general improvement of the condition of the common man and woman." Not a few well-informed persons regard Mr. George as to-day the most important single factor in the public affairs of Great Britain.

NOTICE!

R. N. Jeffery, the Gospel Singer, is open for engagements. His address is No. 1713 Marshall Street, Shreveport, La.

Church News

The Baptists of Mississippi have completed the task of raising $200,000 for the endowment of their college at Clinton.

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At a secret Consistory held at the Vatican on May 25, Pope Pius created thirteen new Cardinals. One of them is a resident of Canada. The Catholics of the United States were not recognized in the naming of these new officials.

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On last Monday, June 1, Dr. W. A. Webb was inaugurated as President of the Randolph-Macon Woman's College. The charge to the incoming head of this noted institution was delivered by Dr. W. P. Few, of Trinity College.

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In the Nashville Banner of May 25 appeared an announcement concerning the Commencement exercises of Vanderbilt University, which included a "Junior Hop," on the evening of June 12, and a "Senior German" on the evening of Jnne 15.

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Bishop W. A. Candler is reported to be writing a life of Thomas Coke. If his address on the little Welshman at Oklahoma City is a sample of what this volume will contain, it will indeed be a notable contribution to our Methodist literature.

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The present circulation of the Nashville Christian Advocate is 16,650, a gain of nearly 2000 since 1910. The Epworth Era has a circulation of 16,000, having lost 1700 subscribers during the past quadrennium. The Methodist Review (Quarterly) now has a circulation of 4200, against 4000 in 1910.

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Bishop E. E. Hoss will preach the Commencement sermon for the Southwestern University, at Georgetown, Texas, on Sunday, June 14; and following the Commencement exercises, he will deliver a series of lectures before the Summer School to be held there on "Methodism in its National Phases."

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Since they were acquired, our Publishing House lots in Nashville and Dallas have largely increased in value: the former from $22,800 to $93,750, and the latter from $24,500 to $69,500. The sales of our Publishing Houses during the four years just ended exceeded those of the preceding quadrennium by the amount of $918,418.67.

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For the eighth year in succession the British Wesleyan Church has had a decrease in membership. The loss in full membership was 1282, and that in the number on probation for membership was 875. In what they call their junior membership there was an increase of 2788. This showing in the Mother Church may well excite grave concern.

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The Southern Presbyterian General Assembly, in session at Kansas City, Mo., went on record last week as being "opposed to the use of tobacco among clergymen, candidates for the ministry, and church officials." As to whether grape juice or wine shall be used in celebrating the Sacrament, this body decided to let each congregation settle the question for itself.

• • •

The College of History building, the first structure to be completed on the campus of the American University (Methodist) at Washington, D. C., was dedicated on May 27. Among those participating in the exercises were President Wilson, Hon. W. J. Bryan, Bishops Cranston, McDowell and Hamilton of the M. E. Church, and Bishop A. W. Wilson of the M. E. Church, South. The movement to establish this institution was begun in 1899 by the late Bishop John F. Hurst.

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No member of the late General Conference made a finer impression than Dr. A. J. Lamar, of Alabama. He is gentle and kindly in his manner, but possesses convictions and the courage to maintain them. In all his appearances before the Conference, he acquitted himself admirably, and his speech on the Vanderbilt question was pronounced by many competent judges to be the best that was delivered. Dr. Lamar was re-elected to the position of Publishing Agent by a large majority on the first ballot.

• • •

Of the new men in our recent law-making assembly, noue gave a better account of himself than Rev. Plato T. Durham, of the Western North Carolina Conference. He served on the Special Vanderbilt Committee where he made his influence felt and he also won his spurs as a debater on the floor of the Conference. Mr. Durham is at present presiding elder of the Charlotte District and is one of the best educated ministers in the Church. The Bishops did well to give him a place on the Educational Commission. We predict a career of large nsefulness for this gifted young man in the coming years.

• • •

Dr. Stonewall Anderson, backed up by a majority of the Committee on Education at Oklahoma City, sought to get the General Conference to take away from the Annual Conferences the right to appropriate money to their unclassified schools; but this proposal was defeated after a spirited debate on the subject. The fight against stripping the Annual Conferences of this right was led by Dr. C. R. Jenkins, the accomplished President of the Wesleyan Female College, at Macon, Ga. Bureaucracy was in flower at the late General Conference, however, and most of the Boards came with cut-and-dried programs and succeeded in getting pretty nearly what they wanted.

Secular News and Comment

The records show that one-tenth of the male students at the Leland Stanford University earn their college expenses either in whole or in part.

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Ex-President Roosevelt visited Washington on May 26 to deliver an address before the National Geographic Society. While in the National Capital, he called at the White House to see President Wilson.

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United States Senator W. O. Bradley, of Kentucky, died in Washington City on May 23. He was undeniably a man of force, but it cannot be claimed that he stood for what is highest in our civic and social life.

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There are in France 480,000 saloons, which is one for every 89 inhabitants, or one for every 22 male adults. It is estimated that intemperance costs France more every year than the Balkan States lost through the recent war.

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The arbitration treaty between the United States and Japan was ratified by the Government of the latter on May 23. It pledges the two Powers to arbitrate all difficulties that may arise "except those affecting vital interests, independence or national honor, and the rights of third parties."

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The Independent is authority for the statement there are more correspondence than resident students taking courses of study provided by the University of California. According to that authority, 6000 are absorbing scientific agriculture by mail, and 1000 more are in the same manner being enlightened upon other subjects.

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Writing in the New York Independent, Prof. Rudolf Eucken, of Jena University, advocates the establishment of an American Nobel Institute, which he would have to confer prizes for work in theology and the science of religion, in law and political economy, and in philology and history—fields that are overlooked by the Swedish Institute.

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It is stated that a measure will be introduced in the State Legislature now in session at Baton Rouge, which will make provision for awarding a gold medal to policemen and firemen who perform acts of heroism while engaged in the public service. We think that this would be much better than to have such officials honored by the administrators of the Carnegie Hero Fund.

• • •

Wren's Nest, the home of the late Joel Chandler Harris at Atlanta, was formally set aside as a permanent shrine and memorial in honor of the distinguished author on May 23. The exercises were under the direction of the Uncle Remus Memorial Association. A bronze medallion of Mr. Harris was unveiled, and a panel representing Br'er Rabbit as making a speech to other animals was put in place.

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The Negroes of New Orleans own and issue a daily paper known as The Spokesman. This publication is said to be the only daily in the world, owned, edited, and maintained by colored people, and it is reported to have subscribers in every State in the Union. Of this journal, The Times-Picayune says: "Its policy is constructive and conservative, and its influence should be decidedly helpful to the race which it represents."

• • •

Jacob A. Riis, who was distinguished as an author and social worker, died at his home in Barre, Mass., on May 26, after an extended illness. Some years ago when he was active in trying to better the condition of the poorer classes in New York City, Mr. Roosevelt pronounced Mr. Riis the most useful citizen of the great metropolis. He was born in Denmark in 1849, and came to the United States without any means when he was twenty-one years of age. Of him it may truthfully be said, that his strength was chiefly spent in trying to help his less fortunate fellow-beings.

COMMENCEMENT AT PORT GIBSON FEMALE COLLEGE.

The seventy-fourth session of this honored institution came to its close May 5, 1914. From 1840 to 1914 spans a long and useful history, during which time many young women have gone from these halls to bless the world. These many years have not brought decrepitude to the institution, but the Alma Mater never stood in greater favor with her daughters, and her friends were never more ready to urge her claims than now.

The session just closed was one of success from every consideration. The boarding attendance has been good, and there has been a fair representation from the yonng ladies of the local community. Every department has had its quota of pupils. The discipline has been excellent, and the health of the yonng ladies exceptionally good. The college spirit and contentment of the student body was manifested in the declaration, almost universal, of the purpose to return for another session.

On Sunday, May 3, Rev. John D. Ellis, of Woodville, preached the Commencement sermon, which was full of practical, wholesome suggestions. He made frequent reference to the pamphlet "Why girls should go to College," by Miss Mary Norman Moore. At the evening service, Rev. T. J. O'Neil represented the missionary cause before the student body, which, no doubt, broadened the vision of work for the Master to those who have been interested in that department of the college life.

On Tuesday—Commencement Day—Brother Lambuth Neill, of Laurel, came with a message to the young ladies of the institution which was replete with fine suggestions, and spiced with many pleasant incidents. Old and young alike will remember much of this splendid address to profit thereby.

Diplomas and certificates of proficiency were awarded to ten, four of whom were graduated with the A. B. degree. Four received certificates of proficiency in the teachers course, three of whom had already secured teachers' license in the counties adjoining.

For personal reasons, Rev. C. M. Chapman felt compelled to give up the presidency of the college, and Rev. T. J. O'Neil was elected in his stead. While Brother Chapman has guided wisely and well the affairs of the institution, keeping its standard of scholarship abreast of the times, and looked faithfully to the interest of the Church and the student body, the board feels that we have in the Rev. Mr. O'Neil one who will guard well all of these points, and to whom they can refer all parents seeking college training for their daughters. A residence of nearly four years and a growing acquaintance with the needs of the people for higher education in the section adjacent to Port Gibson Female College, justify the writer in heartily recommending the institution to the parents of our Methodism. During the past three sessions I have had three nieces attending the institution and I have been pleased with the instruction which they received and their scholastic advancement. All of education is not to be gotten from text-books, and the fact that it is situated in this old, intellectual and refined community where the social and moral atmosphere is pure and wholesome, should commend this long-honored school to our people.

T. B. HOLLOMAN,
Secretary of the Board of Trustees.

ANENT VANDERBILT UNIVERSITY AND THE PLAN TO REMEDY ITS LOSS.

(The following is the full text of the Majority Report of the Special Vanderbilt Committee at the late General Conference, which, finally, was unanimously adopted by that body. It defines what the Church conceives to be its present relation to Vanderbilt University and sets forth the general educational policy which she will now seek to work out. A statement from our Educational Commission provided for by this Report and which has been duly appointed will doubtless be forthcoming in the near future.)

We, your committee appointed to consider the relation of the Church to Vanderbilt University, beg to report that we have had before us, and under consideration continuously since our appointment that portion of the Bishops' Address and all documents referred to us relating thereto. We have also had before us, at our invitation, several distinguished members of our Church and of this body representing divergent views as to their policy in this matter; and after a careful consideration of that portion of the Bishops' Address, and of the documents referred to us, together with the numerous addresses to which we have listened with interest, and after a careful consideration of this great and grave question, we beg leave to report as follows:

We have read with regret the decision of the Supreme Court of Tennessee that the Methodist Episcopal Church, South, did not, through the representatives of certain Annual Conferences, found Vanderbilt University, and that the Church does not own said University. As the highest representative body of our Church, we herewith place on record our sincere and positive conviction that the opinion does not fully determine the real equities involved. In the expression of this conviction, we are not unmindful of the respect that should be accorded to the legally constituted civil authorites; but there are times when it is a duty to enter a solemn protest against the action of the civil authorites, lest injustice should become common and the courts be brought into contempt.

We believe that the statement of the court in reference to the possibility of contumacy on the part of the Church is a needless and gratuitous reflection.

We maintain that the charter of Vanderbilt University, containing, among other provisions, what is known as the "Memphis Resolutions," secured to the founders—the patronizing Conferences adopting such resolutions—the ownership and control of the University, and by the ninth paragraph thereof secured unto the Bishops of the Church the right to "act as a Board of Supervisors of the University, or any of its departments, and, jointly with the Board of Trustees, to elect officers and professors and prescribe the plan of study and form of government." But the Supreme Court of the State of Tennessee, the highest judicial tribunal in that State, in an opinion rendered on the 21st day of March, 1914, with reference to said ninth article of said Memphis Resolutions, say in one portion of said opinion, "Whether the seventh and ninth of these Resolutions do not attempt an unwarrantable and illegal interference with the normal and legitimate powers of a Tennessee corporation and its governing body of directors or trustees presents a very serious question, but it is not an issue here, and for that reason not discussed and decided;" and in another portion say, "Whether this Resolution invests them with legal power of any kind, we very much doubt." And the court in this opinion further say: "We are further of the opinion that the inherent power of the Board of Trustees to fill vacancies in its own body authorizes it to elect and install members to fill vacancies, and that such new members are entitled to their seats on the Board ad interim until such time as they may be rejected by the General Conference, or its Board of Education acting for it and under its authority. It has the right to keep its membership full and cannot legally divest itself of that power and duty, except conditionally upon the refusal of the General Conference to confirm its appointees." And as to the right of confirmation declared by the court to be in the General Conference, the court say: "Of course, at any time, if it should voluntarily surrender or renounce this relation or contumaciously refuse to confirm members elected, and cease to co-operate with the University, its rights to representation in the Board of Trustees, and its management would as a consequence cease."

We are of the opinion that said decision of the Supreme Court of the State of Tennessee, as to the parties litigant, construing the statute of said State, is final, authoritative, and determinative of the questions of law involved, so far as the courts of Tennessee are concerned.

We are also of the opinion that under said decision of the Supreme Court of Tennessee the control of the General Conference of Vanderbilt is so small and remote as to be difficult of effective enforcement.

We believe that the differences that have arisen between the Vanderbilt Board of Trustees and the General Conference of the Methodist Episcopal Church, South, so long as conditions remain as they are, are irreconcilable for the following reasons:

(a) In the pleadings in the case before the Supreme Court of Tennessee, the Board of Trustees denied the ownership and control of our Church over the affairs of the University.

(b) The Board of Trustees accepted a gift of one million dollars from Mr. Andrew Carnegie, which gift was tendered by the giver with certain statements and conditions, the acceptance of which was declared by the College of Bishops in their "Veto" and "Statement to the Church" to be in breach of our trust and dishonoring to our Church.

(c) The Church, through its ministers and representative laymen, assembled in our Annual Conferences throughout the connection, almost unanimously indorsed and approved the position of the Bishops and their statement that the acceptance of this gift would be a breach of our trust and a dishonor to our Church.

(d) The Board of Trustees, in our opinion, have failed to execute their trust in such a manner as to conserve the interest either of the original patronizing Conferences or of the Methodist Episcopal Church, South.

In the light of the consideration above, we express the belief that the General Conference of the Methodist Episcopal Church, South, to prevent injury to itself, or to the University, and to subserve the high interest of all parties concerned, should return to the patronizing Conferences the rights received from them in and to Vanderbilt University.

Therefore be it resolved:

First—That a commission be and is hereby created, to be appointed by the College of Bishops of our Church, to be composed of sixteen members, four of whom shall be Bishops, four ministers other than Bishops, and eight laymen, to be known as the Educational Commission of the Methodist Episcopal Church, South.

Second—That said commission, when appointed, be and they are hereby given full power and authority and directed to transfer and reconvey unto the patronizing Annual Conferences of said Vanderbilt University—to-wit, the Tennessee, Memphis, North Mississippi, Little Rock, Arkansas, White River, North Alabama, and Louisville Annual Conferences—all right, title, and interest, authority over and control in said University, that the General Conference of the Methodist Epicopal Church, South, as such, has or may have, by virtue of the resolutions of conveyance to it adopted by the Annual Conferences in and to the property, right of supervision and control, or confirmation of the members of the Board of Trustees of Vanderbilt University.

Third—We recommend to said patronizing Conferences that they assert by proper legal proceedings, their right to the ownership and control of said University, guaranteed to them by the charter of said University, and as establishers and founders of Vanderbilt University, a charitable trust. Should said recommendation be favorably acted upon by said patronizing Conferences, the expenses of such litigation shall be paid by the Board of Education of the General Conference of the Methodist Episcopal Church, South, under the direction and supervision of the commission hereinbefore provided for.

Fourth—That the patronizing Conferences of the Vanderbilt University are requested to elect one commissioner each to work in co-operation with the Educational Commission authorized and created hereunder in the accomplishment of the transfer of the rights to the said aforementioned patronizing Conferences and the legal procedure necessary to enforce the same and to act for and on behalf of the patronizing Conferences in the assertion of the rights to Vanderbilt University.

Fifth—That the General Conference hereby commits to the General Board of Education, until such time as the transfer to the patronizing Conferences is complete, the responsible work of the confirmation of the trustees of Vanderbilt University. This right of confirmation, we believe, implies of necessity the right to reject any person selected by the Board of Trustees who, in the judgment of the General Conference or of its agents, the Board of Education, will not properly discharge the duties pertaining to the office; that the Board of Education is hereby instructed that in the performance of this duty it shall confirm no person as a trustee of Vanderbilt University unless satisfied that such person will in the performance of his duty as trustee fairly represent the interests of the Methodist Episcopal Church, South, in said University.

Sixth—The General Conference instructs the aforesaid Board to safeguard to the utmost the interests of the Methodist Episcopal Church, South, in the Vanderbilt University by confirming as trustees those persons only who will endeavor to carry out most heartily the aims and purposes of those who founded and who labored to develop a great university for the training of our ministers and in every other department in the training of our young men, and who will magnify our Lord and Saviour Jesus Christ, honor his Church, and emphasize by their life and teaching his pre-eminence and leadership in all the work of life.

Seventh—In case it be found impossible to effect this transfer, we hereby authorize and instruct the commission herein named to take such steps as in their opinion may be necessary to preserve and defend the interests and honor of the Church.

Eighth—That the commission herein provided for shall have all the power and authority of this General Conference to complete and make effectual the formal surrender and transfer of the powers, relations, and rights of the General Conference over said University to the said patronizing Conferences and to take all steps necessary to carry out the said transfer so as to make the same effective and complete.

Ninth—That said commission, when appointed, shall provide at the earliest possible time for the establishment and maintenance of a Biblical School or Department of Theology where young men may be taught and trained for the ministry of the Church; and to this end said commission is directed, if necessary, to arrange for the temporary establishment of such Biblical School or Department of Theology either separate from or in connection with some institution of learning under the control and management of our Church.

Tenth—Said commission, when so appointed, shall consider and determine the advisability and wisdom of establishing an institution or institutions of higher education of the grade of a university of, for, and on behalf of the Methodist Episcopal Church, South, it being the intention of the General Conference to, and it does hereby, confer upon the said commission authority to establish and provide for the location, maintenance, and endowment of an institution or institutions of higher education and to establish and provide for the location, maintenance, and endowment of a school or schools of theology, with full power and authority, in this regard, to act for and on behalf of this General Conference as fully and as freely as it could or would act for itself.

Eleventh—Said commission is hereby empowered to receive and act upon proposals for the establishment and location of said institution or institutions; to solicit and receive subscriptions and donations for the establishment, building, maintenance, and endowment of such institution or institutions.

Twelfth—Said commission shall have the power to acquire property by gift, donation, devise, or purchase, to make contracts and do and perform all of the acts necessary or advisable to be done and performed in the discharge of their duties hereunder and in carrying out the will of this General Conference.

Thirteenth—If said commission shall determine to establish such institution or institutions of learning, it shall take such steps as are necessary to incorporate the same so as to secure to the Methodist Episcopal Church, South, the ownership and control of the same in perpetuity.

Fourteenth—Said commission is hereby authorized and empowered to take over any institution of higher education now established; provided the ownership and control thereof be secured to the General Conference of the Methodist Episcopal Church, South, or to some other governing body of the same, in perpetuity.

Fifteenth—Should any vacancy occur upon said commission by death, resignation, or otherwise, such vacancy shall be filled by appointment of the College of Bishops.

Sixteenth—The expenses of said commission shall be paid by the General Board of Education of the Methodist Episcopal Church, South, out of any funds in its hands.

Seventeenth—We recommend to the commission that in the establishment and location of any institution or institutions provided for hereunder, they consider the needs arising by virtue of the large territory embraced in our Church.

Eighteenth—We express the belief that there should be east of the Mississippi River one such institution and one such institution west of the Mississippi River, and in this connection we express our pleasure at the establishment, by the membership of our Church in the State of Texas, of a Southern Methodist University, situated and located in the city of Dallas, in said State, and commend such institution to the said commission for its consideration.

Nineteenth—We recommend to the College of Bishops the appointment of said commission at their earliest convenience, and to said commission, when appointed, that it meet at as early a date as practicable, and issue to the Church a full and complete statement of its aims and purposes.

The Home Circle

LOVE ONE ANOTHER.

It was Saturday night, and two children small
Sat on the stairs in the lighted hall,
Vexed and troubled and sore perplexed,
To learn for Sunday the usual text;
Only three words on a gilded card,
But both the children declared it hard.

"'Love,' that is easy—it means, why this"—
(A warm embrace and a loving kiss);
"But 'one another,' I don't see who
Is meant by 'another'—Now, May, do you?"

Very slowly she raised her head,
Our thoughtful darling, and gently said,
As she fondly smiled on the little brother,
"Why, I'm only one, and you are another;
And this is the meaning—don't you see?—
That I must love you, and you must love me."
Wise little preacher! could any sage
Interpret better the sacred page?

—Good Cheer.

A LITTLE BOY'S DREAM.

Once upon a time there was a little boy who had a dream. He thought he was sitting on a fence so high that he could see almost the whole world. He could see farms and fields for miles and miles away.

On one farm there was a barn and a house. As the little boy looked at this house, he found that he could see right in at the windows, although he was sitting on the high fence. In this house he saw a little boy who would not get up when his mother called him in the morning.

"Jimmie," called the mother; but the little boy shut his eyes tighter than ever.

"I never did that," said the little boy on the fence. Then he said: "How queer that other little boy's name should be Jimmie, just like mine!"

Slowly the little boy awoke. His mother was standing beside his bed, calling "Jimmie, Jimmie."—NewYork Christian Advocate.

WHY THINGS ARE SO.

We bow to our friends as a matter of courtesy, because that has been the sign of submission ever since man has known anything about himself, as a man.

Men and boys remove their hats as a sign of respect to girls and women, but the origin of the act lies in the fact that in the days when warriors wore helmets they doffed them before women to show their confidence in the gentleness of those who never fought.

Shaking hands is simply an elaboration of the open, gently proffered hand, which has always expressed friendliness. It shows the hand guiltless of a weapon.

The clenched fist of hate shaken in the air is the gesture with which our savage ancestors brandished a spear, a hatchet or a lance.

Flinging the hands upward, with the palms out, which most of us do when horror struck, is part of the instinctive invocation to God for help and protection which primitive people always make when frightened or in danger.

The three buttons on the back of a man's coat serve no purpose now, neither do the buttons on his coat sleeves, but not so many generations ago they were in active use.

The buttons on the back allowed the flaps of the coat to be fastened so as to allow more play to the legs when riding horseback or fencing, while the slits in the coat "tail" were arranged for the sword.

Sleeve buttons are survivals from the time when duelling was frequent. In those less peaceful times, when roads were unsafe and robbers always to be feared, every gentleman was supposed to be able to defend himself at a moment's notice. To do this, he hastily unbuttoned the cuffs of his coat and pushed them up, so that his wrist would have better play in using the sword.

—New York Sun.

TAD'S SISTER.

She was only an ordinary girl with an ordinary schoolbag hanging over her arm, and, as my mind was busy with other objects, I should scarcely have noticed her at all, had it not been for the kind words I heard her utter.

I was waiting on a street corner for a car, and she, with some other children, was standing there, too.

"Oh, come on, Daisy!" one of her companions exclaimed. "What are you waiting for, anyway?"

"I am waiting for Tad, of course," she answered good-naturedly.

"Oh, well, let's not wait for him!"

"Why, I promised him, you know," was the serious reply, "and I couldn't go without him, Sarah."

"Well, he's only your brother. You needn't be so particular about keeping your promise to him."

"But I need to be particular about keeping my promise to anybody—my brother just as much as anybody else," Daisy replied firmly, but in the same low, sweet tone, "I never disappoint Tad, if I can help it, and he knows it, too, and depends upon me. Mamma says breaking a promise is as bad as telling a lie, and you don't want to do that, you know."

"Well, what is he about? Where is he, anyhow? He ought to be here by this time," remarked one of the boys.

"He went home at 2 o'clock to go on an errand for father, and he was to meet me here to go with me to the concert."

"I'm afrid we'll be late," grumbled another lad.

"Yes, we will!" some one else said.

"Then suppose you all go on and don't wait for me," Daisy said quietly. "I shall not mind, but I wouldn't go without Tad for anything."

"Oh, it wouldn't be nice to go without you!" Sarah objected.

"Well, here he comes now," cried the boy who had spoken; and just then a lad of about ten years could be seen hurrying along the street. In a few moments he joined the group, and asked anxiously, "I didn't keep you waiting long, did I?"

I looked at Tad, and saw there was nothing about him that would attract the attention of a stranger, except it might be his bright, happy face, but his sister's eyes rested upon him lovingly as she replied, "Only a few moments, Tad."

"There, Daisy," he said, "I brought your waterproof and rubbers. It looks cloudy, and I'm almost sure it will rain before we get home. No, you needn't take them;" and he held on to the bundle he had in his arms. "I can carry them; I just wanted you to know they were on hand."

"Oh, thank you, Tad," the girl said heartily; "I shall probably need them."

They were starting off now, and as Sarah took her place hastily beside Daisy, she remarked, wonderingly, "How polite you two are to each other! Do you always act that way?"

As they hurried on I caught only a part of Daisy's surprised answer, and that was, "Of course; why shouldn't we be?"

And the question will bear being repeated with some addition: Why should not all sisters and brothers be happy in the same love and confidence that Tad and Daisy gave to each other?—Southern Churchman.

IN MEMORY OF Y. C. McCLURG.

On the 14th of April, 1914, the grim reaper Death entered our midst and claimed as his victim one of the oldest and most esteemed citizens of this county, Y. C. McClurg. He had been spared to reach the ripe old age of 85 years, and had lived in the vicinity of Vaiden for 60 years. It was our pleasure to know him well, and we always found him cheerful, affable and courteous, with a kind word for every one he met. He was a consistent member of the Methodist Church, an honest, honorable citizen, a devoted husband, an affectionate father and a true friend. Another honored Confederate veteran, has answered the last call. He leaves a wife and six children: Monroe McClurg, of Greenwood; John E. McClurg, of Vaiden; Hub E. McClurg, of Ruleville; Mrs. M. Tillman, of Vaiden; Mrs. Harrell, of Oklahoma City, Okla.; Mrs. M. Windborn, of McComb City.

We extend our deepest sympathy to his heartbroken wife, grief stricken children and all other sorrowing ones. May the Father of mercy look with tender compassion upon these loved ones, pouring the balm of consolation upon their bruised hearts; giving them grace sufficient to say, "Thy will be done;" and causing them to remember that this separation is but for a while, and that in that land of perfect day, where all is joy and peace and love, they will soon join him, knowing that,

"In that bright, eternal city
Death can never, never come,
In His own good time he'll call us
From our rest to home, sweet home."
"For what is death but life stopped in its singing
To take breath for endless song."

—A FRIEND.

TO BISHOP ALPHEUS WATERS WILSON.

By Rev. Charles O. Jones, D. D.

O Sage of Methodism, on whose good gray head
The hand of fourscore years has gently pressed,
And many thousands thou hast greatly blessed;
Thy life an inspiration; thy lips have spread
O'er land and sea the words of Him who bled
That men might live as Jesus lived, nor faint
As Christian racers. Preacher, Statesman, Saint!
Long mayst thou still abide with us to shed
The fragrant influence of thy heart and brain
On Church and State and those who are to be
Rescuers to save the world from woe and pain
That come from sin. Our love goes out to thee,
O man of God. When called, mayst thou ascend,
Like Enoch, to the life that ne'er shall end!

—Daily Christian Advocate.

Christian Advocate.

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.
North Mississippi Conference—Rev. W. W. Woollard, Rev. H. E. Spragins, Mr. J. D. Barbee.

Editorial

TO OUR FRIENDS.

The dull season is now upon us, and we hope that our pastors and other friends will not be unmindful of the interests of the Advocate in their work. Even small remittances are very helpful in this time of financial dearth, and we shall be especially grateful if persons who are in arrears for their subscriptions will settle for them without further delay. In some of the charges club lists have expired and many names will have to be dropped from our files in the near future unless they are promptly renewed. We urgently appeal to our preachers to give this matter immediate attention in order that the Advocate may not cease to enter homes into which it has been going. The revival season is a favorable time for securing new subscribers, and we trust that while our people are spiritually quickened the brethren will emphasize to them the importance of taking and reading the Conference organ. Never in the history of the Church has there been such an urgent need for placing wholesome periodicals in the hands of our members as at present when vicious publications are being scattered broadcast over the land.

THE BRIGHTENING BOW OF PEACE.

The mediation proceedings at Niagra Falls are going steadily forward, and it was stated some days ago that the negotiations would probably soon reach the protocol stage. The factor which seems to be causing the most apprehension among the participants in the conference at present is the absence of representatives of the Constitutionalist faction in Mexico, which undoubtedly must be reckoned with in any plan to establish good order and a stable government in that torn and distracted country. It was given out from Washington a few days since that our Government is insisting upon General Carranza and his followers being represented in the deliberations at Niagara Falls, since otherwise any policy of pacification agreed upon may prove to be abortive. It is not at this writing known whether the Constitutionalists can be induced to send envoys to Niagara Falls, though up to the present they have seemed disinclined to do so, and have definitely announced that they will not consent to an armistice while the mediation proceedings are in progress.

All things considered, however, it may be said that the prospect for a peaceful settlement of the Mexican trouble is brighter than it has been for years. The war spirit has appreciably abated in the United States. Huerta seems much more amenable to reason than heretofore, and, with the leading South American countries actively exercising their good offices to adjust matters amicably and avoid further strife, the outlook seems to be decidedly encouraging. If the Wilson administration shall succeed by diplomacy, instead of by armed intervention, in bringing order out of the confusion and chaos that have long prevailed in Mexico, it will indeed be a great achievement—one that will shed glory upon it and be pointed to with gratification and pride for all time to come.

It would be well for Christian people everywhere to pray daily that the envoys and mediators now conferring upon our northern border may have the guidance of God in their difficult work and led to such conclusions as will make for the peace and prosperity of the nations of the western hemisphere, and of all the world.

SOMEWHAT SUGGESTIVE.

In writing in opposition to having a paper in each episcopal district in the Methodist Episcopal Church, controlled by the resident Bishop, the New York Christian Advocate, among other things, says:

"Moreover, the present system of episcopal administration was never designed by those who conceived it to lead us toward a diocesan episcopacy. It was rather invented with a view to restraining us from going too far in that direction. It looks like a very clever method of obtaining the advantages of the diocesan system without adopting its obvious faults and embarrassments. Yet our ministers who work in Conferences within the residential areas of Bishops who issue local papers cannot escape the impression that the diocesan system is being quietly introduced. (Italics ours.) One of our most effective pastors prints on his letter-head the words, 'Philadelphia Diocese,' following it with the name of his Conference. There is a measure of justification for his appropriation of this language so long as the Bishop of the Philadelphia area insists on the circulation of a paper for which he is chiefly responsible."

This editorial utterance of the leading journal of our sister Methodism is quite suggestive, and we respectfully commend it to the consideration of those in our Church who think it would be a great thing to create episcopal districts and have resident Bishops to serve the same group of Conferences for a quadrennium. We do not hesitate to predict that if such an arrangement is ever effected for Southern Methodism, it will be the entering wedge that will ultimately destroy our itinerant General Superintendency. The men who can do the most to avert the coming of such an innovation are our Bishops themselves. If they will travel through the Conferences assigned them and work chiefly within their bounds, as the Church has a right to expect them to do, the clamor for this modified form of diocesan episcopacy will likely cease; but otherwise it will not. Such a thing as a Bishop having charge of a Conference and practically never visiting it at all until he comes to preside over it at the end of the year cannot be defended, unless he has been Providentially kept away. We do not write this because of any fondness of criticising our Chief Pastors (we feel that our record is such as to give us immunity from such an accusation); but because we desire to see our present form of episcopacy preserved and because of a sense of duty to the Church.

THE FACTS IN THE CASE.

The Midland Methodist of last week contained the following:

"Our esteemed contemporary, the Midland Methodist, which has seemed to us to be somewhat ruffled ever since the decision of the Supreme Court of Tennessee in the Vanderbilt case was rendered, remarked in a recent issue that the Church has spent fifty thousand dollars in the litigation, only to learn that she stands now with reference to the University where she did thirty-five years ago.—New Orleans Christian Advocate.

"Dr. Meek is usually correct in what he says, but this time he is mistaken. Perhaps he read what some one else said in the Midland Methodist, but the editor never said any such thing. The Midland Methodist has stood by the Church in the Vanderbilt case throughout, and now has no regrets for the position it has taken."

The statement referred to in our former issue, which we correctly represented, was contained on page eight—the page headed "Notes and Personals"—of the Midland Methodist of April 8. It will be observed in the paragraph quoted above that we did not credit the utterance in question to the Editor, but to the Midland Methodist. However, it stood unsigned on a page commonly regarded as editorial, and had we ascribed it to Dr. Schuler, it would have been only a natural and legitimate inference. If we mistake not, it is customary to hold an editor responsible for all the unsigned utterances appearing in his paper, especially if they are published in the editorial parts of it. The Midland of April 8, which contained the statement that we quoted and commented upon, also carried on the first page another brief editorial, entitled "Vanderbilt," which was altogether different in tone. It was this double blast that the Midland was giving out that caused us to refer to it as being "somewhat ruffled." But we are delighted to know that Dr. Schuler has stood, and still stands, four square on this great issue which has so vitally affected the educational interests and general welfare of the Church. We respectfully suggest, however, that it might be well, in order that he may not be misunderstood to make those who express in the Midland views different from his sign their contributions.

THE MORAL ELEMENT AROUSED.

The proposal to have the State Legislature pass the Reinhardt Bill, a measure that would make it possible to license race-track gambling in Louisiana, has aroused great opposition among the moral and religious people of the commonwealth. About the first man to sound a bugle blast against this movement was Dr. S. H. Werlein, the alert pastor of the First M. E. Church, South, of New Orleans, who in a masterful discourse from his pulpit exposed the iniquitous design of the contemplated legislation. Since then other leading citizens have spoken out strongly against this scheme, and last Sunday afternoon a large and enthusiastic mass meeting was held in Lafayette Park, under the auspices of the various woman's organizations of the city, with a view to creating sentiment in opposition to it. We scarcely think the measure can be passed, but nothing should be taken for granted, and the moral forces of the State are acting wisely in organizing and seeking to make their influence felt with the members of the Legislature. We respectfully suggest that it would be a good thing if the people in every parish would circulate petitions against the Reinhardt Bill and forward them to their representatives at Baton Rouge. The sooner this is done the better. There is no time for delay.

We have also been pleased to note that a movement is under way in New Orleans to secure the enactment of legislation looking to the abolishment of the restricted district and the suppression of the social vice in the Crescent City. Even if this undertaking does not succeed, it is a healthful and encouraging indication. It shows that our people are dissatisfied with the existing conditions and that a wholesome moral leaven is at work among them. But this effort ought to win. Absolutely no defense that amounts to anything can be made for the policy of licensing prostitution. A restricted district is a leprous sore upon the body politic that tends to poison with deadly corruption every part of it. The only proper treatment for it is to cut it out completely.

THE CARROLLTON AVENUE OPENING.

The opening of the handsome new Carrollton Avenue Church of this city last Sunday afternoon was an occasion of much interest. The auditorium about the chancel was beautifully decorated with palms, and a large congregation was in attendance. The sermon was preached by Dr. F. S. Parker, of Nashville, Tenn., General Secretary of the Epworth League, who twenty-eight years ago preached the first sermon in the old church. The discourse was an able and appropriate one and was listened to with eager attention. The following other visiting ministers, some of whom took part in the exercises, were present: Rev. W. E. Thomas, Rev. John L. Sutton, Rev. H. W. Jamieson, Rev. W. L. Doss, Rev. R. H. Harper, Rev. C. A. Battle, Dr. J. M. Henry, and Dr. J. T. Sawyer. The collection taken at the close of the service amounted to $1476.70.

The completion of this substantial and attractive house of worship is a great achievement, and reflects much credit upon the energetic pastor, Rev. J. G. Snelling, and his faithful co-workers. The Building Committee, which was highly commended for its work, was composed of the following gentlemen: A. H. Ahten, Jacob Cohen, C. O. Chalmers, J. H. Carter, L. Herman, Sam Stone, Sr., Frank Stone, D. C. Worrell, and J. A. Foster. A pipe organ has been contracted for and will be installed in the near future. With the splendid facilities now at their command, the Carrollton Methodists may be expected to make their influence strongly felt in their section of the city and to accomplish large things for the Master in the coming years.

FINANCIAL HELP NEEDED.

We are reliably informed that the Louisiana Anti-Saloon League is urgently in need of funds to carry on its important work. It is stated that only twelve Methodist Sunday schools in the State reported anything from the observation of the Anti-Saloon Day ordered by the last Annual Conference. Rev. A. W. Turner, the efficient Superintendent of this work, is now in Baton Rouge, where the Legislature is in session, seeking to secure such enactments as will strengthen and promote the temperance cause, and he must have money for printing and various other necessary purposes if he is to achieve anything worth while. We, therefore, urge our pastors and interested laymen to bring this matter to the attention of the people in every community AT ONCE, and to remit any amounts that may be secured to Brother Turner at Baton Rouge. We cannot afford to fail to stand by him in this crucial hour. We dare say that the liquor representatives at the Capital will not lack for money to accomplish what they have been sent there to do.

THE SEASHORE DIVINITY SCHOOL.

The approaching session of this School will open on Tuesday, June 23, and close on Thursday, July 2. The program offered is a most attractive one. Among the speakers are Bishop W. A. Candler, Bishop F. J. McConnell, and Dr. J. A. Rice. Every pastor who can should go and whet anew his intellectual appetite. It would be a kindly and generous thing if many of our congregations would make up purses and send their ministers. We hope to hear that quite a number of them have done this.

A WORD OF THANKS.

We acknowledge ourself greatly indebted to Rev. C. A. Battle, of New Orleans, for valuable service rendered the Advocate during our absence at the General Conference. He had full editorial control of the paper, and how well he did his work is known to our readers. Brother Battle is studious, scholarly, and has unusual gifts both as a preacher and writer. We shall not soon forget his kindly and generous assistance given in a time of need.

PERSONAL AND OTHER NOTES.

Mrs. J. D. Barbee, of Greenville, Miss., is visiting relatives in Memphis.

Rev. T. H. Lipscomb will assist Rev. J. M. Guinn in a meeting at Crawford, Miss., which will begin next Sunday, June 7.

Dr. J. W. Malone, who is well known in North Mississippi, has been re-elected President of Andrew College, at Cuthbert, Ga., at an increased salary.

Rev. C. A. Battle, pastor of the Felicity Street Church of this city, has had as his guest for the past few days, Prof. B. D. Battle, of Centenary College.

Dr. I. W. Cooper was due to preach the Commencement sermon for the High School at Belzoni, Miss., last Sunday and to take part in the closing exercises of the School at Flora, Miss., this week. Dr. Cooper is much in demand for such occasions.

Dr. Franklin N. Parker, of Trinity College, has been named by the College of Bishops as one of the Committee to fix the standard for the classification of our schools. A better selection could not have been made. This Committee will serve for the next four years.

Rev. T. B. Reagan, of Corvallis, Montana, was in New Orleans last Monday and paid the Advocate office an appreciated call. The Editor, however, was not in and missed seeing him, much to his regret. Brother Reagan was a delegate to the late General Conference.

Rev. T. W. Lewis, pastor of the First Methodist Church of Memphis, Tenn., delivered the Commencement Sermon at the Agricultural and Mechanical College, at Starkville, Miss., last Sunday. The press dispatches stated that "his discourse was a brilliant and scholarly one."

Under date of May 25, Rev. J. C. Rosseaux of Zwolle, La., writes as follows: "We closed quite a successful meeting here last night. Rev. F. R. Power, of Logansport, was with us for three weeks. The church was greatly revived, and there were 36 accessions to its membership."

The second quarterly conference of the Oak Grove (La.) charge was held at Pioneer, La., at a date including last Sunday. The pastor, Rev. G. D. Purcell, is an active and tireless worker, and the reports submitted were encouraging.

We are indebted to Rev. J. L. Neill, pastor of the First M. E. Church, South, of Laurel, Miss., for programs of his Sunday services for the past three weeks. Brother Neill is one of the live wires of the Mississippi Conference. His letter also brought us a number of subscriptions to the Advocate from his charge.

Dr. Felix R. Hill, Jr., was one of the speakers at the mass meeting held in Lafayette Park, New Orleans, last Sunday afternoon in opposition to the Reinhardt Race Track Bill now pending before the Louisiana Legislature. What he had to say was forceful and to the point, and he worthily represented Methodism on that impressive occasion.

Mr. J. H. Ledyard, the wide-awake and resourceful superintendent of our Sunday school at Tupelo, Miss., was placed on the General Sunday School Board of the M. E. Church, South, at the recent General Conference. This was an honor worthily bestowed, and that Brother Ledyard will make a useful member of the Board, no one who knows him will for one moment doubt.

The alumni of Vanderbilt University residing in and near Atlanta, Ga., numbering about 60, gave Chancellor Kirkland a banquet in that city on the evening of May 26, at which time the Chancellor made an extended address. According to the Atlanta Constitution, among the guests on that occasion was Prof. Thomas Carter, of the Vanderbilt Theological Department.

In the last issue of the Advocate we spoke of a $3000 church having been opened on Sunday, May 24, at Oaknolia, La. We should have said, at Oakdale, La. This mistake was in consequence of writing hurriedly from memory, after we had glanced at the notice in the Times-Picayune.

Rev. H. P. Lewis, Jr., of Poplarville, Miss., sends us the following request for publication: "Let all the brethren outside of the Seashore District representing Conference Boards or other interests who expect to attend the District Conference to be held here, June 10-12, please drop me a card a day or two in advance of their coming telling me on what day and by what train they will arrive."

Rev. F. N. Sweeney, of Wilson, La., was in the city last Monday, and we are glad to say that he found his way to the Advocate office. He had been attending the Baton Rouge District Conference at Ponchatoula. There is no truer, worthier man in the Louisiana Conference than Brother Sweeney, and he never fails to give a good account of himself in any field to which he is assigned.

From the Western Methodist (their official organ) of May 28, we take the following: "The members of the Oklahoma Conferences are greatly pleased with the appointment of Bishop W. B. Murrah to hold those Conferences this fall. He will receive a glad welcome throughout the State." The more the Oklahoma brethren learn to know Bishop Murrah the more they will esteem him and appreciate his worth.

We acknowledge the reception of the following card: "Mr. and Mrs. S. H. Merritt announce the marriage of their daughter, Allena, to Mr. Clifton Chapman, on Wednesday, May 20, 1914; Indianola, Miss." The bride was reared in Jackson, Miss., where she is held in high esteem and has many friends. The groom belongs to one of the leading families of Sunflower County. The Advocate extends congratulations and all good wishes.

Grenada College closed last week what is said to have been the best session in its history. In the absence of Bishop Murrah, who found it impossible to meet his engagement, Rev. L. M. Lipscomb, of Sardis, Miss., preached both the Commencement sermon and the sermon to the Y. W. C. A., and his discourses are reported to have measured up to a very high standard. This excellent institution, under the guiding hand of Rev. J. R. Countiss, is moving steadily forward to larger things.

We have in hand a copy of the Catalogue of Mansfield College for 1914. It is a most attractive publication and contains much interesting information. This school is enjoying increasing prosperity under the administration of President R. E. Bobbitt, and has a very bright outlook. The graduating class this year numbered fourteen. The Methodist parents of Louisiana, or any others, for that matter, will make no mistake in sending their daughters to Mansfield. Write President Bobbitt for a catalogue.

Through the kindness of the President, Prof. E. F. Puckett, of Tupelo, we are in receipt of a draft of the program of the North Mississippi Epworth League Conference, which is to be held at Columbus, Miss., June 12-14. None of the speakers for the occasion are announced, but we are informed that nothing will be left undone to secure competent ones and to make the meeting interesting and profitable. We hope that this gathering will be largely attended by the young people in whose interest it has been arranged.

Rev. J. L. Sutton has stated that he will ask to be relieved of the pastorate of the Louisiana Avenue Church, of this city, by June 15. The reason for Brother Sutton's action is that his orphanage and prison reform work are making such demands upon him that he is left without the requisite time for the care of a pastoral charge. He has wrought well for the Louisiana Avenue congregation, and its members will give him up with great reluctance. Who will serve Louisiana Avenue after Brother Sutton leaves has not yet been announced.

Rev. J. R. Jones, pastor of the Central M. E. Church, South, of Meridian, Miss., under date of May 28, writes: "The many friends of Rev. I. L. Peebles will be pained to know that he has recently undergone a very serious surgical operation at the Meridian Hospital. I am glad to say that he is now considered out of danger. Let his many friends among the brethren pray for the recovery of this faithful and useful servant of the Church." We regret very much to hear of Brother Peebles' affliction and we trust that his restoration to health will be speedy and complete.

We have on our table a copy of Rev. W. S. Harrison's new book entitled "The Articles of Religion as Amended, Supplemented and Explained." The following is the dedication: "To the members of my Sunday School Bible Class, in Starkville, Miss., including our faithful pastor, Rev. T. H. Lipscomb, B. D., this little book is affectionately inscribed by the author." A striking likeness of Brother Harrison adorns the volume as a frontispiece. We shall have more to say of this work, which we do not doubt is good to the use of edifying, as soon as we can find an opportunity to read it.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: "Rev. Chas. E. Downer, Foxworth, Miss., 2; Rev. Algie Oliver, Matherville, Miss., 5; Rev. D. H. Crowson, West, Miss., 3; Rev. L. E. Crooks, Glenmora, La., 4; Rev. P. H. Grice, Derby, Miss., 5; Rev. J. H. Grice, Glancy, Miss., 3.

Rev. P. D. Hardin, presiding elder of the Jackson (Miss.) District, writes: "Please call attention to the fact that we have two splendid young men, both members of the Mississippi Conference, who will graduate at Millsaps College at the approaching Commencement. They will be available for pastoral work right away, and I shall be glad to correspond concerning their employment with any presiding elder in your patronizing territory who has a vacancy to be filled." The two young ministers referred to are Rev. John W. Chisolm and Rev. Robert E. Selby, both of whom will receive the Bachelor of Arts degree.

In our issue of last week, in referring to Miss Elizabeth Kilpatrick's illness a regrettable error was made in stating that her mother, who does her typewriting, was also ill. It was her typewriter's mother who was sick, and not her own mother, who never uses a machine in writing. The explanation of this mistake is that the item was gleaned from a note which, because of her indisposition, Miss Kilpatrick had written with a pencil in lines that were very dim. Our readers will be delighted to know that Miss Kilpatrick continues to improve, and that the present indications are that she will be up and out at an early date.

Prof. H. P. Todd, who is generally recognized as one of the most capable educators in Mississippi, has accepted the position of vice president of Whitworth College, and will henceforth be connected with that historic and growing institution. In referring to Prof. Todd's work as president of Stanton College, at Natchez, the Daily Democrat of that city, among other things, says: "During his administration at Stanton Mr. Todd has placed this excellent literary institution for young ladies upon a firmer footing than it has had since its establishment twenty years ago. He is in the prime of life, a man of scholarly attainments, a consistent member of the Methodist Church, and stands firmly and unequivocally for what he believes is right and just."

The Snyder (Texas) Signal of May 22 devotes nearly a page and a half of space to an account of a great union meeting at that place conducted by Rev. W. M. McIntosh, of Iuka, Miss., and his singer, Mr. Anderson, of Greenville, Texas. The Signal says: "The meeting has been in progress for two and a half weeks, and its influence is manifest in the conversation of the people in the stores, in the shops, about the streets, and everywhere. The crowning glory of the work, however, is seen in the hundreds of homes where families have reconsecrated themselves and where God's altar has been set up to perpetuate the governing presence, of grace, humility, love and reverence. * * * Dr. McIntosh is one of the greatest evangelists in the South." We are happy to know that God is so wonderfully blessing the labors of our long-time friend in the West.

Rev. T. B. Cottrell began a revival meeting at Tylertown, Miss., on May 27, with Rev. Thomas J. Norsworthy to do the preaching. With these two capable workers to lead the campaign, we dare say that great and lasting good will be accomplished. The Sentinel, of Yazoo City, one of the leading weeklies in Mississippi, in a recent issue expressed a very high appreciation of Brother Norsworthy and his work, which we quote in part: "Rev. T. J. Norsworthy has just returned from Florida, where he has been engaged in revival work, and where he has been conspicuously successful. He preached at the Methodist Church here Sunday and delivered a powerful sermon that carried conviction to his hearers. Mr Norsworthy's home is in Yazoo City, and his splendid success in the ministry as an evangelist is a source of gratification to his many friends here."

Captain Charles G. Palotta, of Jackson, Miss., the official head of the Gospel Army Service, was a pleasant caller at our office last Monday. This organization was started in Jackson in the spring of 1913, being chartered by Captain C. G. Palotta, Mary A. Palotta, and W. R. Flemka. It is reported to be making its influence felt for good in Jackson, and has also extended its operations to Columbus, Water Valley, Hattiesburg, Gulfport, and other points along the Mississippi coast. Its work has been mostly among foreigners (chiefly Italians), and it has been especially active in seeking to rescue and redeem fallen women. Captain Carlotta is a Methodist, and holds his membership in our Rankin Street Church at Jackson

Obituaries.

Obituaries not over 100 words in length will be published free of charge. All over 100 words will be charged for at the rate of 1 cent a word. Count the words and send the amount necessary with the manuscript. They will save trouble all around. Otherwise the obituaries will be edited down to 100 words.

On April 1, 1914, Sister [illegible] SUTTLE departed this life and entered her heavenly home where she only instantly joined her [illegible] years ago. Sister Suttle was born in August, 1[illegible], and was a quarterly member of the M. E. Church, South for 6[illegible] years. She was faithful to her Church and true in her home. She had no fear of death, but serenely went to glory in the arms of her Lord. She leaves five children and a host of friends to mourn their loss. But we rejoice in her eternal rest.

Bay Springs, Miss. [illegible]

On October 21, 1913, at his home near Cherokee, Miss., JAMES M. PERRY was translated from earth to the heavenly home. He was born in Perry County, Ala., on October 1[illegible], 1[illegible], and for a number of years had been a quarterly member of the M. E. Church, South. He was an honored Confederate Veteran, and during his long life was actively engaged for the liberty and [illegible]. He married Miss Harriet [illegible] of Monroe County, Ala., on March [illegible], 1[illegible], who with their six children survives him. But we sorrow not even as others which have no hope. For we believe that [illegible] who sleep in Jesus will God bring with Him. "And so shall we ever be with the Lord."

R. E. [illegible]

Alabama Christian Advocate please copy.

Another sister has fallen asleep—Elizabeth ADAMS, wife of Thos. J. Adams, who preceded her to the heavenly home several years ago. She was born April 1, 1[illegible], and died April 1[illegible], 1914. Sister Adams was a rare character. She united with the M. E. Church, South, early in life and her daily walk was close with God. She was an invalid for the last for several years before her departure, and these years of suffering were remarkable for her simple faith in Christ. She loved the church, the ministry and all the work. Our general organ has been a copy of the Adams home for about fifty years. The faithfulness of her daughter, Mrs. Morris, deserves special mention. She leaves four sons, two daughters, a number of grandchildren, and other relatives and many friends to mourn their loss. May they all look forward to a happy reunion in the sweet by and by.

A. S. BRISCOE, P. C.

From the garden of this world a beautiful bud has been transplanted to bloom in the Paradise of God. Little ELZIE PALMER HOWELL, infant son of Mr. and Mrs. Elzie Howell, of Aberdeen, Miss., a bright, beautiful baby boy, was taken from his sorrowing father and mother, on May 14, 1914. His life in this world was short, but precious to those who loved him, and the memory of the sweet baby life will be lovingly cherished by his parents and relatives. They will never forget those rosy little cheeks and bright laughing eyes. It is not the longest lives that always do the most good for sometimes God blesses a whole generation through the short life of a little child. And often, if we could only know how many sighs and heartaches were saved, we would be led to rejoice instead of mourn.

May the God of all grace bless the heartbroken father and mother, and may they look forward to the time when they shall be with their darling boy again, in the home where God shall wipe away all tears.

His grandfather, J. Z. P.

[illegible] MARGARET MALINDA BOLTON, daughter of William H. Gurley, was born in Tippecanoe County, Miss., on Oct. [illegible], 1[illegible]. She was happily married on August [illegible], 1[illegible], to Mr. Walter A. Bolton, and died at her home in Booneville, Miss., on March [illegible], 1914. She became a member of the Methodist Church when quite young, and her Christian life was as a strong shining light, even to its declining years. Sister Bolton was faithful and true in the married relation, kind to her husband, was an esteemed friend to her pastor and his family, and was a loyal member at Booneville. The funeral services were held in the Methodist Church and were conducted by the present pastor, Brother S. A. Brown, who was assisted by Rev. J. S. Summers, a Baptist minister, an uncle and a dear friend of the family, who had officiated at the marriage of Brother and Sister Bolton, and the writer. The body was then laid to rest in the Booneville cemetery. A devoted husband, three little children and her father, who is in feeble health, survive her. We sympathize with these sorely stricken ones, but we rejoice with them in the thought that our loved one and friend has been called by our heavenly Father to a far better and brighter home above. We sorrow not as those who have no hope. "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

T. C. WIER.

Tidings From the Field

Eunice, La.

Dear Brother Meek: I have been wanting to write the Advocate a letter for some time. It will make us feel good if you will publish a little account of our work here in Eunice.

We have just closed a gracious revival in Eunice. Rev. M. Hebert was with us two weeks. The results were, 3 accessions by baptism, 5 on profession of faith and 5 by letter, with more to follow. Thirty-five members have been added to the whole work since Conference. Two new Leagues have been organized by the pastor's wife. The Sunday schools are flourishing and everything is looking up. We are in the midst of a campaign for a new church at Eunice. We are going to build a $3000 church here.—A. A. Bernard.

Mansfield, La.

Dear Dr. Meek: Mansfield is still the best charge in the Louisiana Conference. We have just finished installing a blower for our pipe organ, emancipating ourselves thereby from the reign of "the brother in black," besides getting much better service. The Sunday school, under the superintendency of Mr. J. H. Thatcher, is growing steadily in numbers and interest. The College is closing one of the best sessions in its history, with prospects for an enlarged attendance next year. The old Methodist house of worship has been sold and is now being dismantled for removal. I regret that the balance of the money for the lot is not in hand, so that we can deed the property to the College. We still hope to get it somehow.—Thomas H. Morris.

Mantachie Circuit (North Miss.)

I am delighted with my work on the Mantachie Circuit. This is my first year with the good Methodist people, and I love Methodist doctrine because it is Bible doctrine. The people of this circuit love the Lord and they are willing and ready to do what comes to hand to honor and glorify him and to advance his kingdom. They have been good to me and I appreciate their kindness. We have good Sunday schools and prayer meetings on a part of the work. Our Children's Day at Mantachie was the best I ever saw. The children did extraordinarily well and the collection was very good, all of which was due to the good women of Mantachie, who were so faithful in training the children. May the Lord bless them for their labors. Pray for us that we may have a great year—that many souls may be saved, and that the Church may be built up.—C. C. Clark.

McComb, Miss.

Our second quarterly conference was held on May 23, at the Topisaw camp ground. Brother Selby used Matt. 5:13 for a text, and "our hearts burned within us," as he talked of the possibilities of a Christian's saving power in this world; the Spirit of the Lord was felt in nearly every heart present as the preacher talked about a good man's influence in the world. Oh! that we had more men like Barnabas, who was a good man and full of the Holy Ghost and faith!

On the following Sunday morning Brother Selby preached on "The Unity of the Church in Prayer and its Results" (Acts 2:1); and the Lord blessed us, as he pleaded that we might all be "with one accord in prayer." Another thing that contributed to my own joy on this occasion was the fact of my wife's presence at both services—the first quarterly conference she has been able to attend since the first quarterly conference in 1913. "Many are the afflictions of the righteous but the Lord delivereth him out of them all." The indications are for a revival wave over the Circuit ere long. Pray for us.—J. A. Wells.

Artesia, Miss.

Dear Dr. Meek: We have just closed a most remarkable revival. Rev. J. L. Morrill, of Hawkinsville, Ga., did the preaching, and beyond all doubt he is God's man, one of his most gifted revivalists. His exposition of the Scriptures, the clear manner in which he presented the Word of God, got for God here a mighty name. The entire church was revived. Sinners were convicted and came to the altar broken and undone, crying for mercy. We had an old time mourner-bench-come through revival. It wasn't a question of whoever wants to go to heaven, just hold up the hand, scratch the left side of the nose, or sign a card; but, instead, the work was deep and earnest. Sinners came to the altar confessing their sins, promising to forsake sin and exercised believing faith in Christ as their Redeemer. Lives were reconsecrated and family altars were erected. Many now pray in public who never did so before. We had 20 genuine conversions. Seventeen joined our Church. We feel truly thankful and grateful to God for the great victory he gave us here.

May God bless you and use you to his glory for many years to come.—E. G. Mohler, Jr., P. C.

Foxworth, Miss.

The Buford charge as a whole, consisting of six appointments, is making reasonable progress. We have had two official visits from our efficient and considerate presiding elder, Brother Selby, whose presence and inspiring sermons did much to inspire our people to seek the accomplishment of greater things for our Lord and Master. During the month of April Brother R. A. Maddox was with us for five days. His work measured up to the usual standard. Brother Isaac L. Peebles preached for us fourteen strong doctrinal sermons, which were calculated to convince more firmly and clear any doubting or questioning minds in interpreting the Scripture on the subjects discussed. Next came our Educational campaign, which was conducted by Brothers W. H. Lewis and J. A. Moore. The claims of Church Extension, A. B. S., Home and Conference Missions and Education, were forcefully and practically presented. We feel grateful to each of these brethren for his splendid work with us. Children's Day has been observed at Summer Chapel and preparations are being made for this occasion at each appointment. We are praying for and expecting great spiritual awakenings as the result of our approaching revivals. "For without Me ye can do nothing." I have truly felt the significance of this message, and God has directed my pathway amid the many new experiences incident to my service for Him, in which I am happily engaged. Our prayer meeting here is fairly well attended and the six Sunday schools of the work are being maintained with some increase in interest. May we each realize the vital need of more piety in our home life with our children and those of our neighbors.—Chas. E Downer, Pastor.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Dunkin, at Bay Hill.....June 6, 7
Quarterly Conference and Preaching 11 a. m., Saturday.
Preaching, Sunday 11 a. m., Bay Hill, 8 p. m., Dunkin.
Boyce-Lecompte, at Eden..June 14,
Jena, 11 a. m.....June 17,
Trout at Good Pine, at
Trout, 8 p. m.....June 17,
Standard, at Rochelle.....June 21,
Natchitoches.....June 22,
Colfax, at Colfax.....June 27, 28
Campti, at Atlanta, 8 p. m..June 29,
McNary.....July 4, 5
District Conference, at Cypress.....July 8, 10
Merryville.....July 14, 15
DeRidder and DeRidder Mission, 8 p. m.....July 19,
Bon Ami and Carson, 8 p. m.July 20,
Oakdale and Oakdale Mission, 8 p. m.....July 21,
Pollock, at Liberty Chap..July 25, 26
Alexandria, Quarterly Conference, 8 p. m.....July 26, 27
Glenmora and Indian Mission, at Fellowship....Aug. 1, 2
Pineville, at Pineville.....Aug. 9,
Harrisonburg, at Jonesville Aug. 15, 16
Provincal.....Aug. 19,
Longville, at Hopewell....Aug. 22, 23
Melville, at Woodside.....Aug. 29, 30
Marksville.....Aug. 30, 31

H. W. MAY, P. E.

Baton Rouge Dist.—Third Round.
(In part.)

Wilson, at Pisgah.....June 27, 28
Plaquemine, at Cottonw'd..July 4, 5
E. Feliciana, at Gilead.....July 11, 12
Keener Memorial.....July 15,
Baker, at Deerford.....July 18, 19

Let all pastors be prepared to answer questions relative to education and ministerial supply.

H. W. BOWMAN, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Third Round.

Rocky Springs, at C.....July 4, 5
Utica, at Utica.....July 8,
Hermanville, at Pisgah....July 10,
Harristown, at McNair.....July 12,
Crawford Street .....July 19,
Silver City, at H. B., Wed..July 22,
Gibson Memorial, at R.....July 25, 26
Port Gibson .....Aug. 1, 2
Gloster, Wed. .....Aug. 5,
Centerville, at M. .....Aug. 15, 16
Liberty, at Mt. O., Wed....Aug. 19,
Woodville Ct., at White's, Friday .....Aug. 21,
Woodville Station .....Aug. 23, 24
Oak Ridge, at Bovina.....Aug. 29, 30
Fayette .....Sept. 5, 6
Nebo, at ——, Tues.....Sept. 8,
Washington, at K.....Sept. 12, 13
Jefferson Street .....Sept. 13, 14
Pearl Street .....Sept. 15,
Rolling Fork, at Cary.....Sept. 20,
Mayersville, at M.....Sept. 23,
Anguilla, at M.....Sept. 26, 27

T. W. ADAMS, P. E.

Jackson Dist.—Third Round.

Mendenhall, at Pinola.....July 4, 5
Braxton, at Harrisville.....July 11, 12
Flora, at Livingston.....July 15,
Satartia, at Wesley Chapel.July 18, 19
Brandon, at Thomasville....July 22,
Vaughan, at Union.....July 25, 26
Lake City and Lintonia, at Crymes Chapel .....Aug. 1, 2
Yazoo City .....Aug. 2, 3
Bolton, at Brownsville.....Aug. 5,
Eden, at Coxburg.....Aug. 8, 9
Madison, at Pocahontas...Aug. 16, 17
Fannin, at Oakdale.....Aug. 19,
Benton, at Tranquill.....Aug. 22, 23
Edwards .....Aug. 30, 31
Galloway Memorial .....Sept. 1,
Rankin Street .....Sept. 3,
Camden, at Thomastown..Sept. 5, 6
Capitol Street .....Sept. 8,
Millsaps Memorial .....Sept. 9,
Canton .....Sept. 13,
Sharon, at ——.....Sept. 14,
Terry, at ——.....Sept. 18,
Florence, at ——.....Sept. 19, 20

P. D. HARDIN, P. E.

NORTH MISSISSIPPI.

Winona Dist.—Third Round.

Moorhead Ct., at Blaine...June 6, 7
Drew Ct., at Sandy Bayou.June 13, 14
Lambert Ct., at Marks....June 20, 21
Winona Ct., at New Hope..July 4, 5
Batesville Ct., at Batesville..July 11, 12
Minter City, at Minter City.July 18, 19
Belmont Ct., at Four Mile..July 25, 26
Iuka Ct., at Cadle.....July 26, 27
Traveller Ct., at Glendora..Aug. 1, 2
Carrollton Ct., at Marvin..Aug. 1, 2
Mars Hill Ct., at Chapel Hill .....Aug. 15, 16
North Carrollton, at Smith's Chapel .....Aug. 22, 23
Schlater, at Schlater.....Aug. 29, 30

BEN P. JACO, P. E.

Sardis Dist.—Third Round.

Como .....June 13, 14
Sardis Cir., at Sulloah.....June 14,
Batesville .....June 20, 21
Pleasant Hill, at Lewisburg June 26,
Hernando, at Horn Lake...June 27, 28
Tyro, at Emory.....July 3,
Sardis .....July 4, 5
Olive Branch, at Miller....July 10,
Wall Hill, at Wall Hill....July 11, 12
Senatobia, at Malmaison...July 13, 14
Arkabutla, at Hunter Chap..July 15, 16
Cockrum, at Palestine.....July 31,
Coldwater .....Aug. 1, 2
Eureka, at ——.....Aug. 3, 4
Longtown, at Sea's Chap..Aug. 13, 14
Crenshaw, at ——.....Aug. 16, 17
Lake Cormoran, at P. C...Aug. 22, 23
Charleston, at ——.....Aug. 29, 30
Oakland, at ——.....Sept. 4,
Courtland, at ——.....Sept. 5, 6

J. W. DORMAN.

P. S.—District Conference will convene at Courtland, June 30 to July 2, the missionary societies taking Tuesday.

J. W. D.

Only he who lives a life of his own can help the lives of other men. Phillips Brooks.

Columbus Dist.—Third Round.

Shuqualak, at Cookeville..June 13, 14
Macon, at Noxubee Spring .....June 20, 21
Cedar Bluff, at Ethelta.....June 27, 28
Artesia, at Artesia.....July 5, 6
West Point .....July 12, 13
Columbus, at Hebron .....July 18,
Columbus, Central .....July 19, 20
Macon .....July 26, 27
Sulphur, at Pleasant Hill..July 29,
Starkville .....Aug. 2, 3
Columbus, First Church, a. m. .....Aug. 2, 3
Crawford, at Trinity, p. m..Aug. 9, 10
Mashulaville, at Mashulaville..Aug. 11,
Mayhew, at Lebanon .....Aug. 15, 16
Brooksville, at New Bethel..Aug. 19,
Columbus Circuit, at ——..Aug. 22, 23
Macon Circuit, at Soule Chapel .....Aug. 29, 30
Longview, at Pugh's Mill..Sept. 2,

The special attention of the pastors is called to questions 18, 21 and 23. The first and last of these require written reports. Let the report on question 18 cover all the matter the Discipline requires.

W. W. WOOLLARD, P. E.

MARRIED.

On May 27, 1914, at the home of the bride's parents, at Denham, Miss., by Rev. Hilary S. Westbrook, Mr. LINWOOD EARNEST HOLLY and Miss MINNIE BELL WHITNEY.

The Sunday School.

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox and Rev. B. F. Lewis.

The third Sunday in May is gone. Did you see it go by without Children's Day? Of course you are either going to have the Children's Day program rendered, or at least take up a collection for the cause.

The Field Secretary will be in the field until September 1, and as he has two weeks in July and the whole of August that he would like to give some one before he goes out of the work, if you need any of this time, write him at once.

Every pastoral charge in the Brookhaven District, save two, has ordered Children's Day programs, and as one of these has never failed to observe the Day, we feel sure that it also will be in line. Now, if the only remaining one will just do as well, this District will show a clean balance sheet.

The Sunday school at the Rankin Street Church (Jackson, Miss.) has made wonderful progress and improvement. The teachers, superintendent, and pastor have one of the best teachers' meetings, that it has been my pleasure to attend. Brother Meigs, the pastor, with his corps of earnest teachers, has almost doubled the attendance in the Sunday school. If you want to see your Sunday school grow, just put life and spirit in it, and it will do so.

A most charming act was performed by the Crystal Springs Sunday school teaching force a week ago. Miss Mattie Barrington, who for several years has been teaching a class of boys whose age ranges from fourteen to sixteen, has been forced by ill health to cease from all active employment. She sent her resignation to the Sunday school superintendent, as teacher of this class. Because of her faithful and most efficient work, the teachers, by unanimous vote, agreed to furnish conveyance every Sabbath for Miss Barrington, if she would keep the class. This she has agreed to do. A committee was appointed to see that a livery team is at her door at 9:15 o'clock a. m. every Sunday.

The Sunday school at Collins, Miss., is doing very good work, but is getting ready to do better work. During a visit of the Field Secretary recently, they organized three teacher-training classes and one made up of the teachers and officers of the school. Just stop a minute! WHY CAN'T THIS BE DONE IN EVERY SUNDAY SCHOOL? In addition to other things, Brother J. C. Chambers, the pastor, is superintendent of one of the best home department classes in the Mississippi Conference. If Brother Chambers can do this, why can't others? It is easy for the pastor to look after this while visiting his people. Of course, he talks to them about the Bible and the blessings of God, and the home department work and the lesson would be a fine starting point. Suppose you give it a trial.

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

During the year two mission schools have been organized on the Kentwood charge, one having already enrolled about 75 scholars, and the other about 30. Both schools are doing good work and are planning for Children's Day services.

Since the union meeting the men's Bible class has received a substantial increase in membership and adopted as its name "The Golden Rule," and "By love serve one another," as its motto. Mrs. H. C. Kreuger was elected president; W. A. Haughton, Esq., vice-president; J. W. Sessions secretary-treasurer; J. L. Davis, teacher, and C. B. Vetter assistant teacher. All the committees were appointed and a forward move was enthusiastically planned.

There is a recent verified record of a public school teacher who was referred to a passage of Scripture in the Epistle to the Romans, and was so unfamiliar with the Bible that she had to call for help in finding the passage desired. While most people of intelligence would have through index or otherwise succeeded in locating the scripture text sought, nevertheless this is but indicative of the ignorance of many people of the Bible even among our Protestant Sunday school scholars. The trouble is that in too many cases people do not go to Sunday school a sufficient length of time to gain an intelligent understanding of the Bible, and even those who go longer often do not learn much because the grade of our teaching is so poor, or even when it is good in other respects the pupils have been allowed to use lesson helps to the exclusion of the Bible itself. If Bible knowledge is the test of the efficiency of our Sunday school teaching, then some teachers need to increase their knowledge or change their methods.

Following the close of a recent union revival meeting in Kentwood the entire membership of Mrs. Wing's Presbyterian Sunday school class of eight boys joined the Church at one service, not one of whom had been a church member before, but one even having been baptized. Upon inquiry we learn that the pastor's wife and the teacher by personal effort led the boys to this declaration of their faith and to the active consecration of their lives, the revival having, of course, helped in arousing their interest. How easy it would have been to let this door of opportunity close unentered! And yet when a consecrated effort was made nothing was more natural or easy of accomplishment than that these boys just at this time should have been led to confess Christ, while even one year later might have found some of them under circumstances so different that they might never have been reached. And we are persuaded that every revival meeting has just such responsibilities to meet, and alas! many teachers do not do as did this one at Kentwood, and so many who enter and are taught in our Sunday school classes are never known in the fellowship of church membership.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Dr. Franklin McElfuch has a new and helpful volume just out on "The Training of Sunday School Teachers and Officers." It should be in every workers' Library.

Mr. Curtis has been endeavoring to start a teacher training class in every church he has visited, and has been very successful along this great line of Sunday school work.

A letter of sympathy from Rev. W. L. Graves of Belle Haven, Florida, reports a happy and successful year's work. He also evinced the keenest interest in his old Conference and its success and future.

Our Conference Sunday school work feels further complimented in that Mr. Ledyard was placed on the new and enlarged General Sunday School Board of twenty-five. He will be a valuable member, indeed.

"The Cradle Roll Story" by Miss Phoebe Curtin, Elementary Superintendent of Ohio, is a most helpful little volume and would be valuable to every cradle roll superintendent looking to the betterment of her department.

The superintendent can not be a true leader of the modern Sunday school simply by standing on the platform, announcing hymns and ringing a bell. He must have an intelligent grasp of the work of the whole school. Hence, he needs his workers' council as well as his teacher-training class.

Mr. J. H. Ledyard, of Tupelo, possesses a real genius for making programs for his special days, full of sentiment and striking originality and spirituality. His recent Mothers' Day program is so well worth while, that it is to be regretted that space can not be used to print it in full. No day in our Church's and the world's calendar is so much a real saint's day as Mothers' Day.

Adult Bible class work should be done for results all the time. It is never possible to tell just how soon the opportunity of doing something for an individual will be passed. It is a day of moving boundaries—people and positions. The opportune hour in which a needy life can be touched into loveliness and helpfulness is the psychological moment to use every influence for good, for the individual's sake, as well as for the new place to which his hurrying feet are bound.

The supreme question concerning the pupil is not, "Does he know about God, the Bible, the Church and Christian service?" but "Does he love them?" The supreme question concerning a teacher is not, "Does he hold a teacher-training diploma?" but "Can he teach so as to lead the pupil to love the things of God?" Of course, one cannot love without knowing, but it is all too possible to know without loving, and we become what we love, not what we know. The law of life is eternal and unchanging, "What I love I will seek and seek until I secure."—Mrs. A. A. Lamoreaux.

DAINTY COOK BOOK FREE.

We are mailing free, our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salad, Candies, Ices, Ice Creams, etc. If you send a 2c stamp, we will also send you a full pint sample of KNOX GELATINE, or for 15c a two quart package, if your grocer does not sell it. KNOX GELATINE, 201 Knox Avenue, Johnstown, N. Y.

CORINTH (MISS.) DISTRICT CONFERENCE.

The Corinth District Conference will be held at Ecru, Miss., June 18-21. The following are the committees for the occasion:

1. Examination for license to preach and recommendation to the Annual Conference for admission—Eugene Johnson, G. W. Gordon, W. C. Carlisle.
2. For Deacon's and Elder's Orders—C. P. Moss, B. P. Fullilove, and S. L. Pope.
3. Quarterly conference Records—E. H. Cunningham, D. T. Yates, Frank Worsham.
4. Spiritual State of the Church—J. A. Goad, T. H. Mills, A. L. Davenport.
5. Financial System, Contributions, and Buildings—J. A. E. Pyle, W. N. Miss, J. E. Simms.
6. Missions—F. E. Ray, D. H. Hall, W. R. Akin.
7. Sunday School and Education—J. H. Felts, L. K. Carlton, B. R. Warriner.
8. Epworth Leagues—W. W. Hartsfield, C. A. Northington, G. A. Baker.

J. H. MITCHELL, P. E.

NOTICE.

I have made arrangements with my Presiding Elder, Rev. W. S. Shipman, whereby I can give all of my time this summer and fall to evangelistic work. I prefer to lead the singing in revival services, but can preach in a few meetings if necessary. I am making my headquarters at 505 Tombigbee Street, Jackson, Miss., and am ready to go anywhere. I love to sing the Gospel, and am not afraid of work. I have had experience with the best men in the State. Brother J. M. Morse, of Jackson, Rev. J. C. Park, of Tupelo, and Brother W. M. Campbell, of Minter City, can tell you about my work as a soloist and chorus leader.

Brethren, I am at our service.

JAS. S. DUKE.

Woman's Missionary Work

Edited by ..... Mrs. B. F. Farrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

A REQUEST GRANTED.

We wish to call attention to two recommendations presented by the Publicity Committee at the recent annual meeting of the Mississippi Conference Missionary Society which was held in Laurel the latter part of April.

The first recommendation reads:

That we ask the Editor of the New Orleans Christian Advocate for one issue of the paper during the year, that we may present our woman's work more fully to our constituency, and that we ask the co-operation of the other two patronizing Conferences—the North Mississippi and the Louisiana—in furnishing matter for this issue of the paper. This recommendation was enthusiastically received, and after some discussion and a presentation of the arduousness of the task it was decided to push the undertaking, provided the Editor of the Advocate saw his way clear to grant the request. We wish to announce that Dr. Meek has most graciously consented to give us the issue of the paper, and we know that we shall have his hearty co-operation in getting same in proper shape. The date for issuing same has not yet been decided upon, but as soon as we can consult with the 3 Publicity Superintendents and come to a definite agreement, the same will be announced in these columns. We want to keep this subject before our constituency, for our women must give us of their time and talents. Every missionary worker in the three Conferences must consider herself a co-laborer with the Editor, and must put her shoulder to the wheel and keep pushing onward and upward until we have reached the goal of a successful edition of our Advocate. Remember, we want only "live" items, and the articles must be concise and to the point.

It is a great thing that we have asked Dr. Meek to do for us and we must prove worthy of the trust he has placed in us. Let us bend every energy to make this edition one of which he shall be proud—any other would not be worthy of our Christian womanhood.

The other recommendation which really precedes the above reads like this: That the Woman's Missionary Conference in annual session pledge the securing of one hundred new subscribers to the New Orleans Christian Advocate, and request the co-operation of the other two Conferences in securing the same number of subscribers from their members.

Copies of these recommendations have been forwarded to the three Conference Publicity Superintendents and we are sure they will lose no time in getting them before their membership, who in turn will gladly unite in fulfilling both obligations. Start a campaign for new subscribers right away before your enthusiasm dies out. There are 116 auxiliaries in the Mississippi Conference—less than one new subscriber from each auxiliary. It is a small thing we are asking of you. Suppose we enter upon a contest and see which Conference will secure their hundred first. Who will head the list? Show your appreciation for the department which was granted you nearly two years ago and work untiringly for the Advocate. It is your own Church paper, and if you don't help it, who will? As you send in new subscribers, report same to in new subscribers, report the same to this column so that we may publish results! Be in earnest about this matter, for it is a part of the Master's work and it is time we were "up and doing."

NOTICE!

The Second Annual Meeting of the Woman's Missionary Society of the North Mississippi Conference will be held in Aberdeen, Miss., June 10-11. The names of delegates and visitors should be sent as early as possible to Mrs. T. B. Sykes, Chairman of the Entertainment Committee, Aberdeen, Miss. All delegates are expected to be present at the opening session and to remain throughout the meeting. Bishop Morrah will preach the Annual Sermon. Mrs. B. W. Lipscomb will be the Council visitor.

Mrs. V. T. HOYLE, President.
Miss MAMIE BUCKLEY, Rec. Sec.

ORGANIC UNION IS OURS.

We are in receipt of a letter from Mrs. A. P. Holt, one of the Louisiana Conference Corresponding Secretaries who attended our General Conference in Oklahoma City. She writes: "Just a line to say that the changes proposed by the women for the Council Constitution passed the General Conference at 9:30 last night (May 21). We are now a united missionary society—organic union is ours—and the Council officers here will begin work on by-laws, etc. A president, a first and a second vice president, a superintendent of literature, a superintendent of social service and local work, one Conference corresponding secretary, one treasurer, and one recording secretary, show how the official force will be. The third and fourth vice presidents will be superintendents of departments now, whereas the first and second vice presidents have to do with organizations."

NEWS AND NOTES.

There are now 500 medical missionaries in China. It was agreed at the triennial conference of the Medical Missionary Association that the primary need at the present time is to concentrate energy on the training of the Chinese as fully qualified medical missionaries.

The number of foreign secretaries of the Young Men's Christian Association in China and Korea increased from seven in 1901 to seventy in 1912, and the number of oriental secretaries from three to eighty-five in the same period. There are now twenty-five city associations and 105 student associations. Associations have been formed in two government schools, and there appears to be abundant opportunities for work among the students of these institutions.

ELEANOR CLUBS OF CHICAGO VISITED BY MISS MARY DANIEL.

Miss Daniel, our deaconess at Corinth, left on May 14 for a week's visit to Chicago. While there she was in the Eleanor Clubs and wrote that upon her return she would endeavor to model the Home upon the lines followed out in these clubs.

DIRECTORY OF NEW ORLEANS METHODIST PREACHERS.

Dr. J. M. Henry, Presiding Elder; residence, 234 Olivier St.; phone, Algiers 75.

Rev. R. M. Brown, Pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, Pastor McDonoghville Methodist Church; residence, McDonoghville, La.; phone, Algiers 313-W.

Rev. W. E. Thomas, Pastor Second Methodist Church; residence, 815 St. Charles St.; phone, Main 735.

Rev. W. L. Doss, Jr., Pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, Pastor First Methodist Church; residence, 5830 Prytania St.; phone, Uptown 339.

Rev. J. L. Sutton, Pastor Louisiana Avenue Methodist Church; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. R. H. Harper, Pastor Parker Memorial Methodist Church; residence, 734 Nashville Avenue; phone, Uptown 447.

Rev. F. R. Hill, Jr., Pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; phone, Uptown 945.

Rev. J. G. Snelling, Pastor Carrollton Methodist Church; residence, 1125 Fern St.; phone, Walnut 1238.

Rev. C. A. Battle, Pastor Felicity Methodist Church; residence, 1818 Chestnut St.; phone, Jackson 1753.

Rev. Hugh W. Jamieson, Pastor Mary Werlein and St. Paul Methodist Churches; residence, 7831 Zimple St.; phone, Walnut 1071.

Dr. J. T. Sawyer; residence, 5665 Hawthorne Ave.; phone, Galvez 640.

Dr. Felix R. Hill, Sr.; residence, 1421 Constantinople St.; phone, Uptown 945.

Dr. Rob't A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; business phone, Main 4372.

GREENSBURG, LA.

Rev. John F. Foster, of Amite City, on the night of May 5 began a series of meetings at this place, which continued eight days. He preached 15 sermons of such power and depth that they will not soon be forgotten. Brother Foster, being a gifted and eloquent preacher possesses the far-seeing vision and loving persuasion of John, the beloved. After the morning service on the Sabbath, he administered the sacrament of the Lord's Supper, assisted by the pastor. At the closing service 5 candidates for membership—Misses Alice Duke, Margarite Holland, Carrie and Cora Jackson, and R. Y. Fulton, Jr., were received into the Church, the ordinance of baptism being administered to the first four. During this meeting Rev. H. W. Bowman was with us. He held our second quarterly conference, attending three services; and proved to us he was indeed a fisherman, as well as a fisher of men.

On the night of May 21, Brother Foster came to us again, and delivered his lecture entitled "Glimpses of the Land of Christ;" taking us through the Holy Land, and showing us the scenes made sacred by the life, death, and resurrection of our Lord. The points visited were Nazareth, Cana of Galilee, the Sea of Galilee, Capernaum, Endor, Nain, Shunem, Gilboa, Jezreel, Dothan, Shechem, Jacob's Well, Joseph's Tomb, Shiloh, Bethel and Jerusalem. Brother Foster presented his subject beautifully and eloquently; the pictures were so real that one was all but there. We appreciate and thank him for his new vision.—R. V. Fulton.

ZWOLLE, LA.

I have just returned home from Zwolle, La., where I have been assisting Rev. J. C. Rousseaux in a meeting. We had a great meeting of which I suppose Brother Rousseaux will write you the particulars. I think there were about forty added to the Church. There were several infants and children dedicated to the Lord in baptism.

Rousseaux is a fine man to be with in a meeting. He led the singing the first two weeks of the meeting, when Brother R. N. Jeffery chanced to stop off at Zwolle and remained with us through the third week leading the music and singing gospel solos. Brother Jeffery is a good gospel singer. Brother Sharp, one of the faithful laymen of Leesville, La., was with us a few days and presided at the organ. His vocation while in Zwolle was tuninig pianos, but he found time to be in the meeting.

Zwolle is a splendid town, having many fine people within its bounds. They certainly know how to pay a preacher for holdiug a meeting, and I learned that they have the pastor and presiding elder paid up to date.

The big mill at Zwolle bought an 8 years' cutting a few days ago, which gives the assurance that the mill will be there for some time yet, and that gave new life to the citizens and to the church members; and a new church building is practically assured. Rousseaux will get busy right away and raise the money, and the Church will soon be going up; and no doubt the Church at Zwolle will take the full time of a preacher next year.—Francis R. Power.

HOUMA (LA.) MISSION.

May 24, 1914, was a great day for Houma Mission. About 8:30 a. m. two large boats with seventy-five people on board left for Bayou Blue to tie up alongside other launches from other points on the work. Autos, wagons, and cane carts transferred old and young to the spot where the first Methodist Church in this field was organized under a hay shed some six years ago. The hay shed was gone, but under two large pecan trees, sitting on benches and chairs were some 350 or 400 people, members of and sympathizers with our work, most of whom were having their first experience in attending a quarterly conference with "preaching and dinner on the ground." Fourteen officials and Sunday school teachers were present. Between 150 and 200 received communion. It was a very sacred hour. The organ and cornet were accompanied by silver-throated birds who claim first right to God's first temples—the groves. Save for the music, a holy hush was felt and all hearts were touched and lifted at this act of remembrance and reconsecration. Five members were received into the Church, and three exhorters were licensed, giving us, in all, five who work without pay.

Brother Hoffpauir lived up to his reputation of being one of Louisiana's best preachers. We shall not soon forget the picturesque setting and his burning words. The platform was built under a large pecan tree which was draped with moss. To see, under its spreading protective branches, this man of God who has fought the good fight and kept the faith for more than half a century, and to hear his words like living coals fall upon the hearts of the audience, and to see those eager, hungry-hearted people rapt and spell bound, made heaven seem only a short way off and Pentecost even nearer.

The quarterly conference was held in the afternoon. Splendid reports from the field were given. With the three exhorters and two new Sunday schools soon to be launched we felt that we were really going forward. Comments from all quarters of our field were to the effect that Sunday, May 24, was the best day in the history of the Houma Mission.—C. V. Breithaupt, Pastor.

USE OF THE STANDARD HYMNAL URGED.

Resolutions adopted by the Brookhaven District Conference on Hymns used in the services of the Church:

Whereas, Methodism is historically a hymn-singing Church, and whereas we believe that the songs sung have much to do with the religious conviction, sentiment and life of a people; and whereas in some communities there is not that regard for the character of songs used in church, Sunday school and prayer services that the importance of the matter demands; therefore resolved,

1. That it is the sense of this Conference that the Hymnal and other song-book publications of our Church afford the best collections of hymns and songs for our people to use.

2. That the Standard Hymnal, especially, contains hymns of the highest merit and loftiest devotional sentiment.

3. That we urge upon our pastors and people the importance of using these hymns in the services held in their churches.

Signed: J. A. Moore, Wm. H. LaPrade.

EDUCATIONAL.

THE PARTY FROM THE MISSISSIPPI TO THE UNIVERSITY OF CHICAGO FOR THE SUMMER QUARTER, 1914.

will leave New Orleans at 1:21 a.m., Friday, June 12, over the Illinois Central Railroad, reaching Sixty-third Street Station, Chicago, at 11 a.m., Saturday, June 13. Round-trip fare $17.61. Rates from other points in proportion. Principal stops from New Orleans to Chicago as follows:

Schedule.

Lv. New Orleans (I. C.)	1:21 a.m.	June 12
Ar. Jackson, Miss.	1:45 p.m.	June 12
Lv. Meridian (G. & C.)	1:10 a.m.	June 13
Ar. Jackson, Miss.	1:25 a.m.	June 13
Lv. Jackson, Miss. (I. C.)	1:41 p.m.	June 12
Ar. Grenada	4:41 p.m.	June 12
Ar. Memphis	7:41 p.m.	June 12
Lv. Oklahoma City (C. R. I. & P.)	1:31 p.m.	June 11
Lv. Shawnee	11:34 p.m.	June 11
Lv. McAlester	1:16 a.m.	June 12
Ar. Little Rock	11:55 a.m.	June 12
Lv. Little Rock	1:14 p.m.	June 12
Ar. Memphis	7:15 p.m.	June 12
Lv. Vicksburg (I. C.)	7:45 a.m.	June 12
Ar. Memphis	4:25 p.m.	June 12
Lv. Memphis (I. C.)	8:24 p.m.	June 12
Ar. Fulton	11:54 p.m.	June 12
Lv. Holly Springs (I. C.)	4:05 p.m.	June 12
Lv. Jackson, Tenn.	8:44 p.m.	June 12
Ar. Fulton	9:54 p.m.	June 12
Lv. Fulton (I. C.)	11:41 a.m.	June 12
Ar. Chicago	11:44 a.m.	June 13
or		
Lv. Fulton	10:44 p.m.	June 12
Ar. Chicago	1:29 a.m.	June 13

Persons in this party should have baggage checked to Sixty-third Street Station, Chicago, and see that tickets read via Illinois Central Railroad.

Two other parties will be organized. The party from the Southeast leaves Jacksonville, Fla., at 8:45 p.m., Friday, June 11, over the Big Four. The party from the Southwest leaves Waco, Tex., at 4:24 p.m., Thursday, June 11, over the M. K. & T. Ry.

The University of Chicago offers instruction during the Summer Quarter on the same basis as during the other quarters of the academic year. The undergraduate colleges, the graduate schools, and the professional schools provide courses in Arts, Literature, Science, Commerce and Administration, Law, Medicine, Education and Divinity. Instruction is given by regular members of the University staff which is augmented in the summer by appointment of professors and instructors from other institutions.

SUMMER QUARTER, 1914
First Term, June 15 to July 23
Second Term, July 23 to Aug. 28

Complete Announcement of Courses of Instruction, Bulletin of General Information, and Information concerning Parties from the South, with rates, schedule, etc., can be had from

O. B. STAPLES,
High School,
Homer, Louisiana.

DISTRICT CONFERENCE ANNOUNCEMENT.

To Pastors and All Concerned in Seashore District.

The people of Poplarville will welcome the District Conference, rightly expecting to receive from it gracious and lasting returns upon the investment of their hospitality.

Let us concentrate there in such spirit as shall more than meet this expectation, leaving the measure "heaped up, pressed down and running over."

Pastors will please have delegates' names sent to me immediately; we save time by having the roll ready. Send also the names to H. P. Lewis, Jr., who needs them, as pastor and host.

Rev. W. L. Blackwell will preach on Tuesday night. A Sacramental service will follow Wednesday night's service.

The Committees are as follows:

Admission License—Rev. W. L. Linfield, Rev. J. L. Sells, Rev. M. B. Sharbrough.

Orders—Rev. W. B. Jones, Rev. M. L. Burton, Rev. H. W. Van Hook.

Thursday afternoon will be open to the interests of missions, during which time visiting representatives of the Boards will be welcomed and given hearing.

W. H. HUNTLEY, P. E.
Biloxi, Miss.

MONTROSE COLLEGE.

Dear Dr. Keith: Having just returned from attending the Commencement exercises at Montrose College, I would like to say a word concerning our school there. I found the school in a successful condition and saw eighteen young people receive their diplomas, ten of whom were young preachers. The people are delighted with the services of Rev. T. J. O'Neill and they are sorry to see him leave, but proud to see him entering into a larger field.

The writer, having attended school for three years at Millsaps College with the new president-elect, Rev. J. S. Purcell, feels sure that he is a man equal to the occasion as President of Montrose College. Brother Purcell had many difficulties to overcome in securing his education, but is as a result of his struggles now better fitted to guide others of all classes to that goal. We feel that this is a great institution, since it serves as a step between the common school and the college. As the school is growing, it needs more and better equipment and we feel that the Church should rally to its aid. Money given to this school would be wisely applied.

J. M. KENNEDY.

NOTICE.

The Holly Springs District Conference will convene at Potts Camp, Miss., on Tuesday, June 16. Rev. V. C. Curtis will preach the opening sermon at 8:30 p. m. Let all the preachers in the district send me the names of the delegates who will attend this Conference from their respective charges.

Very sincerely,
J. L. NABORS.

OUR CALENDAR

GENERAL MEETINGS.

Seashore Divinity School, at the Seashore Camp Ground, Biloxi, Miss., June 23 to July 2.

JUNALUSKA GATHERINGS.

Epworth League, July 15-23; Sunday School Conference, July 24 to Aug. 2; Conference of Educators, Aug. 4-6; Missionary Conference, Aug. 7-16; Bible Conference, Aug. 16-23; Conference of Deaconesses, Aug. 24-26.

DISTRICT CONFERENCES.

North Mississippi Conference.

Holly Springs, at Potts' Camp, Miss., June 17-19.

Corinth, at Ecru, Miss., June 18-21.

Louisiana Conference.

Alexandria, at Opelousas, La., July 8-10.

Ruston, at Haughton, La., July 28-30.

Shreveport, at Queensboro, La., June 10-12.

Monroe, at Winnsboro, La., June 16-18.

Mississippi Conference.

Jackson, at Braxton, Miss., June 16-19.

Seashore, at Poplarville, Miss., June 10-12.

Meridian, at DeKalb, Miss., June 9.

Port Gibson, at Port Gibson, Miss., June 15.

MISCELLANEOUS.

Annual Meeting of Woman's Missionary Society, North Miss. Conf., at Aberdeen, June 11-15.

Louisiana State Epworth League Meeting, at Shreveport, June 17-21.

Mississippi Conf. Epworth League Meeting at Meridian, June 17-21.

I used to think that friendship meant happiness; I have learned that it means discipline.—Brown.

GENERAL GRANT'S ERROR.

Charles Francis Adams, when United States minister to Great Britain during the Civil War, met with some surprising evidence of the lack of knowledge concerning this country among the English upper classes—even among those who might be supposed to be well informed, the army officers.

"I received the news of the battle of Gettysburg and the fall of Vicksburg in the same mail," he once told a visitor to his home in Quincy, "and in celebration of those two great victories, I held a reception shortly afterward at the American Legation. Among the guests was a distinguished officer who had made a great reputation in the campaign against the Sepoys in India.

"After extending his congratulations, the general remarked:

"'Mr. Adams, some of us army men were discussing these two victories, and, though we admired the skill of your generals, Grant at Vicksburg, and Meade at Gettysburg, we agreed that they were both guilty of serious errors.'

"'In what, pray?' I queried, in surprise.

"'In this,' replied the general: both these victories were achieved on the same day. There was nothing more to be done at Vicksburg, but, at Gettysburg, Gen. Robert E. Lee's army, although defeated, was not conquered. Why, then, did not General Grant unite his forces with those of General Meade during the night, and falling on General Lee early the next morning, utterly destroy his army?'

"I hardly thought it consonant with courtesy," concluded Mr. Adams, with a smile, "to tell my guest that in order to accomplish that feat, General Grant would have had to march, I don't know the exact distance, but certainly more than a thousand miles."—Youth's Companion.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61—No. 24. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3042.

ROBERT A. MEEK, Editor. NEW ORDEANS, LA., THURSDAY, JUNE 11, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

"Let all the good thou doest to man
A gift be, not a debt;
And he will more remember thee
The more thou dost forget."

* * *

The person who stays close to the Cross and keeps his light brightly burning is pretty certain to attract others to it. The radiance of such characters is worth vastly more as a saving agency than all the beating of tom-toms in which some would-be soul winners spasmodically engage. More such shining beacons to light the way to safety for those lost in darkness is the supreme need of the Church to-day.

* * *

A contemporary quotes Dr. J. W. Lee, of St. Louis, as having said that the writings of Shakespeare show that he was a Christian. A better test of that question is one's conduct; and it scarcely can be claimed that the life of the Bard of Avon was that of a saint. By the way, we think that this business of converting dead men is being somewhat overdone in this day. We are rather inclined to the view that the Master expects us to make disciples only of those who are yet living.

* * *

There is no sadder sight than to see a preacher high in the councils of the Church who plainly has little of the mind that was in Christ. Neither ecclesiastical position, nor oratorical, nor intellectual gifts, can make a truly great minister. Depth of piety and self-forgetful, spiritually helpful service to others, is the only proper measure of one's standing in the kingdom of God. Would that all could learn this tremendous truth, and that the Church could have in her most responsible places those most like her Lord! A leader in Israel, first of all, ought to be a holy man.

* * *

The Continent tells of a large religious poster set up in a public place in a city, which upon one corner shows Jesus taking little children in his arms and blessing them, while upon the main body of it is exhibited a picture of a beautiful house of worship, toward which men and women are walking, carrying children with them. Underneath these scenes are the words: "TAKE YOUR CHILDREN TO CHURCH; GIVE THEM THE RIGHT START." Such a poster ought to do good. The agents of evil use the billboards freely; why should they not be used in the interest of righteousness?

* * *

"The best of all, God is with us." Such was the last utterance of the great Wesley. Do we believe these words? If so, we ought to count the school in which Christ is enthroned and honored, meager though its equipment may be, as of more value to the Church, than the great university where worldliness and infidelity reign. If our Lord could take humble Galilean peasants and with them revolutionize human society in the first century, he can repeat the performance in the twentieth century if necessary. To keep him as our leader and coworker in every sphere of life is the thing of chief importance. If we lose touch with him, we shall soon lose all.

THE NEED OF WATCHFULNESS.

One cannot carefully read the utterances of the Master as recorded in the Gospels and not be impressed with the stress that he lays upon watchfulness in his references to the Christian life. He counted vigilance a necessary thing if a person was to triumph over evil and preserve his purity and uprightness of character, and repeatedly in his earnest exhortations he linked it with prayer as the proper attitude of the soul in a world where it is surrounded by dangerous enemies. But it seems to us that this need of one being constantly on guard is not in this day as much emphasized as it ought to be. Along with the class meeting and the keeping of diaries in which the experiences and struggles of the Christian were chronicled, the habit of constant alertness upon the part of the disciples of Christ appears to have become largely a thing of the past. We do not seem to be nearly so much concerned as were our fathers to "avoid all appearance of evil," and in our clamor for a larger freedom, we are much more disposed to take chances of being injured spiritually than were they.

We regard this disposition as most unfortunate. Sin is exceedingly insidious in its first approaches and it is guarding against its beginnings that counts for most. Satan must be repulsed in the outset if we would be certain of vanquishing him. No soul is enticed and lured to ruin by a single appeal; its ensnarement and subjugation to evil is a gradual process. This undoubtedly was true even in the case of Judas. As Canon Farrar says, "We only see him in the poisonous crimson flower and deadly fruitage of his wickedness, in the concentrated degradation of slavery to a mean temptation. But he was once an innocent child; he was once, perhaps, a bright-hearted boy, an ardent youth, capable of noble aspirations, not yet possessed by the seven devils of a brooding sullenness and an unresisted temptation." Had he been watchful and prayerful, as the great teacher urged his little band of followers to be, he might never have been "the son of perdition" and the betrayer of his Lord.

"We are not worst at once. The course of evil
Begins so slowly, and from such a slight source,
An infant's hand might stem the breach with clay.
But let the stream grow wider, and Philosophy,
Aye, and Religion, too, may strive in vain
To stem the headlong current."

OVERCOMING OPPOSITION.

Dr. Charles H. Morgan, writing in a recent number of the New York Christian Advocate, claims that the opposition to Billy Sunday which has been so marked among some of the churches and clergymen of the North is obviously abating and that a new appraisement of the renowned evangelist is being made in many circles hitherto quite antagonistic to him. An illustration of this is seen in the remarkable invitation which has recently been extended to Mr. Sunday to conduct a meeting in Philadelphia, which was concurred in by 205 ministers who went to Scranton on a special train furnished by The North American to represent their case as strongly as possible. Included in this large delegation, were seven Episcopalian and ten Lutheran preachers, and among the papers submitted to Mr. Sunday urging him to come was a letter from the Protestant Episcopal Bishops. It is also stated that a general call from pastors in New York to Mr. Sunday to come to that city and conduct a revival campaign will likely be forthcoming in the near future.

The thing that is silencing criticism against this foremost of American evangelists and winning favor for him is his work. His success is such that it cannot be denied or belittled. For instance, as a result of his eight weeks' campaign in Pittsburg there were 26,000 conversions; the main Presbyterian denomination of the city reported for the year 10,000 additions to its membership, one church alone having a gain of 550 (this growth is admitted to have been chiefly due to the Sunday meeting). Other denominations likewise had large numerical increases. Dr. Maitland Alexander, pastor of the First Presbyterian, thus sums up the effects of this notable campaign: "It shook the city; clarified thought on religion; made men take one side or the other; solidified Christian forces, so that any reform now has united support; caused even men not converted to clean up their lives morally; produced astonishing results for temperance; and absolutely changed the political map of this section." But nothing that resulted from Mr. Sunday's work in Philadelphia was more astonishing than the action of the Chamber of Commerce of that city in adopting a strong resolution asking Congress to pass the prohibition amendment to the Federal Constitution. Such action by so important a commercial body is said to be unprecedented in the history of the Nation.

The great lesson to be learned from Mr. Sunday's remarkable ministry is that the old-time Gospel when preached faithfully and earnestly has not lost its power. He has no patience with higher criticism and the so-called "new thought," but accepts the teachings of the Scriptures without reservation and proclaims them as messages from God. His theology may not pass muster with rationalistic scholars, but, like that of Wesley, it stirs the hearts of men and brings them in penitence to Christ. It has that most incontrovertible of all credentials, ABOUNDING FRUITFULNESS.

WHO CAN PRAY EFFICACIOUSLY.

Power in prayer is one of the fruits of constant communion with the Heavenly Father. It is they who know the most of God who can trust him most implicitly and call upon him for the things needed with the greatest confidence. A personal realization of his goodness and love, obtained in the school of experience, gives to faith its mightiest stimulus and prepares it to achieve its grandest triumphs. Efficacious praying, unless it springs out of penitence and is a plea for one's own forgiveness, must have as its background a surrendered and holy life. Notice the restriction in St. James' affirmation (American Revised Version V-16): "The supplication of a RIGHTEOUS MAN availeth much in its working."

TRAVELING WITH GOD.

My plans were made; I thought my path all bright
and clear,
My heart with songs overflowed, the world seemed
full of cheer.
My Lord I wished to serve, to take him for my
Guide,
To keep so close that I could feel him by my side;
And so I traveled on.

But suddenly, in skies so clear and full of light,
The clouds came thick and fast, the daylight
changed to night;
Instead of paths so clear and full of things so
sweet,
Rough things, and thorns, and stones, seemed all
about my feet.
I scarce could travel on.

I bowed my head, and wondered why this change
should come,
And murmured: "Lord, is this because of aught
I've done?
Has not the past been full enough of pain and
care?
Why should my path again be changed to dark
from fair?"
But still I traveled on.

I listened—quiet and still: there came to me a
voice:
"This path is Mine, not thine; I made for thee
the choice.
Dear child of mine, this service will be best for
thee and me,
If thou wilt simply trust and leave the end with
me."
And so we traveled on.

—Author Unknown.

A GREAT MESSAGE.

(Delivered by Bishop A. W. Wilson to the General Conference of the M. E. Church, South, at Oklahoma City when the time for adjournment had arrived.)

Bishop Wilson was received as he came forward by the rising of the Conference and the Chautauqua salute. He spoke as follows:

"This is my last message, brethren, and it is perhaps appropriate, and you will not blame me at least, if I indulge in a few personal reflections. It is something more than sixty-two years now since I began my ministry. I preached my first sermon on the 25th of March, 1852. It is a long time as I look back upon it. Almost two generations have passed away. The men whom I knew as leaders in the Church and men who made Methodism what it is are all gone to their reward. Sometimes I feel as if I had fallen into an entirely different sphere of being. The changes have been very great. You perhaps have not noted them as carefully and minutely as those of us who have come to be watchful of the drift and movement of things. Through it all I have tried first of all to maintain the character of a Methodist preacher, than which there is none higher on earth. I have sought to preach the gospel, only the gospel. I have not cared for side issues that have been raised. I have paid but little attention to the opposition of the world. I have had implicit faith in the power of the truth when it makes its appeal to the conscience of men in the sight of God; and I have drawn my lessons and my inspiration from the Word of God and from that only. I dare to say that I have not suffered the manifold vagaries of the Neophites of our time, of various eccentric writers, to influence me to any extent. I have not been unmindful of them as perils to the Church or dangers to which we were seriously exposed, but I have never feared for the issue and never doubted for a moment that the final result would be the triumph, the glorious triumph, of the kingdom of God, and especially of that kingdom of God as it has been manifested in our own much blessed Church.

When I look at our own Church and its history, I am surprised, and yet I can say that my personal history has some sort of comparison with it. In my earlier days I had to go through great difficulties—was often worn and weary, broken in health, and in the midst of conditions that threatened my very life. Yet I staggered on and stumbled and again arose and went the way the old fathers went, and, I may say it frankly and honestly, without fear. I have gone through every experience of the Methodist preacher from the top to the bottom, as a preacher on the circuit and then to the station, and to the presiding elder's district, until you put me where I have had the heaviest burden of my life. Nobody can know what I have had to bear in the last five-teen years. Thank God, I have come through it all so surely, peacefully, and without any disturbance of my faith and without any loss to the Church. The Church itself had to go through the calamity of the war. Broken and when the war ceased there seemed but little prospect of its survival. Every force in the land was against it; and yet it gathered itself up in the strength of its great Leader and Head, determined to pursue its course unflinchingly in spite of appearances and evil conditions. And it grew steadily until in its course it outstripped every form of Methodism in its gain, its conquests over sin and the world, on the continent. It was a surprise to me, I confess, and yet it was with something I was going to say, of pride, which is not a good word to use, that at the Ecumenical Conference at Toronto, when the reports of the gains of Methodism on the continent in all its branches, were spread out, it was seen that our own Methodist Episcopal Church, South, had made more than half of all the gains that the Church had made. We may well congratulate ourselves upon such reward of fidelity to the Church and to God. Only God could have brought us through with such measures of gain. I thank God for it all.

I am perfectly content with what you have done. I lay down the burden that you laid upon me with a sense of relief that no man can know. I would gladly have labored on had you said so. But to have gone on would have been but to labor, and to labor under difficulties. I might have done something more; but God has willed it otherwise; and it has been my course all the way through to leave everything in the hands of God. And I am sure that it is his will that I should be where you have said that I must remain. I thank you for all the courtesy and kindness that you have shown me through all these years. I have dealt with you, in the Annual Conferences and here with perfect fairness and honesty. I can say before my God that I have suffered no partiality or prejudice or personal consideration to influence at any point or to any extent my administration anywhere. I have always, at all times, laid all matters concerning the Church and myself before God, and left it to him to decide the issue. I am grateful for what has come out of it all.

The world is just opening up before you. You have no conception of what is coming within the next few years. One who reads the signs of the times and carefully considers the movement of all the forces in earth can hardly fail to see that we are going to meet the most tremendous issues that have ever confronted the Church, and that within a very short time. Look at the vast combinations on one side and the other. The Churches are getting together, consolidating their forces, determining the issues of all their joint work. The combinations on the other side, the secular forces, are being made with a rapidity and a power that none of the legislative influences of earth can control. And they are bound to clash. That clash has begun, in fact, and it will become more intense and widespread as the years go on. And they will compass about the camp of the saints, I have no doubt, by and by, and we shall find it necessary to rely not upon our organization and not upon our wise legislation, but simply and solely upon the presence and power of the Spirit of God and upon the living Word of God as he shall direct its use. You may depend upon that. We have come to think a little too much, I fear at times, of our elaborate organizations. We have many of them. There is hardly a department of the Church and ministry and religious life that we have not tried to put into some form of machinery, and ofttimes the machine is so perfect that the man is lost sight of. Such perfect machinery must produce results, but of what sort? We may gain on one side, and by neglect of things that make up the realities of life we may lose on the other. We must be very careful, brethren, and not let our admiration of the methods and the means employed set aside our views of what the means were intended for and the methods ought to lead to. We must be careful about that.

Our business first of all is to save men. Remember that. I do not care how perfect your order is. There are magnificent organizations in this country in the Churches. There are organizations so perfect, so well planned, so thoroughly equipped with everything that seems needful to the accomplishment of their ends, that the world itself looks upon them admiringly and wonderingly; yet, after all, they do not reach down after the masses of the people and save them. They are dying still, growing more degraded still, sinking lower still. The pressure is upon them as hard as ever. And the more largely these great combinations continue to grow, the less hope there is for the lesser and feebler and weaker men. Take care of them. Your Heavenly Father, who looks after the sparrow that falls, looks after the least of them and your neglect of them and disregard of them while you are furbishing up your weapons and perfecting your machinery will bring upon you a curse instead of a blessing. Be careful, I say. First of all, save men. Save them. Do not let them die, whatever may become of your various plans and schemes of every sort. I don't condemn them, but be careful that they do not supersede the great purpose for which the whole Church was set up on earth. The Church of the living God, which he purchased with his own blood, was intended to be simply the channel through which the mighty forces of his love and truth and power should come down on men for their salvation. The old Church of the Catacombs, the Church of the Martyrs, the Church of the Confessors, that was the Church of power. They had none of your associations and none of your organizations. The one association that they had was the Church, the Church of God alive, alert, ready to act, ready to die for Him who had died for it. And that is what we want to-day. We want a Church that will stand in the face of all the world and say: "You may destroy every building we have, you may tear down all our defenses, you may put away from the midst of us everything that we count precious and dear to us; but you cannot take our gospel and our Christ and our God from us, and in the name and by the power that is his, and by this only, we will conquer. We will die in conquering, if need be; but we will conquer at last." I want you to go to your homes with this conviction in your hearts.

Build up all the waste places. Do the best you can with your organizations for every class of men. But don't lose your interest in the gospel, your personal right to save men. You laymen, God has called you as much as he has called the preachers of the gospel to minister to men in the highest and holiest things, to save them. You cannot talk with a man on the street, in your business, in your homes socially, without influencing him one way or the other. You make an impression, good or evil. You help him toward God or the other way. Be careful, I say. Let your light shine so that all men may see it. And wherever you are and whatever you are doing, in your business, in your courts, in your legislative halls, in your social assemblies, whatever you are doing, let Christ be first and foremost in your thought and purpose. It is he that has laid his hand upon you to save you, and through you to save those about you and those afar off. Take care that you live up to the demand of God.

I am very grateful to you. I can never express the debt I owe to the Church. It has guarded me. It has cared for me. While I have labored for it and suffered for it, it has been tender in its dealing with me. It has made me feel as though it regarded me as some precious thing. I want you to have that same care for my brethren who

fall into the same line of work behind me. I love them. I shall miss their fellowship. We have been one in heart. We have had strong divisions sometimes; but we have never lost the heart of love for each other and, through God's grace, we never will. We may differ as widely hereafter. But we are striving together for the faith of the gospel, for the upbuilding of the Church of God, for the redemption of the world; and we are one in the great purpose of God, and we intend to remain one. It will be so as long as I live, and I pray God that the time may never come when we shall have an episcopacy that is divided in heart. I do not care what their differences of opinion may be and I do not care how plainly they speak them out. But one in heart they must be, or the Church will be divided. Remember that. And pray for these men. They need your prayers. Honor them. You have put them in their high position. Don't distrust them and treat them as though they required to be fettered all the time. Give them all the freedom that the high place in which you have put them requires. Let them do the work that belongs to their place, with their eye upon God and their hands in God's hand. And so may they be blessed in their personal experience, in their work, and in the results of their work among you and in all lands.

Methodism is world-wide to-day. It is not limited. More than world-wide, it has reached up to the throne. The principalities and powers in heavenly places learn the manifold wisdom of God through it as much as through any other Church in all the earth. It is a great thing. See that you keep it great. Don't belittle it. Don't speak slightly of your church. It may be a homely church in a lonely situation. It may be out in the woods. It may be a log cabin. But it is the Church of the living God, no matter where you find it. And it is worthy of your uttermost thought and care and ought to be treated with all reverence and regard as sacred, because it is God's. God's hand is upon it. Care for it. Lift it up. Make it honorable among men by the purity and the integrity of your life and your fidelity to your high profession. And may the blessing of Almighty God rest upon the entire Church in all its parts, in all places, until the day shall come when he shall assemble us all before himself and speak to us one by one. He will take us separately, brethren, then, for every one of us shall give account of himself. And he will say to each one: 'Well done! well done! good and faithful servant!' I would rather hear that voice from his lips than hear the choir of angels sing the loftiest song that ever pealed through the skies of heaven. Just to hear that voice—'Well done!' May God keep you and guide you and guard you!

A Prayer.

At the close of his address, Bishop Wilson offered the following prayer:

O Father, great God, Father of our Lord Jesus Christ, the Maker and Ruler of all things, who hast given thy Son to be Head of all things to the Church, which is his body, do thou mercifully look upon these thy servants. They have labored here from day to day in their effort to find the right thing for thy Church to do and to make the right plans upon which the Church shall operate in its conflicts with sin and the world. Let them go from here with the consciousness that thou dost approve their work. If they have done any wrong, pardon them. If they have mistaken the end, forgive their error. And let it be that thy hand shall turn to good all the evil, if there be any, among all their doings. And may the work be wrought with such vigilance and care in years to come, as that in the ages to come, God's exceeding kindness toward us through Christ Jesus shall be clearly seen. And bless us in our homes. Make our families Christlike. Fill them all with the Spirit. Let our children grow up in the faith of their fathers, the faith of the Apostles. Let them grow up into the likeness of the Son of God. And may the generations coming on be better than this, purer, truer, more devoted. May we not lose any element of power that has been handed down to us from the generations behind us; but rather may there be accretions until we shall be fully furnished for every good word and work in this world. God, hear us and bless us, for Christ's sake. Amen.

THE RELIGION THAT KNOWS.

Spiritual experience is the life-blood of Christianity. Christianity languishes only when spiritual experience pales. The religion of Christ differs generically from all religions besides in offering personal communion between the soul and its Creator. If it can make good that offer to men to try it, nothing can shake its strength in the world nor hinder its progress. On the other hand, if conscious experience of fellowship with God ever fails among Christians, neither grandeur of past history nor orthodoxy of present theology can maintain the Church's power.

Of late years in Christian lands there has spread through the Church an insidious skepticism as to the reality of Christian experience. In consequence, the force of the Church, in comparison with the effort expended, has declined. During the same period in mission countries the effect of Christian effort has been augmenting. The difference in results has been almost wholly a difference in the way that Christian teachers in these contrasting conditions have stressed the importance of realized communion between the Christian and his Savior. Missionaries have found it easy to teach childlike new converts to pray and then listen for God's voice in their souls. But in civilized lands the preachers of Christ have, consciously or unconsciously, yielded place to a subtle feeling in the general mind that individual relations of men with the Creator of the universe are unthinkable—or if credible, quite too uncanny to be invited. Hence has followed a great decline of prayer among Christians—particularly of that kind of prayer which is vividly described as "waiting on God," prayer which avowedly craves a divine intimacy. So has been lost almost wholly that character of Christian living which goes about the daily tasks of life conscious of a glorious Companionship.

The religion which replaces this is a faithful and honest purpose to be good—for the sake of God, indeed, but at a distance from him.

The devitalizing shortcoming of modern Christianity is that it does not want to get close to God. It is hardly too much to say that the typical Christian of the time is the Christian who would dread having a Christian experience—who shudders at the thought of it as superstitious people shudder at fear of meeting a ghost.

The reasons for such reactions against soul-touch with God are not all, however, to be charged against the present day Christian as to blame him. Undoubtedly a good part of his distaste for spirituality is a proper revolt against travesties on religious experience. There has been current, for example, in all ages of the Church, far too much of that false interpretation of the spiritual life which makes it something strained and distorted—something unnaturally at war with human fellowship.

Out of this misconceived spirituality sprang the asceticism of the ancient Church, which the Reformation fathers repudiated. It ought to be repudiated—more now than ever. Nothing in the true walk with God needs to take a man out of any path of honest and upright comradeship with his friends nor make him strange to them or them to him. Worse still, to cause revolt of manly men from the practise of the spiritual life has been the cant with which many too unctuous Christians have advertised their own sanctity. No wonder sound men are not allured to a pretentious piosity.

None of these reasons, however, fully account for the separation of the modern Christian world from immediate company with God. There are graver causes in the present fleshiness of humanity's desires and the materialism of its uppermost ambitions. The Church has forgotten its mystic spiritual privileges because its eyes also have been infected with the blindness of a prosperous world. Like the world, it has come to be able to see little but the visible. The invisible has faded.

To get back a clear sight of things invisible and eternal, all that's necessary is to restore to Christians the longing for God's fellowship in place of the present dread of it.

For such restoraton, however, no man can write an easy recipe. It would be vanity of vanities—grotesque, indeed—to try the old method to which the organized Church so usually turns for reclamation of lost ground—the appointment of a committee. No committe can revive spiritual experience among Christians. The only means is for those who know the need to seek for themselves a new and closer communion with their God and Saviour. Then let them speak humbly of what they receive, praying that others may hear and learn to desire the same.

All the hope of Christianity in the world turns on the question whether those who thus seek the Lord in the quiet of their own souls do find Him present and answering there. If this is only imagination—something which men must work themselves up through dream states and ecstatic passions to believe in—then Christianity is indeed a hopeless foundation for men to build life on, and no better than any other poetic vision. But if it is real—if men who pray, who reverently read the Bible, and who brood in the silences, do in all actuality feel thrilling through them the counsels of God; if they get strength for deeds they could not do apart from God; if they find power thus to resist evil and overcome it with righteousness—if all this is fact, verifiable by those who care to verify it, then serious-minded men can't afford to do without it.

To be afraid of spiritual experience in such case—to slack any search to find it if this is its real worth and value—is the impossible folly of one who is sick and refuses help, who is weak and desires not to be strong, who is poor and will not be rich.

No infidelity can despoil a religion that now today by current experience knows God and Jesus Christ, whom He has sent. Sometimes in zeal for inspired Scripture, some risk disparaging the ever new experience of Christians. These tactics would be disasatrous if successful. The actual castle of Bible authority in every age lies in the blessedly sure and unaltering fact that those who fully receive its truth enter into the spiritual experience which its message promises.

As long as the Bible and Christian experience renew day by day their unfailing accord, the Bible will never lose an iota of power.—The Continent.

LAYMEN'S MISSIONARY MOVEMENT.

486 Per Cent Gain in One Year.

Some weeks ago I received from Bryan, Texas, a statement showing an increase in contributions to Home Benevolences in three years of 309 per cent, and, during the same time, an increase of contributions to Foreign Missions of 785 per cent as a result of the Every-member Canvass.

Now come results of a single Every-member Canvass from First Church, Athens, Ga.—C. C. Jarrell, pastor—showing an increase of contributions to Home Benevolences from $1,368 to $3,357, and to Foreign Missions from $330.98 to $1,941.

If any one can beat this or even approximate it, I should like to hear from him.

C. F. REID.

C. F. REID, 810 Broadway, Nashville, Tenn.

Church News

Dr. John Clifford, the noted Baptist minister of England is seventy-seven years old, and has been preaching for sixty years.

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The present Sunday school enrollment of the Methodist Episcopal Church, South, is 1,114,000. The number of church members is 2,004,081.

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The six American Missionary Boards having work in Korea have agreed that Seoul is the proper place for the proposed Christian University.

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The Founder's medal for oratory at Vanderbilt University was won by Mr. Chas. D. McGehee, of Greenlaw, Miss., in a contest held on the evening of May 17. Mr. McGehee is a Junior in the Theological Department and the president of his class.

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The Board of Publication of the North Carolina Christian Advocate will launch a campaign to extinguish the debt on the Advocate building, situated in Greensboro, where the paper is issued. Dr. Blair, the editor, states that the ultimate purpose of the Board is to endow this worthy journal.

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The Colored Methodist Episcopal Church has a new Bishop, Rev. R. A. Carter, formerly presiding elder of the Atlanta (Ga.) District. He was elected by the General Conference of that denomination, lately held. Bishop Lane, on account of his advanced years, was retired from active service.

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Rev. Sir William Robertson Nicoll, who has so ably edited The British Weekly since 1886, the year of its establishment, is 64 years of age. He was knighted in 1909, being the first preacher in England to be called "Sir." He began writing for the public prints when he was seventeen years of age and is the author of a number of valuable books.

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The Hon. Charles S. Whitman, District Attorney of New York County, the greatest prosecuting officer in the world, who has made such a brilliant record in the public service, is the son of a Connecticut Presbyterian minister, Rev. John S. Whitman. Mr. Whitman disposed of 15,000 cases during the year 1914, some of which were of national importance.

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Under the caption, "A Beautiful Old Age," the Chicago Record-Herald recently published an interesting two-column article concerning Bishop John H. Vincent. Along with the article, was printed a picture of the Bishop in company with his mother. There is no nobler figure in American Methodism than Bishop Vincent. He has wrought enduringly and his fame is secure.

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The total cost of publishing the Pacific Methodist Advocate (issued at San Francisco) for the quadrennium just passed was $23,066.17. The total income including the $12,000 appropriation authorized by the General Conference of 1912, was $22,815.48, leaving a deficit of $271.69. The late General Conference provided for another subsidy of $12,000 for the quadrennium now beginning.

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The Northwestern Christian Advocate says: "It is interesting to note that the three largest churches on the Western Coast, if not in all Methodism, have as pastors the sons of Methodist preachers, the record being: the Rev. Charles E. Locke of First Church, Los Angeles; the Rev. Matt S. Hughes of First Church, Pasadena, and the Rev. A. D. Leonard of First Church, Seattle. The combined membership of these three churches is considerably in excess of seven thousand."

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It is stated that there are in the Southern Presbyterian Church 735 pastorless churches and 275 places where churches could be organized if ministers to do the work were available. There is a lesson in this for Southern Methodists who think that the only ministerial problem that needs to be considered is that of raising the educational requirements for men who desire to preach. Quantity, as well as quality, is a factor that must be taken into account in planning to secure workers to give the Gospel to the people.

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The bill recently passed by the British House of Commons providing for the disestablishment of the Welsh Church enjoys the unique distinction of being the first measure to become a law without the concurrent action of the House of Lords. The justice of this enactment is clearly apparent when the small strength of the Anglican Church in Wales is considered. Of 742,000 Protestant communicants in 1910, only 192,051 belonged to the Established Church, while 550,280 were Nonconformists. When to this large number, principally composed of Congregationalists, Baptists and Methodists, is added the very considerable number of Roman Catholics, the uniformness of voting so many people to support a single small denomination is beyond question.

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From a summary of the proceedings of the recent General Assembly of the Southern Presbyterian Church (which met in Kansas City) given the Times-Picayune by a New Orleans delegate, we take the following: "One of the great features of the assembly was its splendid missionary meeting presided over by Dr. George Summey, in which Bishop W. R. Lambuth and Bishop E. R. Hendrix of the Methodist Episcopal Church, South, made addresses. Dr. Summey was most happy in his introduction of the two distinguished visitors. Both Bishops were deeply moved by the expressions of brotherly love and sympathy. Bishop Lambuth referred to the great kindness of the Presbyterians in Africa in assisting him to establish the Congo Mission at the village of Wembo-Nkama, the Presbyterian Church furnishing the Bishop with evangelists, interpreters, guides, and porters. The great meeting resolved itself into nothing less than a love-feast between the Methodist Episcopal Church, South, and the Presbyterian Church. Never before in the history of the Church has there been such a scene witnessed as the appearance together on a general assembly platform of two of the 'chief pastors' of a sister Church alongside of the assembly's officers, and the whole of the congregation celebrating together their common work for Christ in Darkest Africa."

ACTION BY THE GENERAL CONFERENCE RELATIVE TO OUR EDUCATIONAL WORK.

(Compiled in the office of the Secretary of Education at Nashville, Tenn.)

An examination of the several reports of the Committee on Education which were adopted by the General Conference at Oklahoma City, shows that the following provisions were made:

(1) That the Secretary and the Board of Education continue their policy of bringing the charters of our schools and colleges into conformity to the law of the Church in the matter of the selection of the Boards of Trustees.

(2) That the Board of Education, the Board of Missions, and the Sunday School Board should co-operate in aiding to place a permanently endowed chair of religious education in each of our colleges, where practicable, during the present quadrennium.

(3) That the Board of Education be instructed to make special efforts to secure during the quadrennium $500,000, or more, to be invested as a permanent endowment.

(4) That the Board of Education be requested to give careful study to the problem involved in the presence of a large number of Methodist students in State institutions, and that in co-operation with Annual Conference Boards of Education and other agencies, it assist the local churches in the religious development of students.

(5) That the Board of Education be instructed to strengthen in every way possible its department of Ministerial Supply and Training.

(6) That our pastors everywhere be called upon to acquaint their people with our institutions of learning and advise them to patronize the schools of the Church, and that our people be called upon to give earnest attention to the character of the institutions of learning into whose hands they intrust the education of their sons and daughters during the critical period of adolescence.

(7) That our approved institutions of learning be commended to our people as the best possible schools for Methodist youths.

Changes in the Discipline were made, providing for the following:

(1) That the number of the members of the Board of Education be increased from eighteen to twenty-one; three Bishops and the Secretary of Education must be members, and as many as ten laymen may be members.

(2) That Annual Conference Boards of Education co-operate more closely with the General Conference Board in securing educational statistics, in classifying institutions of learning, in the establishment of new institutions, and in the recognition and support of those already existing.

(3) That the assessments for General Conference and Annual Conference education be combined as one educational assessment, and the amount divided pro rata.

(4) That each annual conference have a Conference Secretary of Education who shall be ex-officio a member of the Annual Conference Board of Education.

(5) That all the educational institutions owned and controlled by the Church be classified as Academies, Secondary schools, Junior Colleges, Colleges, Theological Seminaries, or Universities.

(6) That the General Conference Board of Education may serve as a board of reference or arbitration, and, when necessary, may take measures to protect the property interests of our educational institutions.

(7) That the amount of assessment by the General Conference for education remain the same, $85,000, annually. In the expenditure of the proceeds of this assessment the Board of Education shall give due consideration to the merits of the following causes: Ministerial education, mountain schools, ministerial loan fund, and the education of the colored people. Furthermore, the assessment of $5,000 annually for theological education remains the same amount; but instead of being directed to the Biblical Department University as during the past quadrennium, it is to be placed subject to the order of the Commission of Sixteen appointed by the last General Conference, to be used by them in the establishment or support of theological schools.

(8) That no fixed assessment for aid to the work of the Colored Methodist Episcopal Church be made, as formerly; but the Board of Education, in co-operation with the other connectional boards, shall have control of all of our work in behalf of this Church, and these several boards are given authority to jointly or separately make any appropriations or take any action they deem wise for the accomplishment of the common tasks of the two Churches.

Certain changes were made in the Discipline touching the Department of Ministerial Supply and Training. The following should be noted:

(1) The pastor in charge is directed to report to the quarterly conference, as well as to the Annual Conference Board of Education, and to the Department of Ministerial Supply and Training of the General Conference Board of Education the names and addresses of all who have been licensed to preach during the year, and of all candidates for the ministry.

(2) The educational requirements for candidates for admission on trial must be equivalent, so far as the English branches are concerned, to the requirements fixed by the Commission on Classification for admission to a standard college, provided that English, History, and Science may be accepted in lieu of the foreign language requirements; that this shall not apply to German and Mexican preachers, and, that an Annual Conference, by a two-thirds vote, may admit a candidate who does not meet these requirements.

(3) All ministerial candidates are strongly urged, before entering the traveling connection, to secure, if possible, a thorough collegiate and theological training; the Examining Committee may accept a certificate of graduation from a secondary school of good standing in lieu of the English branches of the course prescribed for candidates for admission; one from a standard college in lieu of any or all collegiate subjects prescribed for Conference undergraduates, and one from a Theological Seminary in lieu of the Biblical and theological subjects prescribed for candidates for admission or for Conference undergraduates.

(4) The College of Bishops shall select annually a postgraduate reading course of four or five volumes, which course, although entirely voluntary, all preachers who have finished the Conference Course of Study will be encouraged to read.

Secular News and Comment

Senator Fletcher, of Florida, and Senator Cummins, of Iowa, were renominated to succeed themselves in the U. S. Senate last week.

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King George V of Great Britain was 50 years old on June 3. The official celebration of his birthday will take place on the 22nd of June.

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The Legislature of Louisiana has been asked to make an appropriation of $15,000 to the State Museum, in the Cabildo in New Orleans.

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The graduating class at the Louisiana State University this year was the largest in the history of that institution, 102 degrees being conferred.

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The Pennsylvania Chautauqua Company has booked the Hon. W. J. Bryan, Secretary of State, for a series of lectures this summer, beginning in North Carolina on July 4.

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Representative Johnson, of the State of Washington, has introduced in Congress a bill authorizing the Surgeon General of the United States to establish in a suitable place a national lepers' home, and appropriating for this purpose $150,000.

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Five new buildings for the education of women in Turkey, the property of Constantinople College at Arnautkeuy, on the European shores of the Bosphorus, were dedicated on June 3. This is thought to mark the beginning of a new era for womanhood in the benighted land of the harem.

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The Board of Supervisors of Coahoma County, Miss., on the 3rd inst. authorized the issuance of $100,000 worth of bonds for the construction of good roads. It has been the boast of its citizens for a number of years that Coahoma County has the best highways of any county in the Magnolia State.

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The 8000-foot tunnel underneath the Cumberland Mountains which will make possible a railway extension from Dante, in Russell County, Va., to Elkhorn City, Ky., is nearing completion. It is said that this achievement will open to commerce new and valuable coal fields in both Virginia and Kentucky.

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On June 3, the 106th anniversary of his birth, the oil painting of Jefferson Davis in the Mississippi Hall of fame was decorated by Dr. and Mrs. Dunbar Rowland with ivy taken from the home of the late Bishop Charles B. Galloway, the ivy being interspersed with clusters of roses and other blossoms. It has for several years been the rule of the Superintendent of the Mississippi Department of Archives and History annually on this date to connect in the public mind by this means these two distinguished sons of the South, who were citizens of the same commonwealth. This is certainly a very beautiful custom, and we hope that it will be kept up indefinitely.

* * *

The monument in honor of the 267 dead Confederate soldiers buried in the Arlington National Cemetery was unveiled on Thursday, June 4, Mrs. Daisy McLaurin Stevens, President of the United Daughters of the Confederacy, making the presentation speech and President Woodrow Wilson delivering the speech of acceptance. The design of this monument is described as follows: "An heroic-sized figure, typifying the South; in her extended right hand a laurel wreath with which to crown the dead; her left hand resting on a plowstock, while underneath on a circular base, are figures representing the heroism and sacrifices of the men and women of the South." We quote also the main inscription on the monument: "Not for fame; not for place, or for rank; not lured by ambition, or goaded by necessity, but in simple obedience to duty as they understood it, these men suffered all, sacrificed all, dared all—and died." The money to erect this memorial was chiefly raised by the Daughters of the Confederacy.

* * *

Alexandria, La., is making a serious effort to take from Baton Rouge the honor of being the Capital of the State. She is offering for this distinction a free site for a State House and a cash bonus of $500,000. She provided on Tuesday, June 2, a special train to transport the legislators from Baton Rouge, that they might inspect her advantages, and many of them accepted the invitation to become her guests. It is claimed that the cause of this question being raised anew is that Louisiana is in need of more modern and commodious buildings to house the various departments of the State government, and that when they are erected, it ought to be on the best site that the commonwealth can furnish. Alexandria is more centrally located than Baton Rouge; but the latter is rich in historic associations that are calculated to appeal strongly to public sentiment and has the great advantage of being already in possession of the coveted prize. The Capital can be changed only by the adoption of a constitutional amendment to that effect by the people, and to submit such an amendment will require a two-thirds vote of both houses of the Legislature.

SEASHORE DIVINITY SCHOOL.

The Year Book of the Seashore Divinity School is now out, and I trust each preacher of the co-operating Conferences has received a copy. It will open to all a splendid opportunity for the year. Give it a careful reading.

The Session opens Tuesday night, June 23, and closes at noon Thursday, July 2, taking only one Sunday away from the charge. Every preacher who can do so should avail himself of this opportunity.

We are fortunate indeed in securing the speakers for this year. The gifted, scholarly, and eloquent Bishop, F. J. McConnell, of the Methodist Episcopal Church, our own great and inimitable Bishop, W. A. Candler, and our learned and popular Dr. John A. Rice, who is in demand for platform work in all such gatherings, are sufficient guarantee of a profitable and delightful session. It will be a serious loss if one misses the messages these men bring.

In addition to the regular course for each of the four classes of under-graduates, instruction is provided for those seeking admission into the Conferences on trial. In each of these classes there is an official representative present to look after the members of his own Conference. Certificates will only be issued to those who, before undertaking the examination, have studied all the course for the class of which they are members. Lucky guessing will not be accepted. The School cannot lend itself to cheap and neligent methods, or to an effort to dodge honest work. While it provides a teacher in addition to the study, the study will be required.

The railroads all now have special summer rates to the Gulf Coast towns which are lower than any rate we could secure. These round trip tickets can be had anywhere within Alabama, Mississippi, and Louisiana, and allow all the time desired for the trip.

Take time to attend. The principle involved in the old saying, "All work and no play makes Jack a dull boy," cannot safely be overlooked by the preacher. He owes it to the Kingdom he serves, as well as to himself, to break out of the ruts, brighten the outlook, freshen the energies and take new angles of observation. No books can take the place of changed environment and contact with other and great personalities. Break away for a time from the wearing tasks in order that you may go back to them with new spontaneity and power. H. M. ELLIS.

CONCERNING OUR EDUCATIONAL WORK.

Report of the Committee on Education made to the Brookhaven District Conference.

Dear Brethren: Your Committee on Education beg leave to make the following report:

In view of the universal interest now taken in education and because of diverse and often erroneous views concerning schools and school work, we would urge upon the Church the absolute necessity of directing and controlling the education and training her own children, especially in the higher branches of learning. This has ceased to be a matter of mere expediency, and, if we would hold our position as one of the dominant forces of life, has become a matter of obligation. Our young people must enter the field of active effort with right conceptions of life and its meanings, as well as with cultured and disciplined minds. We contend that the church school, definitely committed to Christian education, must be sustained and developed, and that our people must be brought to see both the need and the practicability of furnishing ample and permanent equipment for all our schools.

We congratulate our Conference on the excellence of the institutions now serving our people. Whitworth College and Port Gibson College for girls, Millsaps College for boys and girls, and the Montrose and Seashore Fitting Schools for both sexes, are equal to, and in many particulars superior to, any schools in the State of their several grades. They merit, and should have, our hearty approval, our liberal patronage and unstinted financial support. They should be regarded by the Church not as incidental to her life and work, but as integral and necessary. We rejoice in their excellence and in their prosperity, and pledge this Conference to energetic effort in their behalf.

Vanderbilt University.

While this institution, according to the recent decision of the Supreme Court of Tennessee, is not the property of the Church, nor to any appreciable extent under her control, yet because of past relations and the pressing need that the Church should determine and declare her policy with reference to future relationship to the University, we make the following declarations:

1. That we are convinced that the aforementioned Court decision is not in accord with the facts of history nor the principles of equity.

2. That our great Church needs, and must have, a central university, subject to her discipline and fully under her control.

3. That in the event of the failure of the Board of Trustees of Vanderbilt University to place that institution in such relation to the Church as to secure to us the necessary management of the same, our conviction is that the severance between them should be declared complete, and that our General Conference should proceed at once to found, organize, and sufficiently endow, a great university which shall be in every particular our own, and absolutely under our own control. Respectfully submitted.

(Signed) WM. H. LaPRADE,
J. A. MOORE,
P. H. ENOCHS.

FACTS CONCERNING WOMEN.

Catherine Booth-Clibborn, eldest daughter of General William Booth, who is the leader of the Salvation Army on the European continent, is known as "The Marechale." General Booth is said to have called her his Blucher, because she was given to re-enforcing him in times of urgent need. This remarkable woman was blessed with four daughters, all of whom dedicated themselves to Salvation Army work.

The King's Daughters of Meridian, Miss., are taking steps to procure a home for business young women who have no family ties in the city. Such a home has existed in Jackson, Miss., for several years.

A bill has been introduced in the Louisiana Legislature requiring the consent of the wife before the husband can legally sell the family homestead. The law has long required her consent before such property could be mortgaged, but this restriction has not extended to its sale.

The women of New Orleans secured last week 5,000 names to a petition against the Reinhardt Race-track Bill now pending before the State Legislature. They deserve much credit for their work to defeat this iniquitous measure.

It is stated that Miss Margaret Wilson, daughter of the President, will edit a publication known as The Social Center Magazine. This periodical will be issued in Madison, Wisconsin, and devoted chiefly to promoting the use of public school buildings for public purposes.

From the St. Louis Christian Advocate, we take the following: "Lillian Nordica was the granddaughter of that old Methodist preacher, John Allen, whose voice reverberated through the trees during the old-time camp meetings. She came naturally by her wonderful voice. She once said: 'Nothing comes to me but through work and perserverance. I work when I do not want to. It takes work and patience to become an artist. It cannot be brought about in a day. To me, I will say frankly all things come slowly and through toil. Ambition is a fearful master and tyrant, but I would not exchange it for another.'"

At the recent Convention of State Librarians, held in Washington, D. C., a male delegate from New York declared that "in the South they hold beauty contests when electing librarians." This brought to the fore Miss Mattie Plunkett, the State Librarian of Mississippi, who made a vigorous and effective reply, of which the Jackson Daily News gives the following account: "She said she resented the implication that Southern women were chosen for positions because of their beauty, and not their fitness for the jobs, saying, 'Look at me, everybody. I am a living refutation of the charge made by Mr. Wyer. I was elected by the Legislature over nearly half a dozen applicants, all of whom were better looking than I am, and some of them were really beautiful. Not only that, but I have served my State as Librarian for sixteen years. Then there is Miss Cobb, State Librarian of Georgia, who has held that position in that State for fifteen years, and the lady who is State Librarian of Tennessee has been in office sixteen years, and I am told the State Librarian of Louisiana, a lady, has seen nearly twenty-five years service in that position. No, sir, the gentleman is mistaken.'"

PASSED BY.

The Master had a token of His coming
Waiting to bless a heart by sorrow crushed;
Perhaps you were the one He called to take it
Only you could not hear, you were so "hurried"—
And so He passed you by.

The Master had a heart-rending message
That could come only by His master king;
Perhaps you might have told that blessed story
Only your life were yielded unto Him—
And so He passed you by.

The Master had a seed of this world's beauty
Wherewith to cheer the heart of one in fear;
Perhaps He meant that you should lift the burden
But you had plans for self that soon you saw—
And so He passed you by.

The Master will be found in lowly places
Hidden beneath the humblest work He gives;
Perhaps you failed to see Him in His beauty
For glimpses that on earth to us He gives—
And so you passed Him by.

—M. T. H., in London Christian.

GIVING A MEANS OF GRACE

My grandfather was a steward in the Methodist Church for a half century. My father has been a steward in the Methodist Church for almost that long a time, and the writer was elevated to that position when he was 19 years of age. All my life have I heard the financial problems of the Church discussed. I am not sure that present day methods come any nearer putting the Church on a sure financial basis than the methods of former days. In fact, the same spirit underlies both methods. A machine may be a perfect one, but when the power that runs it gives out you have nothing but a dead weight.

I remember when the question at the first quarterly conference was not "How much can we pay," but "How much will it take to keep the preacher up?" Keeping the preacher alive and with clothes on was the only object the stewards had. They used to go into the parsonage and inspect the flour barrel and fill it when found empty. They bought the preacher a new suit of clothes when his old ones "frazzled" out. The preacher lived.

Now the Church is becoming more of a machine with its hired operators. Boards meet and estimate how much money is needed and proceed to levy assessments. Stewards estimate a fixed salary for the preacher and then budget the expenses of the church. The congregation is told that it will be expected to raise $2000 in order to make a "full" report at Conference. The collections are managed all during the year with a view to pay out. Thus supporting the institutions of the Church is a matter of the estimated needs of the Church. I am not sure that I like the latter method any better than the former one. I am not sure but that both are contrary to the principles of Christianity.

Let us examine the Bible on the subject briefly: In 1st Cor. 16:2 a commandment is issued that on the first day of each week every Christian should lay by in store as God has prospered him. Giving to the Church is a duty that must be performed—an obligation, if you please. The amount one gives is not to be measured by local needs, for that may be entirely too small. I know of a community that has in it 100 church members who are wage earners in a greater or lesser degree. The financial obligations of that church amount to about $1200 per year. One dollar per month per wage earner would settle the bill and enable the pastor to report "in full." But there are two members of that church whose annual incomes are about $10,000 each, and neither of them has more than five in his family. If these men "laid by in store as God prospered them" each of them would give not less than $50 a month, and that would pay the whole bill and leave the other 98 out. But of the other 98 there are at least ten men who receive more than $100 per month, and many others receive comfortable wages. If that community, independent of its needs, was composed of Christians who gave each week as God had prospered them, every man in the local church would be asked for and there would be plenty with which to pay a simple assessment with for the Master. But the facts are that that church has a hard time to pay its bills and is being constantly drained for the Master.

I believe it is the preacher's business to teach his congregation the doctrine of Christianity. I hold that the matter of liberality is one of the most prominent and prevalent. Certainly the injunction to give is written then as large as any other in the Bible. From the very beginning to the end God's word has been supported by his followers. If the preacher preaches on Sabbath observance, "why don't he give?" If he urges the people to the best methods to build up a Sunday school, "why don't he give the best methods of supporting the work of the church?" If he rewards workers in collecting the salary and order money for the church, but the pastor who does not enter into the blessed life of his congregation has deprived that congregation of what is needed—practical instruction in the duty of giving.

Why can not the preacher do these things? One obstacle often in the way is that at the time of the year when stewards are making their estimates, the preacher is new in the field. He does not know his people, their habits of giving, nor their ability to give. He keeps still and the result is that his hands are tied for a whole year to the standard to which the Church was brought by his predecessor. What I am about to say may not meet the approval of all of my brethren—some may say it is contrary to the Discipline, but the experiment is going to be tried just the same.

The congregation that I serve will close what it chooses to call its fiscal year on June 30. At that time its members and friends will make pledges for one year. These pledges will be made, not with any regard to assessments, but after the pastor and church treasurer have discussed with them each the individual member's ability to serve God with his money. I will have six months during which to thoroughly establish the plan, and my successor (or myself, should I be reappointed) will have six months to estimate the ability of his people and the points in the doctrine of giving that need to be stressed before it is necessary for him to touch the subject. This plan does not put the preacher to the task of collecting his own salary—far from it. It simply gives him the opportunity of teaching his people the lesson of giving. We will use the Duplex Envelope system in making the collections.

THE KAISER GIVES RUM A ROYAL SNUB.

Berlin, May 16.—The Kaiser has become a "teetotaller." This action by the ruler of a country famous for the finest beer and choice wines comes as a distinct shock to the two biggest industries in Germany. These fear the Kaiser will become an ardent worker for the growing temperance movement in the Fatherland.

The Kaiser, according to persons in close contact with him, has shown a decided antipathy to all alcoholic drinks, and he virtually never touches liquors. He has not drunk beer in several years, and now also has barred wine.

This is no sudden notion of the Kaiser, nor is he seeking to emulate the example of Secretary Bryan. It is said to be a gradual development from moderate drinking to abstinence covering a period of several years and resulting from personal conviction that alcohol is injurious to the individual and an obstructive factor in the development of the nation.

Not so many years ago the Kaiser, in a speech, showed his appreciation of a drop, and praised the noble wine from the terraced vine-clad hills of the Rhine.

"A German must always have his little allowance of alcohol," he remarked.

Never more than a moderate drinker, Wilhelm one day surprised his suit by the remark that beer was not good for him and has not been seen drinking beer since. About the same time a mineral water appeared on the market labled, "His Majesty's Table Drink," followed by statistics of the havoc caused in Germany by the immoderate use of alcohol.

A deep impression was made on the Kaiser by these statistics, it is said, as Germany is known as a nation of moderate drinkers, rather than of national drunkenness. Yet it was shown that drink causes annually 1,000 suicides, 1,000 accidents, 5,000 cases of delirium tremens and insanity and 10,000 crimes. More than thirty per cent of the insane, fifty-two per cent of the epileptics, and forty-six per cent of the criminals, it was found, were of drunken parents. A study of these conditions is said to have caused the Kaiser to arrive at the firm conviction that alcohol lessens instead of increasing one's capacity for work, and resulted in his new decision to cut out even the little wine he drank occasionally. According to reports, Wilhelm not only is a teetotaller, but is using his persuasive powers to convert those immediately about him.

The Kaiser's favorite drink now is lemonade, with a dash of orange juice, made with mineral water, after a recipe originated by the Empress.

To those who have had their gibes at the expense of Secretary Bryan it may come as a surprise to learn that the Kaiser on several occasions drank toasts in water. Unlike Mr. Bryan, however, the Kaiser does not insist that others also drink water, as wine is on the table for all who want it.

The Kaiser, it is said, laughed heartily when he heard of Mr. Bryan's lemonade banquet for the foreign corps at Washington and remarked: "A little water will not do the diplomats any harm."

When the Kaiser sits at the table a hedge of flowers, cleverly arranged, invariably screens his plate from the majority of guests. Surrounded as he is by wine glasses, some of them colored, it is practically impossible to tell when his majesty drinks water instead of wine in toasting guests. While swearing in naval recruits at Wilhelmshaven this spring he openly drank a toast in water. When recently asked whether the officers of the army might drink toasts to him in plain grape juice he replied that he had not the slightest objection to the health being given in water.

It cannot be said there is much fuss made in the press or by the public over this new phase of the Kaiser's character, while the temperance movements are making steady gains in Germany. His total abstinence acts have made the Kaiser decidedly unpopular in many influential quarters. Only a few months ago the Minister of Education in one of the South German States refused to permit the establishment of a Good Templar's lodge on the ground that it threatened one of the most important industries in Germany.—Tribune.

MAKING PROGRESS.

Dear Advocate: Since my last report and appeal for subscriptions to the fund for purchasing the old Methodist church property in Mansfield I have received the following subscriptions:

Mrs. J. F. Kidd, $10; C. B. Hicks, $10; Rev. Wm. H. Coleman, $10; Rev. F. R. Power, $10. Total $40. Previously reported, $572. Grand total, $612. Sale of old house, $175; total from all sources, $787. Balance needed, $213.

President Bobbitt did not want the old house, and this disposition is most satisfactory to him.

As we now lack but $213 of having the required amount, I sincerely hope that the friends of the institution will immediately provide this amount and let us make the deed and forever secure the property to the College. Remember, the local church is giving at least $1500 to this cause, and I feel sure the Methodists of the State will not expect more from them. Send in your subscriptions, and at once. Very truly,

THOMAS H. MORRIS.

Mansfield, La., June 4, 1914.

The Home Circle

A PRAYER.

By Helen Elizabeth Coolidge.

O Jesus, with my eyes shut tight,
I kneel at mother's knee,
And like a lovely, lovely dream,
Thy face I seem to see.

Dear Jesus, naughty words I've said,
And naughty things I've done,
But I am sorry now, so please
Forgive me—every one.

O love me—hold me in Thine arms,
All through the long, long night,
And, when the sunshine comes again,
Help me to do what's right.—Amen.
—Christian Intelligencer.

EVELYN AND A FORTUNE.

Tony had big eyes and was always looking for the marvelous. He was continually picking up some wonderful tale from the newspapers and telling it very impressively for a ten-year-old. He looked up from his bread and butter and peach sauce now to say:

"There was a man died the other day who had thrown away five million dollars."

"Why, how had he done that?"

Even father was interested.

"It was in Australia, and he owned a mining lease, whatever that is, on a big mine. Only it wasn't working yet. And the man got discouraged and thought nothing would come of it, so he sold it for a hundred and fifty dollars. But the other people who bought it worked it, and they found out that it was most the richest mine in the country. They got five million dollars out of it, and if he had hung on to it the five million would have been his."

"Oh, I wish I had a such chance," said Evelyn, her eyes shining.

She didn't know, nor did anybody else, that she was to have a chance that very evening of losing or holding on to something so very valuable that it was priceless. She doesn't know yet that it was anything but an ordinary occasion. It happened in this way:

Just after she had opened her arithmetic and began to figure, a rattle and a clatter was heard outside and gay voices began to call to her.

"Evelyn!"

"Evie!"

"Evie, Evie! Ev! Come out!"

Evelyn knew what it meant. The girls had come for her to go roller-skating. And it was such a beautiful night to skate. The moon was so bright, that even looking out of a lighted room, Evelyn could see the trees and walks and houses all silvery. She stepped to the window and threw it up.

"I can't go, girls, I haven't worked my examples."

"Oh, do them in the morning!"

"I can't. I have to help about the work. Mother is gone, you know."

"I should think that when your mother is gone would be just the time when you could do as you want to."

"Oh, come out for just a little while, Ev. You can study when you get in."

It was hard to resist. Only one who has been through a like temptation can understand how hard. For it was the voice of her dearest friend, Dora Hallock, that was coaxing, and to go anywhere with Dora was a delight. But Evelyn answered bravely:

"No; I know I wouldn't do them when I come in. I must work these examples before I do anything else."

The joyous crowd rattled away a little more slowly and less noisily.

"Ev's good," said Dora. "I haven't worked my examples either. I believe I'll go in and study, too, girls."

"Let's all go in," said Hattie Kelly. "Miss Taylor is getting so fierce I don't know what will happen if we miss any more. We can skate tomorrow night, when there isn't any school to go to the next day."

And so every one of them went in. Miss Taylor was astonished and delighted at the good arithmetic lesson the next day, and decided that, after all, she would not put back the class, as she had thought of doing.

Some way, there was a new spirit in it. There is apt to be after a tussle and victory. Evelyn didn't know that she deserved any of the credit for it. But the recording angel who puts down earthly struggles and victories and defeats knew. I think that very great good was accomplished by that seemingly small act of Evelyn's. Knowledge is more valuable than a gold mine, and to throw away the chance of getting it is more foolish than to sell a five-million-dollar gold mine for one hundred and fifty dollars.—Journal and Messenger.

THOSE PUNCTUATION MARKS.

"O dear!" sighed Warren, as he came in from school one day, "I wish we didn't have to learn so much about periods and commas and semicolons and such things. I hate them!"

Mamma laid down her sewing and said, "Why do you hate them, Warren!"

"Why, it's so hard to remember when to use them, and besides I don't think they are of much use. I don't see why we couldn't write sentences without putting in any punctuation marks."

Mamma smiled, and then rising from her chair, she went over to the desk and got out a piece of paper and a pencil. Then she wrote: "The little turkey strutted about the yard and ate corn half an hour after his head was cut off."

"Why, Mummie, how funny!" exclaimed Warren when he had read it. "How could a turkey walk around eating corn without any head?"

"He couldn't," replied mamma, "and yet I have written just what I intended to write. I have however, left out all punctuation marks."

Then she bent down and punctuated the sentence. It then read: "The little turkey strutted about the yard and ate corn; half an hour after, his head was cut off."

"O, I see," cried Warren, and then and there he resolved to learn all that he could about punctuation marks.

THE ABERDEEN DISTRICT CONFERENCE.

A distinguished educator once said in my presence that he was confident that the seat of the Garden of Eden was in the prairie section of East Mississippi. His theory may have been too largely colored by loyalty to his native section, but even if he was wrong in the contention he did not speak altogether without foundation for his words. If there is a prettier landscape anywhere than is afforded by those gentle undulations, rapidly becoming largely carpeted with emerald alfalfa, not less fertile than beautiful, it must be far to seek. And in the midst of this smiling plenty, sits Prairie, loveliest village of the plain. Here has just been held the forty-fifth session of the Aberdeen District Conference.

It had been planned that Bishop Murrah should preside; but he did not arrive until after the business sessions were over, although the excellence of his Sunday ministration atoned for his earlier absence. Rev. J. W. Bell, the presiding elder, filled the chair with dignity and guided the affairs of the Conference with diligence and discretion. The attendance was large, nineteen out of twenty-one of the preachers being present, together with a generous lay representation. Splendid macadamized roads radiate from the town, and the number of delegates and visitors who came in automobiles was very noticeable. The hospitality was of that lavish and yet refined type which seems to reach its perfect flower in this favored locality, among these cultured people.

A dearth of connectional men was one of the few unwelcome features. The writer does not recall ever seeing so few at any previous District Conference, especially did we sadly miss that beloved patriarch, Brother Bachman, whose infirmity precluded his coming. By resoluiton the body extended him loving sympathy and prayerful good wishes. Rev. H. M. Ellis and Rev. V. C. Curtis were each present for one-half day, and ably represented their respective causes; Rev. T. H. Lipscomb appeared for the Board of Education in a vigorous speech; Rev. J. R. Countiss presented the claims of Grenada College and also briefly but informingly spoke of the General Conference; Miss Ethel Golding captivated all hearts as she most worthily represented the Orphange, Brother Williams not having been able to come; besides these no other great ones looked in upon us except for a momentary glimpse bestowed by Brother Woollard.

Four fine, promising young men were licensed to preach with a view to their making preparation to enter the itinerancy—Brothers Lord, Nabors, Gore and Adams. The examiners found them worthy and well qualified, and those acquainted with the youths did not hesitate to predict useful careers for them. The town of Houlka was selected as the seat of the next Conference. Messrs. Green, Lenoir, Campbell and Sumner were elected delegates to the Annual Conference, with Messrs. Shell and Leftwich alternates. The preaching of the Gospel was magnified, there being two sermons each day. Brothers Martin, Williams, Park, Gault, Young, Neblett, and the writer preached, besides the Bishop. Great credit is due the pastor and host, Rev. R. M. Evans, whose untiring efforts to make the Conference a success left nothing undone.

I. D. BORDERS, Secretary.

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Editorial

A MAJESTIC MINISTER AND A GREAT CAREER.

The superannuation of Bishop A. W. Wilson by the late General Conference ends the active career of one of the most remarkable men that American Methodism has produced. He was a son of the Rev. Norval Wilson, a Methodist minister of note, and was born in 1834. He studied both medicine and law in his early years, but his pursuit of such studies detected him very little from the great life work to which God had called him. His health in his young manhood was delicate, but notwithstanding that handicap, he soon showed himself to be a preacher of gifts and grace, and his influence in his section of the Church continually widened. In 1873 he was elected General Missionary Secretary, and championed that cause throughout the connection with an ability and eloquence never surpassed, if indeed it has ever been equaled. It is universally conceded that this important department of our church work was given its first forward impulse under his wise and efficient leadership and that it owes more to him than to any other one man. In 1882 Dr. Wilson was elected a Bishop, and for the past thirty-two years he has filled that office in a manner that has steadily increased his hold upon the Church and given him a prestige and power in its affairs scarcely paralleled since the days of Soule and McKendree.

This is not the time to undertake to point out the various elements of strength possessed by this great minister and religious leader, who is yet with us and who, we hope, will be spared to us for many more years; and we have no thought of essaying such a task. But there are two outstanding things about Bishop Wilson which have profoundedly impressed all who know him and which we desire very briefly to mention. The first is his deep and thorough consecration. He has been pre-eminently an unworldly man, with an unwavering faith in God and utterly free from any trace of self-seeking. The favor and applause of men have weighed little with him; to do his duty in a way to command the approval of the Master has been his consuming purpose. In his entire record can be found nothing of the spectacular—no parading of his own achievements. When he has spoken it has ever been to magnify Christ and lift him up in his glory before the world. The value of such a life, when lived by one so gifted and honored, as an example and inspiration has been very great. Its far-reaching influence upon the Church none can measure.

The second outstanding thing about Bishop Wilson has been his commanding preaching ability. The pulpit has been his throne of power. A great student, he has mastered the Word as but few have done and his profound and accurate knowledge of it enables him to interpret and expound it most luminously and impressively. It is doubtful whether in this respect he has ever had a peer in the history of Southern Methodism. His mental faculties are thoroughly trained and disciplined and his sermons are never written. They come gushing from his great brain and heart with a freshness and power that the stereotyped discourse never possesses. An illustration of Bishop Wilson's extraordinary gifts as an extemporaneous speaker is furnished by his thrilling and inspiring address at the close of the late General Conference, which we are publishing in this issue of the Advocate. That wonderful utterance was made on the spur of the moment; and though the Bishop is now said to be a superannuate, we do not believe there is another man in the Church who, with so little notice, could have so splendidly measured up to the demands of that impressive occasion.

We did not rise to praise Bishop Wilson, but after all it may be best that he should have put off the harness before his remarkable intellectual powers have apparently waned and while Southern Methodism yet feels in undiminished force the influence of his masterful personality. He has well earned a rest, and we pray that its even-tide may be one of increasing light and that the future may bring to him all good things. The Church will not forget him in his retirement or cease to keep in grateful remembrance the noble service that he has rendered. She will continue to regard him as her "Grand Old Man"—one who, in the language of Dr. Mark S. Hughes in his farewell remarks at Oklahoma City, has dwelt in his career "the fire of Peter, the sweep of Paul and the heart of John."

AN UNWHOLESOME INDICATION.

This is a time of lawmaking both in State and Church. Many are apparently imbued with the idea that the world is to be saved by a genius for legislating, and hence they want to exercise their powers in bringing everything under the rule of definite laws. This trend seems now to be well-nigh universal. For instance, we were told most emphatically when it first started that the Laymen's Movement was to be a MOVEMENT, and not a new ORGANIZATION. But it has now emerged from its chrysalis condition into a typical "organization" with boards and committees and executive positions galore. Indeed, up to the present time about the most outstanding achievement of this "Movement" seems to have been the creation of additional official places in the Church which laymen may occupy. The great body of the laity remain untouched, unharnessed and normal as they were before.

What the Church needs is not more machinery, but more life and energy to operate the machinery that she already has. A cast-iron system of regulations is not in our opinion calculated to help the cause of Christianity. It is, we think, rather indicative of an impending reign of formalism in our religious life, such as had its perfect flowering in the Judaism of our Lord's time. The value of individual initiative in any kind of work can scarcely be appraised too highly. When it is stifled, things are apt to move in a rut and true progress is likely to be retarded. Well may we meditate upon the words of St. Paul, "Where the Spirit of the Lord is, there is liberty."

As bearing somewhat suggestively on this question, we quote the following extract from a recent article in the Methodist Times (London), from the pen of Mr. W. B. Brash:

"The Acts of the Apostles is not a manual of rules; it is the story of the surprising savings and acts of a brave band of pioneers. While reading the stories of the Gospels, we never know what Jesus will say or do next; the only thing we can prophesy of Him is that He will ever wear the garb of love and ever be a citizen of that country. His life is the great surprise. A few words will tell us this—Son of God, born of a peasant woman; Savior of the world, no room for Him in the inn; Exalted Lord, a condemned malefactor on a cross. It is all inexplicable, and defies the limits of our yard-measures; but it leads us to say:

> Such ever was Love's way:
> To rise, it stoops.

"Some one said, a short time ago, 'What Methodism needs to-day is the touch of surprise.' It was a searching statement. We need to know that truth which Wesley learned—more is done by irregular than by regular methods. It is so easy for us to become dull and dreary, mere 'prophets of the obvious,' talking-parrots with meaningless refrains. The peril is so subtle; for the progressive of yesterday is the reactionary of to-day. Many a man of delightfully irregular methods all unconsciously becomes like that clerk of whom Charles Lamb speaks: 'His life was ruled by a ruler.'"

Perhaps the reason why so many of the early preachers of American Methodism were men of such extraordinary personality was because they were allowed to develop along natural lines and that little effort was made to cast them all in the same mold and make them do things in the same manner.

WANT A UNIVERSITY.

The Georgians, and particularly the citizens of Atlanta, are beginning to manifest a desire to secure the first of the two universities which southern Methodists are expected to establish in the near future. Referring to this matter editorially in the Jackson (Ga.) Argus, Mr. H. M Shaver in part says:

"There are three institutions that are aspiring to take Vanderbilt's place. They are: Emory College, established 1836, Oxford, Ga.; Trinity College, established 1838, Durham, N. C., and Southwestern University, established 1840, Georgetown, Texas. The latter is building and moving to Dallas, Texas, and enlarging in every way.

"Georgia is the central State of the South, the Empire State of the South; the richest, most populous, largest and foremost in agriculture and commerce. Southern Methodism has its greatest support among Georgians. The new college or patronage should be placed in Georgia. Atlanta is the financial center of the South—industrially the center. Reasons that Emory should be chosen can easily be given, and why Georgetown and Trinity should not can likewise be pointed out.

"Southwestern University is at the extreme western part of Southern Methodism's territory; in Texas, a half-Western and half-Southern State. Trinity is in North Carolina, next to the Virginia line, the furthermost eastern and northern of the Southern States. Why go to either boundary to build your citadel of educational strength? Emory already has Georgia, Florida, Alabama, South Carolina and Tennessee as territory, the largest territory of Southern Methodism in a central location."

Commenting upon the discussion contained in The Argus, a considerable portion of which it reproduced, The Atlanta Constitution, which is one of the South's leading dailies and which exercises a great influence in Georgia, among other things, says:

"Mr. Shaver canvasses the respective and relative advantages of the propositions under consideration, and reaches the conclusion that Emory outbids them all. It is situated in the geographical center of Southern Methodism, is already richly endowed, and is susceptible to indefinite expansion. Its traditions are among the most exalted and its alumni are among the most distinguished men in the Nation. The question is an important one, has a vital bearing on the future of this great denomination, and essentially is one for it to decide. But The Constitution recognizes the cogency of the arguments of Editor Shaver, and if the new university is to be located in this section of the South Atlanta offers the logical site. There is no question whatever that Atlantans and Georgians generally, of all denominations, would rally spontaneously to the financial support of the enterprise. Given Oglethorpe and Agnes Scott and the Georgia Tech, the addition of the Methodist University would emphasize Atlanta's position as the strategic educational center of the South."

WILL HONOR FRANCIS ASBURY.

The following resolution was presented by Dr. Frank M. Thomas, of Kentucky, at the recent General Conference of the Methodist Episcopal Church, South, and was unanimously adopted:

"Whereas, March 31, 1916, will mark the hundredth anniversary of the death of Bishop Francis Asbury; be it

"Resolved, That the College of Bishops are requested to suggest a suitable program for the commemoration of the same. We approve the suggestion that the Epworth Leagues of America erect a suitable monument to Bishop Asbury in the city of Washington."

This action was quite timely and the celebration which it proposes is most fitting. It was the great common sense and splendid leadership of Asbury that saved Methodism in America when John Wesley made the serious mistake of undertaking to interfere in the troubles between the oppressed Colonies and Great Britain, as a partizan of the latter. No man in the history of the Methodist Church in this country has wrought more heroically than did this consecrated Americanized Englishman, and certainly none has accomplished more. By all means, let the centenary of his death be commemorated by the Methodists of both the North and South, who are his everlasting debtors, and let such a monument to him be set up at the National Capital as will testify to future generations our estimate of his work and worth.

A HINT TO WISE LAYMEN.

Would you like to do your church and pastor a service? Just put a purse in the hands of your pastor containing funds sufficient to meet all the expenses of the trip to the Divinity School, June 23 to July 2, and tell him to go and make the most of the opportunity. He will return to you a greater man, ready for a greater service. It will be easy for a few of his friends to do this without missing the amount contributed. Try it.

H. M. E.

Recently, when a Presbyterian Assembly adopted a declaration to the effect that all persons dying in infancy are saved, a brother is said to have moved that this provision be made retroactive. Manifestly, that delegate was not lacking in a sense of humor.

PERSONAL AND OTHER NOTES.

A union revival meeting will commence at Kosciusko, Miss., next Sunday. The preaching will be done by Rev. Walt Holcomb of Nashville, Tenn.

It is stated that the Educational Commission of the M. E. Church, South, created by the late General Conference, will meet in Birmingham, Ala., on June 17.

Rev. H. R. Singleton, formerly of New Orleans but now of St. Louis, has lately assisted his brother in a meeting at Fort Worth, Texas, in which there were more than 200 accessions to the Church.

Prof. B. D. Battle, who taught in Centenary College during the past session, will soon leave for Heidelberg, Germany, where he will take a postgraduate course of study. He is a very promising young educator.

One of the A. B. graduates of Millsaps College this year is Miss Stella Galloway McGehee, a granddaughter of the late Bishop Charles B. Galloway, under whose inspiring leadership that institution was established.

Prof. J. N. Powers, who has lately been elected to the Chancellorship of the University of Mississippi, has had the degree of LL.D. conferred upon him by Mississippi College, at Clinton. This distinction was well merited.

Mrs. Kate Howard, of Winona, Miss., in renewing her subscription, writes a few words commendatory of the Advocate. We appreciate her kindly expressions and are pleased to have her continue as one of our readers.

The Commencement sermon of Emory and Henry College was preached by Bishop R. G. Waterhouse last Sunday, and on Tuesday, June 9, the Annual Address was delivered by Dr. S. A. Steel, the silver-tongued orator of Southern Methodism.

Rev. W. N. Duncan, the pastor, has recently held an interesting meeting in the Methodist Church at Holly Springs, Miss., in which he was assisted by Dr. J. L. Weber, of Memphis. The singing was under the direction of Prof. I. N. Price, of Chattanooga.

Rev. J. D. Simpson recently conducted at Goodman, Miss., a meeting which lasted a week, and in which he had the able assistance of Dr. H. G. Henderson of Lexington. As a result of these services, the Church was greatly blessed and there were 11 additions to its membership.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. J. W. Thompson, Meadville, Miss., 3; Rev. R. T. Pickett, Pelahatchie, Miss., 3; Rev. J. M. Carpenter, Victoria, Miss., 5.

The Annual Address of the Cumberland University, at Lebanon, Tenn., was delivered last week by ex-United States Senator J. W. Bailey, who was graduated in law from that institution thirty-one years ago. As a lawyer and public speaker, Mr. Bailey scarcely has a superior in the Nation.

Dr. J. B. Hutton, who has been pastor of the First Presbyterian Church of Jackson, Miss., for the past sixteen years, has been tendered the Presidency of the Southwestern Presbyterian University at Clarksville, Tenn. Whether he will accept the position, is not known to the public at this writing.

Rev. J. T. Lewis, of Greenville, Miss., favored us with a nice club of subscriptions a few days since. He continues to carry his work forward in the Queen City of the Delta, and also manages to find time to lend some of the brethren a helping hand in their meetings. Brother Lewis is one of the most active and useful ministers in his Conference.

Rev. and Mrs. J. L. Gerdine (who was Miss Daisy Dye of North Mississippi) will sail from San Francisco on their way to Korea, their field of work, on July 21. Brother Gerdine came to the United States several months ago, being forced to do so by the state of Mrs. Gerdine's health. He was a delegate to the late General Conference, at Oklahoma City.

In a note, written on June 3, Rev. W. M. Young, our capable and diligent pastor at Amory, Miss., says: "We are now laying concrete for the basement of our new church and the work will go steadily forward from this time." The erection of this handsome new house of worship will give Amory a high rank among the appointments of the North Mississippi Conference.

Rev. W. H. Saunders, of Fernwood, Miss., says: "Bishop Murrah will dedicate our Kokomo Church on the first Sunday in July, and Rev. C. W. Crisler, of Hattiesburg, will join me on the following Monday and we will conduct in it a series of revival services." Brother Saunders also states that he expects to attend the approaching session of the Seashore Divinity School.

The Baccalaureate Address of the Panola High School, at Sardis, Miss., was delivered a few days since by Rev. L. M. Lipscomb. The Southern Reporter states that Brother Lipscomb's utterance "was a masterpiece, such as was expected from him by those who were present to hear it."

A Brooksville (Miss.) dispatch to the Jackson Daily News, bearing date of June 3, reads as follows: "The revival in the Methodist Church at this place closed last night. The pastor, Mr. Baird, was assisted by Rev. L. P. Wasson, of Shaw, Miss. Their faithful work was well rewarded. Mr. Wasson will hold a place in the hearts of the people of this community for many years to come."

We acknowledge the reception of the following invitation: "Mr. and Mrs. William Benjamin Stubbs request your presence at the marriage of their daughter, Roberta Neal, to Rev. Paul Foster Daniel, on Monday evening, June 22, 1914, at seven o'clock, in the Wesley Monumental Church, Savannah, Georgia." We extend in advance of the happy occasion our congratulations and best wishes.

A Law and Order League was organized in New Orleans last week. It is stated that the chief purpose of this organization will be to secure a better enforcement of the Sabbath laws and of the Gay-Shattuck law regulating the liquor traffic. Drs. Werlein and Hill, the pastors of the First and Ravne Memorial Methodist Churches, have been notably active in launching this movement.

We have before us the Year Book of the Seashore Divinity School for 1914. Like its predecessors, it is a most informing and attractive pamphlet. It was edited by Rev. H. M. Ellis, of Memphis, Tenn., who has the good habit of doing well whatever he undertakes. A statement from Brother Ellis concerning the approaching session of this school appears elsewhere in this issue of the Advocate.

Through the courtesy of Mrs. Vic T. Hoyle, the accomplished Conference President, we have in hand a copy of the program of the Second Annual Meeting of the United Woman's Missionary Society of North Mississippi, which was due to convene in Aberdeen this morning and which will continue through next Sunday. It is neatly printed and promises a feast of good things. The Annual sermon will be preached by Bishop W. B. Murrah.

Rev. J. T. Abney, of Morton, Miss., in a business letter to our office, makes the following reference to his charge: "Our work is progressing favorably. Our new church at Pelahatchie is almost completed. If we are not able to worship in it Sunday, June 7, we will be by June 21, my next regular appointment at that place." Brother Abney has recently been looking after the claims of the Advocate among his parishioners with gratifying success.

Rev. W. F. McCrory, of Marksville, La., writes: "The cause continues to prosper in this field. We expect to start work on our new church at Oak Grove about July 1, and to finish it in time for the customary summer revival that we expect to hold at that point." Brother McCrory is feeling somewhat akin to a bachelor these days, since Mrs. McCrory left on June 3 for Newton, Miss., where she will visit friends and relatives for several weeks.

Because of the earnest insistence of the friends of Stanton College and the people of Natchez generally, Prof. H. P. Todd has recalled his acceptance of the Vice-Presidency of Whitworth College and will remain at the head of the school which he has so successfully managed for several years. With characteristic generosity, Dr. I. W. Cooper released Mr. Todd from the contract which he had made with him. Stanton College is fortunate to retain the services of this gifted young educator.

A note from Mr. J. D. Barbee, of Greenville, Miss., states that Sister Spragins, the wife of Rev. H. S. Spragins, was operated on for appendicitis in that city last Sunday morning. She was reported as having stood the trying ordeal well and to be doing nicely in every respect. We deeply sympathize with Brother Spragins and his family in this time of keen anxiety, and we earnestly pray that the Heavenly Father may have the stricken one in his gracious care and speedily restore her to perfect health.

Rev. J. L. Neill, of Laurel, Miss., writes as follows: "The work of our Church (First Church) continues to prosper. Its largest growth of late has been in the Sunday school, which is flourishing, notwithstanding the fact that the hot season is now at hand. However, we have had at the regular services within the past three months about 25 additions on profession of faith." We are pleased to note from his stationery the fact (which doubtless we ought to have known long ago) that Brother Neill is President of the Mississippi Sociological Congress.

Writing from Shreveport, La., last Monday, where he had gone to attend the Commencement exercises of Centenary College, Rev. W. W. Drake says: "Bishop Mouzon gave us two great sermons yesterday."

Rev. L. E. Alford writes that our attractive new church at Sumrall, Miss., will be dedicated next Sunday (June 14). He and his worthy flock deserve much credit for bringing to completion this fine enterprise.

The Shreveport District Conference met in the Queensboro Church, Shreveport, yesterday, beginning with a laymen's banquet from 6 to 8 o'clock p. m., which was followed by a sermon at the latter hour by Rev. T. H. Morris, of Mansfield.

Rev. B. W. Lewis, our pastor at Summit and East McComb, has brought us under obligations to him for a club of subscriptions, forwarded on the 8th inst. In his letter, Brother Lewis says: "We have just closed a great meeting at Summit. My three brothers assisted me, and we were honored by the presence of our father. The work is progressing favorably in my charge."

Rev. T. B. Clifford, of McComb, Miss., was in New Orleans last Tuesday, and paid the Advocate office an appreciated visit. Brother Clifford was en route home from Columbia, Miss., whither he had gone to officiate at a wedding. He spoke encouragingly of his work at McComb, where the church is active and he is having a pleasant pastorate. This congregation recently had the old parsonage sold and purchased a new one, which is one of the best in the Mississippi Conference.

On Wednesday evening, June 3, Rev. W. H. Coleman, the presiding elder, held in the First Methodist Church of Shreveport a joint quarterly conference for all our churches in that city. There was a large attendance of officials and members and the various reports submitted showed that gratifying progress is being made by all the congregations. A new church is being built at Cedar Grove; the finances are well up; there is a growing interest in the Epworth League work; the Sunday schools are prosperous, and about 250 members have been received into the several churches since the Annual Conference.

Rev. John B. Andrews, of Siloam Springs, Ark., and his singer, Prof. Thomas, passed through New Orleans last Thursday en route to Moss Point, Miss., where they are now engaged in a meeting. While in the city they found their way to the Advocate office, but the Editor was out and, much to his regret, missed seeing them. We have known Brother Andrews for several years and have a very high opinion of his work as an evangelist. We are always pleased to bear of his being employed in our patronizing territory, for the reason that we believe his efforts will make for the upbuilding of the Kingdom.

A card from Mrs. Purcell, of Montrose, Miss., bearing date of June 4, stated that her husband, Rev. James S. Purcell, Jr., had been called to the bedside of his mother, Mrs. J. S. Purcell, who was reported to be critically sick at her home at Plain Dealing, La. We regret very much indeed to be apprised of the serious illness of this good woman, whom we have known from boyhood, and we hope that ere this her condition is much improved. Sister Purcell is also the mother of Rev. G. D. Purcell of the Louisiana Conference. Let the readers of the Advocate remember her and the anxious loved ones at the throne of grace.

Rev. J. W. Faulk, of Sibley, La., has our hearty thanks for a nice list of subscriptions forwarded on June 2. In his communication he makes the following interesting reference to his work: "My charge is doing well. The attendance upon our Sunday schools has nearly doubled since Conference. It has been my pleasure to assist in the organization of one new school. I have seven appointments, and I hope to have two new organizations before the end of the year. One new appointment that I have taken on is very promising. I rarely ever preach to less than 150 people, and last Sunday the congregation numbered about 175."

Rev. H. W. Ledbetter, of West Monroe, La., writes: "On the evening of June 3, Mr. and Mrs. R. P. Benson, members of Miss May Faulk's Excelsior Bible Class, entertained at a barbecue dinner at their country place. The fatted calf, the fatted goat, ten fatted hens, and a good supply of other things made up the menu. Three large wagons (a hay ride) bore a party of sixty out to the scene. Torch-light tables and rustic seats made things comfortable and beautiful. (Oh, how ye city editor would enlarge on such an occasion!) So many good things occur in connection with our church here that it is a genuine delight to serve it." We are quite willing to have Brother Ledbetter feast and frolic and enjoy himself, but we must protest against his disposition to tantalize us as we sit and swelter at our desk these hot days.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

The death angel entered the home of Brother H. C. Barber, on May 2, 1914, and claimed his precious wife. Sister Barber was born on March 11, 1856. She professed religion when but a girl when she joined the M. E. Church, South, and lived a faithful Christian life up to the time of her death. She sweetly fell on sleep and has gone home to be with her Lord forever. She leaves a husband and children to mourn their loss, but they weep not as those who have no hope, for we know she is safe in the home above. May God help us all to be ready when the summons comes to us. Her pastor.

R. C. KENNEDY.

At Belle Alliance, La., Friday, May 22, 1914, Mrs. MARIA LOUISE BARNETT GUSTINE, widow of the late Dr. Stephen Duncan Gustine, passed to her reward. Mrs. Gustine had been a member of the Methodist Church since girlhood, and was a devoted adherent to its teachings. Owing to the distance of her home from the Church she was deprived of the pleasure of regular attendance at religious services, but her home was a sanctuary in which she communed with God. For months before her translation she was a sufferer, but with Christian resignation she committed herself into the hands of God. She died in the assurance that her Redeemer liveth. A Christian mother, she sought to implant the principles of the Gospel in the lives of her children and others with whom she associated, and now that she has passed on they arise and call her blessed.

S. H. WERLEIN.

Mrs. Z. A. FARRELL (nee Crossley) was born near Summit, Miss., on June 15, 1862, and departed this life on March 27, 1914, at McComb City, Miss. She united with the Methodist Church early in life, and until her continued sickness prevented, was active in the performance of all her church duties. She was a good woman, modest, unassuming and helpful to all with whom she came in contact. Her last illness was long and painful, but she bore it without a murmur and, when at last her tired body could bear the strain no longer, quietly surrendered, realizing that she had fought a good fight, had finished her course and had kept the faith, and that henceforth there was laid up for her a crown of righteousness. Her name is written in heaven and some sweet day we expect to meet her "beyond the sunset's radiant glow."

THOMAS B. CLIFFORD.

Mrs. MARY ALONA LOTT was born at Varnado, La., May 8, 1884. She was a patient sufferer with paralysis for more than a month at her home in Foxworth, Miss., which affected her brain. She was finally conveyed to the Charity Hospital at Jackson, Miss., in the hope of recovery, but gradually grew worse and died there April 21, 1914, her remains being returned to Foxworth, where interment was made in the Fortenberry Cemetery, after funeral services were conducted by the writer at the Methodist Church, of which she had been a member since November, 1913. She was married to Mr. O. C. Lott about eight years ago, who, with three small children, Margie, Frank and the six months old baby, Albert, survives her. A devoted wife and mother she was, and her loss is keenly felt. While I was visiting her as her pastor, she gave utterance to her acceptance of Christ and that all was well with her soul. Three of her brothers, the Messrs. Glover, of Varnado and Bogalusa, La., attended the funeral with a host of sorrowing friends. May the Holy Spirit comfort and strengthen those who are bereft and may they prepare to meet her again in the sweet bye and bye!

CHAS. E. DOWNER.

JOHN HOYT VEAZEY, the son of F. H. and Mollie E. Veazey, was born on April 26, 1887, at Coldwater, Miss., and died on January 29, 1914, in Memphis, Tenn. His whole life was spent at Coldwater, where he entered upon a business career before he had reached his majority. He was a success from the first and was recognized by all as one of our best merchants and citizens. He married Miss Emmie Dulaney, of Guntown, Miss., Nov. 26, 1913. They had a beautiful home, and together with their two children they lived a happy life.

Brother Veazey joined the Methodist Church in March, 1905. He lived a clean life. He loved the Church and was always loyal in its support. He was a reverent and obedient son, a generous and sympathetic brother, a loving and tender husband, a kind and gentle father, and was faithful in all the relationships of life. He was distinguished for his uniform courtesy and his bright and optimistic spirit.

After he was operated on for appendicitis, it seemed for a time that he would be successful in his fight for his life, but suddenly a blood clot formed on his brain and he died. For one so young and with a life so full of promise to go suddenly from us, could not but shock his friends. Those who suffer most are his mother, his three brothers, his sister, and his wife and his children. We buried him at Coldwater on Jan. 30. Many were the tears that were shed and many were the hearts that ached, but we do not think of him as dead, but as living the life eternal.

W. H. MOUNGER, Pastor.

It was with deep regret that we were called upon to give up our beloved friend, Mrs. FRANCES HOSS. We knew her for years; and she was always faithful in filling her place at home and in the Church. Her very presence was an inspiration, and it was a privilege to kneel with her in prayer while she asked God's blessings upon everyone, especially the younger generation, with whom she mingled as a saintly mother in Israel. Mrs. Hoss was quiet and gentle in manner, and was never ruffled by the little annoyances that disturb most everyone at times—never a ripple seemed to disturb the calm of her soul. Her life suggested victory; her face revealed strength of character, firmness and determination. She came from Alabama, when but a child, living until recent years at her beautiful country home, five miles from Greenwood, La., where peace and plenty and the love of God made her life complete. Many were the kind deeds she did to brighten the lives of others. Her last day on earth, March 20, 1914, was her 83rd birthday, and she had planned to have her friends with her at a shower-party for the benefit of the Orphanage on that day. On several occasions she sewed, preparing with her own hands things to help fill a box for those motherless little ones at Ruston. She was not strong of late years, being a shut-in at home, yet her hands were busy while she peacefully awaited her Master's call. She was a member of the M. E. Church, South, for many years and a member of our Missonary Society. She will be greatly missed in both. If blossoms were thoughts, we would bring for memory's wreath clusters rife with beauty and fragrance and entwine with them this comforting one, "She did what she could," loving and serving her Lord until called to her heavenly reward.

MRS. SIDNEY PHILLIPS.

Tidings From the Field

Sartinsville, Miss.

Dear Advocate: I want to say a few words relative to the best Children's Day I ever attended—the one held at Sartinsville, Miss., (Topisaw charge), on May 31, 1914. The Superintendent spent most of the night before in thought, meditation and prayer. The exercises consisted of recitations by several of the Sunday school scholars —some young children and some almost grown young people—with songs interspersed. The exercises concluded with a talk by the pastor to the children and a liberal contribution by the congregation. A basket dinner had been provided for those who wanted to remain for an afternoon preaching service, and as far as I could tell all of the large congregation remained. At least seventy-five people, old and young, came forward for prayer after the sermon, many of them under deep conviction and some weeping tears of repentance, while the whole congregation seemed moved by a mighty unseen power. These good people sent their preacher home with meat and molasses in his buggy and more money in his purse than he ever received in one day on any pastoral charge. As he went on his way the following came to him: "The gospel is still the power of God unto salvation;" and he determined to be more faithful in preaching and to continue to travel on the highway of holiness, turning neither to the right-hand nor to the left, but keeping in the middle of the road. Reader, pray for me, that I may carry out this resolution.—J. A. Wells.

Henry, La.

Dear Brother Meek: About four months ago I left Montrose, Miss., where my parents reside, for Henry, La., to take charge of the Henry Circuit, of which I had been appointed pastor by the presiding elder of the Lafayette District, Rev. J. I. Hoffpauir. I found the people in need of and eager to hear "the old, old story of Jesus and his love." We have on the charge three nice church buildings and some well-organized congregations. We have one church on Pecan Island which I reach by water. On this island the people are seemingly more ready to hear the gospel than elsewhere. We have not held our revival meetings yet, but we are planning to begin them. Pray for us, that we may have a great revival of religion in this part of the Lord's vineyard. I find that the one great drawback to religion in South Louisiana is Roman Catholicism. Those under its influence know nothing of the spiritual life given to us through Christ. Many of them, like Nicodemus, are in the dark as to the new birth. We need more men and more missionary money for South Louisiana, that the sins of this people may not be put to our account. I would say to the boys preparing for the ministry, "Try by all means to learn to speak the French language." Our members read the Advocate (most of them), and I think that if it could be published in French, I could secure a number of subscribers.—Wm. McPhearson, P. C.

Baton Rouge District.

The work of the District is advancing, and each man is planning for the revival campaign, which will now begin in earnest. The District Conference at Ponchatoula, which has just closed, was a spiritual meeting, and all feel better prepared for the evangelistic work that is ahead.

That true, tried, and faithful pastor, Rev. J. D. Harper, was a blessing, benediction, and constant help to the new and inexperienced elder while the late Conference was in session, while Brother Foster at the secretary's table was ever alert, and helped greatly when entanglements in the proceedings seemed invitable. Brother Williams, the host of the Conference, has his work well in hand, and with the able assistance he has in his official board, is bringing things to pass. Brother Harper has plans in hand for the rebuilding of his church at Zachary, and when finished it will be one of the neatest and most convenient churches, for a small place, in this section.

Brother McCormack has in process of construction the best parsonage in the district, and his whole work prospers. Brother Lowrey, at Kentwood, is the master of that difficult situation, and the present prospects are promising. He has a hard field, but he never flinches. His recent meeting was a gracious blessing to his church, and to the town. As a part of the fruits, last night 25 joined our church, and there are others to follow.—H. W. Bowman.

June 1.

A PROPOSED MEMORIAL

(Published by request of Mrs. Adkisson, whose address is 125 S. Bois Darc Street, Tyler, Texas.)

To the Pupils and Friends of Dr. J. W. Adkisson.

Dear Friends:

I am raising funds for a superannuate home in Tyler, Texas, to be called Adkisson Memorial, by asking each pupil and friend of his, who feel like doing so, to give any amount he or she can, but at least one dollar, to this memorial fund and good cause.

My means are very limited, but I start the list with $50 for the present. Any one who desires to help in this, please send offering as soon as possible to me or to our presiding elder at this place.

MRS. J. W. ADKISSON.

Sister Adkisson is the widow of Rev. J. W. Adkisson, preacher and educator in Mississippi, and later of the North Texas and Northwest Texas Conferences, and her plan as set forth above to build a superannuate home meets our entire approbation and commendation.

J. T. SMITH,
Presiding Elder.
W. F. ANDREWS,
Pastor Marvin Church.

TO MEET NEXT WEEK.

The Monroe District Conference will convene on Tuesday, June 16, at 10 a.m., at Winnsboro, La. The following committees have been appointed:

License to Preach and Admission on Trial—J. W. Lee, L. C. Wilson, and G. D. Purcell.

Deacon's and Elder's Orders—V. D. Skipper, A. I. Townsley, and E. C. Guice.

Special attention will be given to Missions on Wednesday, June 17. The Laymen's Missionary Movement will be among the things specially discussed. Let us do our best to make the Conference an occasion of spiritual uplift. WM. SCHUHLE, P. E.

Monroe, La.

CALLED TO HIS REWARD.

About three years ago it was my privilege as a pastor to officiate at the funeral of a good lady who died at the ripe old age of 91. Two weeks ago it was my duty to officiate at the funeral of a brother who passed away at the advanced age of 94.

Brother John G. Stucker was born in Lawrence County, near Silver Creek or White Sand. I do not recall which. He lived there until 25 years of age. He then came to Simpson County and settled at Harrisville. He joined the Church (Methodist) over 50 years ago, having been first a Baptist in belief. He was married twice, both of his wives being good Christian women. He was a good neighbor and citizen and a friend to the needy. He will be missed not only by his companion and one child, but by all who had known him. "Gone but not forgotten." He was laid to rest on May 22. His pastor,

W. W. WALDROP.

FROM LULA, MISS.

Dear Brother Meek: We have just closed a very successful meeting at Dubbs, an appointment on this charge. Brother E. H. Cunningham, of Myrtle, Miss., did the preaching. He is a strong preacher, and one of our best young men. He is fine help in a meeting. The people at Dubbs were very much revived and encouraged.

We have begun our meeting at Lula, with Brother W. S. Lagrone to do the preaching and Prof. W. K. Haesty of Tennessee to do the singing. We are having a good meeting. I will give you fuller reports after it closes. T. J. HALFACRE, P. C.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Madox.

The Sunday school and church at Pelahatchie are doing the right thing—building a new, handsome Church with up-to-date Sunday school rooms. Rev. J. T. Abney is the pastor and Brother Fonte Edwards the superintendent there.

I note that a good many charges in the Jackson and Hattiesburg Districts have not ordered Children's Day programs. Of course, they all mean to observe the Day some time soon, but have just neglected to begin to get ready on account of other duties. If anything prevents you from having the complete program rendered, be sure to take the collection, "for the work's sake."

The following are some features of the Sunday school program arranged for the Jackson District Conference at Braxton: The Pastor and Teacher Training, by Rev. O. S. Lewis; What Can the Pastor do for the Sunday School, Especially the Home Department, Rev. Fred Long; The Superintendent's Program for the Sunday School, Mr. J. C. Cavett; The Country Sunday School—Its Opportunities and Worth, Rev. R. P. Files; Weak Sunday Schools, Finances, Literature, Helpful Plans, Rev. J. M. Morse; Getting Lesson Study, Duty of Teacher in this Respect, Prof. F. M. Ball; Round Table Discussion (Let all Ask Questions).

The presiding elder, Brother Hardin, states that this program will very likely be taken up on Wednesday afternoon of the District Conference.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Delightful bits of Sunday school printing find their way to my desk and one of special value and real interest to Philatheas is from the pen of Miss L. Dobbs, of Roanoke, Alabama. She takes each letter of that class name and around it builds a beautiful creed which many such classes already live daily. We give just an outline: Purpose, Happiness, Inspiration, Love, Activity, Truth, Helpfulness, Enthusiasm, Adoration.—Philathea.

An ideal Sunday school should have a definite objective to which to work. Here are several heads that a superintendent's and workers' council should put on their calendar for future work: 1. Visitation. 2. Grading. 3. Education, that is teacher-training. 4. Records. 5. Finance and Benevolence. 6. Evangelization. 7. Missions. 8. Temperance. 9. Social life. 10. Bible Reading daily. 11. Publicity. 12. Sunday School Cabinet. 13. Definite Goals.

The high school credit for Bible study in public schools is the most remarkable stride along Bible study lines we have made in a long time. North Dakota and Colorado have had great success along the line of winning boys and girls to the study of the Bible. We would that every high school superintendent could be induced to study the question fully and prayerfully, and put the tried-out and successful system in his department. "It is necessary for the world to have the Bible in order to know how to do right and how to stop doing wrong."

There is nothing so indicative of the stability of these classes as the fine and helpful literature flowing from pens inspired by Wesley Class activities. Mention has been made before of Miss Slattery's book, "The Girl and Her Religion," and another review of this attractively bound and deeply helpful volume makes one insist that it should be in the hands of every teacher of girls, and better, should be placed in the hands of the girls themselves. One copy recently purchased and lent to a dozen people has produced unusual results and given new impetus to the solution of the girl problem.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston District—Third Round.

Alberta, at Old Caster.....July 5, 6
Plain Dealing, at Concord..July 8,
Homer.... ....July 12,
Simsboro, at Pine Grove....July 14,
Elmore, at Long Straw....July 16,
Ringgold, at Grand Bayou..July 18, 19
Athens, at Wesley.....July 23,
Gibbsland, at Mt. Moriah...July 25, 26
District Conference at Haughton July 28, 30
Dubach, at Lisbon.....Aug. 1, 2
Haynesville, at Colquitt....Aug. 4, 5
Haughton, at Benton.....Aug. 8, 9
Blenville, at Bear Creek...Aug. 11,
Bernice, at Summerfield....Aug. 15, 16
Jonesboro.... ....Aug. 17,
Winnfield.... ....Aug. 18,
Arcadia.... ....Aug. 22, 23
Cotton Valley.. ....Aug. 25,
Ruston.... ....Aug. 27,
Sibley, at Pine Grove.....Aug. 29,
Minden.... ....Aug. 30,

BRISCOE CARTER, P. E.

NORTH MISSISSIPPI.

Durant District—Third Round.

Sallas, at Hurricane.....June 12,
Pickens, at Richland.....June 26,
Lexington, at Salem.....June 27, 28
Durant..... ....July 1,
Ackerman, at Ackerman....July 3,
Noxapater, at Flower Ridge.July 4, 5
Louisville, and Rocky Hill, at Louisville.... ....July 5, 6
Kosciusko.... ....July 12, 13
High Point, at White Hall..July 18, 19
Lexington, Wednesday, 8 p.m. July 22,
Kilmichael, at Lodi.....July 25, 26
Chester, at Camp Ground, Thursday.....July 30,
West, at Midway.....Aug. 1, 2
Poplar Creek, at Patterson.Aug. 8, 9
Slate Springs, at Bethlehem, Saturday.. ..... Aug. 15,
Bellefontaine, at S. Union, Sunday.. ....Aug. 16,
Eupora and Maben, at Eupora, Monday.....Aug. 17,

W. S. SHIPMAN, P. E.

Aberdeen District—Third Round.

Calhoun City, at Pine Ridge.June 20, 21
Vardaman, at Atlanta.....June 27, 28
Houston ....June 29,
Shannon, at Pleasant Grove.July 4, 5
Okolona .....July 6,
Houston Mission, at Rhodes Chapel .....July 11, 12
Haulka, at Concord.....July 25, 26
Pontotoc.... ....July 18, 19
Tupelo ....July 31,
Fulton, at Friendship.....Aug. 1, 2
Nettleton, at New Chapel..Aug. 4,
Greenwood Springs, at Friendship.... .....Aug. 8, 9
Tremont, at Hopewell.....Aug. 15, 16
Amory and Nettleton, at Nettleton .....Aug. 18,
Smithville, at Paine's Memorial ....Aug. 22, 23
Aberdeen ....Aug. 24,
Montpelier, at Palestine....Aug. 26,
Buena Vista, at McCondy ..Aug. 28,
Okolona Mission, at Boone's Chapel.. .. ..Aug. 29, 30
Verona, at Plantersville....Sept. 3,
Prairie, at Egypt.....Sept. 5, 6

JNO. W. BELL, P. E.

Corinth District—Third Round.

Iuka Circuit, at Bethel.....June 13,
Iuka ....June 14, 15
Kossuth, at Pleasant Hill..June 26,
Corinth Ct., at Mt. Carmel..June 27,
Corinth, First Church.....June 28, 29
Corinth, Southside .....July 28, 30
Booneville Ct., at Blackland July 4,
Booneville ....July 5, 6
Kirkville, at Ozark.....July 10,
Wheeler, at Shady Grove..July 11,
Rienzi, at Rienzi.....July 12, 13
Sherman, at Liberty.....July 18,
Guntown and Baldwin.....July 19, 20
Mooresville, at Oak Hill....July 24,
Mantachie, at Oak Grove..July 25, 26
New Albany, at Mt. Olivet.Aug. 1,
New Albany.....July 31-Aug. 2
Hickory Flat, at Palestine..Aug. 7,
Myrtle, at Glenfield.....Aug. 8, 9
Dumas Ct., at Paine's Chapel..... .....Aug.13,
Ripley Ct., at Bethlehem..Aug. 14,
Chalybeate Ct., at Walnut..Aug. 15,
Ripley and Blue Mountain, at Faulkner.... ....Aug. 16, 17
Tishomingo City, at Paradise Aug. 21,
Belmont, at New Hope.....Aug. 22, 23

Corinth District Conference will convene at Ecru on June 18, at 9:30 a. m. Rev. W. A. Bowlin, of Booneville, will preach the opening sermon.

J. H. MITCHELL, P. E.

Holly Springs District—Third Round.

Oxford.... ....June 7, 8
Water Valley, N. Main, at Wyatts ....June 13,
Water Valley, First Church.June 14, 15
Red Banks, at Wesley.....June 20,
Holly Springs.... ....June 21-26
Grenada.... ....June 28, 29
Potts Camp, at Macedonia..July 3,
Waterford, at Pine Mountain July 4, 5
Duck Hill, at Bethel.....July 10,
Grenada Ct., at Spring Hill..July 11, 12
Abbeville, at Union Hill....July 16,
Pine Valley, at Banner.....July 17,
Paris, at Sarepta.....July 18, 19
Coffeeville, at Bethelhem..Aug. 1, 2
Mt. Pleasant, at Marshall Ins .Aug. 7,
Byhalia, at Emory.....Aug. 8, 9
Cambridge, at Midway.....Aug. 15, 16
Taylor, at Burgess.....Aug. 17,
Lamar, at Harris Chapel...Aug. 21,
Ashland, at Wesley.....Aug. 22, 23
Toccopola, at Salem.....Aug. 28,
Randolph, at Washington..Aug. 29, 30

R. A. TUCKER, P. E.

REVIVAL AT ACKERMAN, MISS.

Dear Brother Meek: We closed a good meeting here to-day. I began last Sunday week and on Monday afternoon Brother J. J. Smylie of Louisville, Miss., came and did the preaching from that time to the end. The gospel of our Lord Jesus Christ was presented by him with great force and with an excellent spirit. It did our people good—stirred their consciences and left them with a truer vision of the Christian life. We had five accessions to our Church. Brother Smylie is splendid help in a revival.

Cordially,
J. W. WYATT.

June 5, 1914.

MARRIED.

On June 3, 1914, at the home of her Aunt, Miss Cora Regan, at Cheraw, Miss., by Rev. Chas. E. Downer, Mr. LEE GREEN and Miss INA REGAN.

THE DURANT DISTRICT CONFERENCE.

The place for holding the Durant District Conference is Goodman, Miss., and the time when it will begin is July 7. The opening sermon will be preached by Rev. E. Nash Broyles on Tuesday night. The two delegates elected from each pastoral charge, all Sunday school superintendents, exhorters, local preachers, and recording stewards are members. It is earnestly hoped that all the brethren will be on hand for the opening sermon and for the roll call on Wednesday, July 8, at 9 o'clock a. m. Goodman is expecting you; do not disappoint that splendid people. The Church needs you. We can not transact its business as it ought to be done unless you come. The Lord expects YOU (not the angels) to do his work here, and duty loudly calls you. Come and give us your assistance.

W. S. SHIPMAN, P. E.

THE EDITH HIGGINBOTHAM MEMORIAL HOME.

This attractive home was recently donated to the Methodist Orphanage at Ruston, La., by Mr. and Mrs. Lawson Higginbotham, of Mer Rouge, La., to be used as a residence for the Superintendent of that institution. This splendid gift was made as a memorial to their lamented daughter, Edith, whose name the structure bears. It was formally consecrated by Bishop Murrah some weeks ago.

Woman's Missionary Work

Edited by ..... Mrs. E. P. Harrell, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Vicksburg, Miss.

All communications for this department should be sent to the Editor at the address given above.

"The crisis of foreign missions is not on the field, but at the home base. In all fields it would be quite possible to double the work and quadruple the efficiency if the church at home were aroused. The Christian women in America who will take as their field the awakening and energizing of the churches are doing missionary work of the greatest value."—Mrs. Helen Barrett Montgomery.

MRS. McKINNEY'S TOAST.

Some months ago Mrs. McKinney, our Louisiana Publicity Superintendent, promised a toast to the women of her State. She gave it to them at the annual meeting and it provoked much applause, but whether there were any good results therefrom we have not heard. Judging from the number of communications from Louisiana since that meeting we deem it advisable to "jog" their memories, for they have surely forgotten that they have a third interest in this department.

We who are in the Publicity work are frequently receiving letters from our constituency expressing their sorrow for their sins of omission. Having received so many of these, Mrs. McKinney prepared her toast on this wise:

"We're sorry we remember, and sorry we forget.
Just judging by our letters we are a sorry set.
We mean to start reforming in the bye and bye.
Rather use the now and now, don't you think? Let us try."

Don't for one moment think that this applies only to the women of Louisiana. It is for every one whom the shoe doth fit.

CO-OPERATIVE HOME LAUNCHED FOR GIRLS AT CORINTH, MISS.

The house has been rented and work begun in cleaning and furnishing it for the Girls' Co-operative Home in Corinth. It is suitably located and well adapted to this cause. While this home is located in Corinth and managed by a band of Corinth people and our Conference Deaconess, it is under the management of the North Mississippi Conference Woman's Missionary Society, and the North Mississippi women feel a special interest and pride in it. A call is made to those auxiliaries who feel they can, to furnish table and bed linen, quilts, spreads, etc., and Miss Daniel asks that each piece be marked "Co-operative Home." All such donations should be sent to Mrs. E. T. McCullar, Corinth, Miss., Chairman Linen Committee. Any information desired may be obtained from either Mrs. McCullar or Miss Mary Daniel, Corinth, Miss.

BUDDHIST EFFORTS TO ESTABLISH THEIR SYSTEM OF ETHICS.

Rev. Wm. Acton, superintendent of our work on the Pacific Coast, has written a very able leaflet entitled "Orientals in the United States." It contains much that is intensely interesting, as well as some very startling facts about the doctrines which these Orientals are promulgating, and the strenuous efforts put forth by them to establish their system of ethics. In speaking of the Japanese he says: "Every Japanese is supposed to be a Buddhist, and the Buddhists are putting forth strenuous efforts to establish and perpetuate their system of ethics. One of the most beautiful temples is found in Seattle. A $75,000 temple has recently been erected in Los Angeles and a $70,000 building is being planned to be built by 1915 in San Francisco. They use our evangelistic methods, provide dormitories and maintain schools and Sunday services. A Young Men's Buddhist Association and a Young Women's Buddhist Association are among the most recent innovations. The census reports seven Japanese Buddhist temples with nineteen "Sunday schools" and 551 pupils.

A MESSAGE FROM QUEEN WILHELMINA.

The Continuation Committee of the Edinburgh Conference on Missions met at The Hague. At the first session Queen Wilhelmina of the Netherlands sent a personal message of welcome to the committee. The following are the closing paragraphs of the message:

"It is my earnest desire that the unity of all Christ's followers, members of his invisible fellowship, may be ever more and more deeply felt, and that our Savior may stir our hearts to more and more fervent united prayer.

"May our zeal be roused and halloweed, and may all the laborers in God's vineyard be fired for the task to which they are personally called. May the truth which is in Christ enlighten the darkness of human misery, and may the unsearchable riches of his divine love awaken joy and gladness in the hearts of all God's creatures."

WITH OUR MISSIONARIES.

Miss Mary Culler White, of Soochow, China, reached home April 30. Her health is such that the Chairman of our Medical Board advises complete rest for six months. We know this will prove a real cross to this consecrated worker, for China's needs are so near to her heart that she will want to present them to her friends and the public right away. She is with her aunt, Mrs. J. B. Cobb, at her summer home in Monteagle, Tenn.

Miss Kate Cooper, who has been at home on her first furlough, will sail from San Francisco on July 21, in company with Mr. and Mrs. J. L. Gerdine. Miss Cooper has done a beautiful work in Korea as Principal of the Alice Cobb Bible School at Wonsan. Those who had the pleasure of meeting her, during this period of rest, were deeply impressed with her wonderful spirituality.

The missionaries in Korea have been in rather a depleted condition during the past few months. Misses Oliver and Graham have both been operated on for appendicitis, and Miss Hortense Tinsley, of Songdo, is now recovering from a six months' attack of typhoid fever.

WESLEYAN DEACONESSES.

Dr. William Bradfield, the fraternal delegate from the Wesleyan Methodist Church to the General Conference of our own Church, is the warden of the Wesley Deaconess Institute at Ilkley. The deaconess order came into the Wesleyan Church in 1890, when their first training school was inaugurated. Two years of probationary service are required after their deaconess candidates have had training before they are consecrated. The deaconess uniform is dark blue, and the probationer's uniform is gray. There are 252 deaconesses in the Wesleyan Church of England.

CHARTS.

Every auxiliary in the Church should have the new set of eight charts. They show the whole work of the auxiliary, including two studies for the quadrennium. Order from the Educational Secretary, 810 Broadway, Nashville, Tenn. Price, 40 cents.

Each day, week, month, and year is a new chance given you by God, a new leaf, a new life; that is the golden gift which each new day offers you.—F. W. Farrar.

AT SHANNON.

Dear Dr. Meek: From two to ten workmen with managing committee and numerous contributors have "kept busy" for the latest several weeks at Shannon, North Mississippi Conference, and as a consequence the Methodist parsonage at this place has undergone a metamorphosis, and has been "recast" and finished within and without. This property occupies nearly half a block, two residences from the Methodist Church, and the lot contains ample room for premises and also garden, barn, and grass patch. Previously this minister's home has been valued at $1000, but since the very excellent twentieth century changes and finishing it is now easily worth $2000 even at the modest valuation of real estate in the well located and delightfully surrounded town of Shannon. The Committee Managers were most helpfully attentive. The Home Mission Society of this church paid $80 and numerous enthusiastic contributors cheered the movement as the work went forward.

The salary of the Shannon charge incumbent was placed above previous figures by the representing stewards, and our presiding elder of Aberdeen, Rev. J. W. Bell, was kind enough to express himself as "delighted" at his last call to the quarterly meeting. He ought to have been delighted if fine lodging at a nice Methodist Hotel and a fine dinner at the Brewer Church could help a presiding elder to enjoy himself. But he had reference chiefly, of course, to the look of things in this pastoral charge. But the nice treatment went far, no doubt, toward giving him a pleasant and delightful feeling. That "Jake" horse, too, drove immensely well and the big fine plantations hereabout looked encouraging. Anyway, he was "delighted," and we felt a sense of encouragement to hear him say it, since it is known to him that parsonage gains and other sorts of gains in any way desirable do not come about by chance.

Dr. W. E. Vaughan, of the Pacific Methodist Advocate, has lately visited at Shannon and occupied my pulpit much to the gratification of this congregation. He was reared in this important vicinity and has brothers and sisters here who are prominent in Church and community interests.

Rev. V. C. Curtis, Sunday School Field Secretary, also recently spent two days here and discussed numerous phases of the Sunday school work and was heard with satisfaction by a fair per cent of the Shannon population. The days, however, were inclement and not so many were present as otherwise could have been.

A committee was lately appointed by the quarterly conference here to take under advisement the propriety of enlarging the church at this place, adding at least something in fine and needed improvements so as to bring the house of worship more into harmony with the many costly homes and substantial ability of the Methodist congregation.

Pleasure is expressed here at the great and good work done by the General Conference delegation at Oklahoma City, and by all signs the majority report as adopted on the Vanderbilt University question will give satisfaction. Some new Bishops were anticipated, but the worthy and distinguished men of the present College of Chief Superintendents may meet the reasonable demands.

A. H. WILLIAMS.

Shannon, Miss.

THE FERNWOOD (MISS.) MEETING.

Dear Brother Meek: Our union tabernacle meeting came to a close here on Tuesday evening, June 2. The meeting did much for the cause of Christianity in the community. The church membership was very much strengthened and revived, and there were 160 reclamations and conversions. The preaching of Brother J. B. Andrews, of Siloam Springs, Ark., was strong, plain, practical, Scriptural and moving. He hit sin many hard blows and put the question of a Christian life before the people in the light of the teachings of Jesus.

When he hits hard it is backed up by earnestness and tenderness, and the sting of such strokes produces conviction and brings results.

Brother Andrews believes in a working church membership and puts the matter of saving the lost before the Church as the one thing for which the Church was founded by the Master, and the one thing for which the Church is continued on earth to-day. A saved Church will strive to save the lost.

Much of the success of the meeting was due to the singing of Brother John E. Thomas and the playing of Mrs. Thomas. Brother Thomas and his wife are both earnest, consecrated Christian workers. He has a well-trained voice, is a good organizer, and is a splendid leader of the choir, and Mrs. Thomas is a pianist of exceptional ability, and has a well-trained, sweet voice. I can heartily recommend these three earnest Christian workers to any and every one needing evangelistic assistance. To the people of Fernwood is due much credit for the very splendid preparations made for their meeting. One of the best tabernacles ever put up for Brother Andrews anywhere was built and furnished with good lights and comfortable seats. This tabernacle will be allowed to remain for use in the future, and will be used some by the churches of the town on hot summer nights.

W. H. SAUNDERS.

LELAND AND HOLLANDALE, MISS.

Dear Dr. Meek: My revival meetings for the year have been held. Rev. D. E. Kelly, one of the Mississippi Conference evangelists, led in the fight at Leland. It was a hard-fought battle, but a big victory was scored. Some 15 or twenty heads of families pledged themselves to erect family altars, and the membership generally was greatly revived. Twenty-one new members were received during the meeting. Brother Kelly is a strong, forceful and fearless gospel preacher. He has no "set" methods, and uses no "claptrap" schemes. He prays for and endeavors to follow the leadership of the Holy Spirit. Indeed, the Church was wise in creating the office of evangelist, and the Mississippi Conference made no mistake in sending out Dan Kelly. His brother, John, is a noble Christian character and a fine cornetist. They both won the hearts of this people, as was shown in a substantial way, and by the presence of a large crowd at the depot at 10 p.m., to say good by, and reassure them of their prayers and good wishes. I was assisted at Hollandale by Rev. J. T. Lewis, our popular pastor at Greenville. The meeting resulted in a splendid revival, and the preaching was pleasing and acceptable to all denominations. Brother Lewis is one of the leading pastors of the North Mississippi Conference and a good helper in meetings. My charge is in fine shape and the outlook most favorable for the best annual report yet made. The pressure of work at home has caused me to cancel one engagement and refuse to make others with my brethren to assist in meetings. But I am to enter the campaign within a few days at Durant, and will be busy in revivals for a long season. Being a pastor, it is impossible to go to all the brethren who call for help. I wish I could. With the present arrangements, there are only about two dates I could crowd in for meetings between this and the second week in September.

L. WESLEY CAIN.

THE MISSIONARY VOICE.

By W. W. Pinson, D.D.

The Missionary Voice will be continued. The Board after thorough discussion set that question at rest. Therefore let all minds be easy. The suggestion for a change in the Board's publicity methods did not grow out of the failure of The Voice, either financially or otherwise. A few facts will show this:

1. Though less than four years old, it has a far larger circulation than any other missionary periodical ever had in our Church. It has a larger circulation than any other periodical in the Church outside the Sunday school literature.

2. The circulation is growing. It is now 44,000. The increase was 2522 paid subscriptions last year. It has increased at the rate of 250 per month since the first of January.

3. The total cost of printing and circulating The Voice last year was only $2000 more than the income from subscriptions. The deficit on Go Forward the last year it was printed was $22.22. Go Forward was a paper less than half the size and with less than half the circulation of The Voice.

4. It is reaching a larger circle of readers, with a greater quantity of matter, at smaller cost to the Church than any other periodical ever published in the Church.

The Editorial Secretaries did not confine their labors to The Voice. The supposition that they did is unjust to them and unfair to the board. Indeed this was not the larger part of their duties. The decision of the General Conference to repeal the provision for Editorial Secretaries is no discount on the work they have done, nor does it mean that this work is not to be continued. It simply means that in the judgment of the General Conference the editorial work of the Board can be provided for otherwise at less expense and perhaps with equal efficiency. This remains to be tested. We have had skilled and proven editorial service for three years. The Editorial Secretaries have given diligent and painstaking attention to the task of making a worthy and strong periodical. It will not be easy to fill their places and supply the lack of their skill and experience. This much we promise, however: We will keep The Voice going; we will not neglect to provide for its careful and competent editing; we will attempt to maintain its high standard and study to improve it and to increase its effectiveness. It will be continued at the same low price of 50 cents.

We should have 100,000 subscribers to The Voice. They can be had. Let us resolve to get them, and go after them.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 61—No. 25. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3043.

ROBERT A. MEEK, Editor. NEW ORDEANS, LA., THURSDAY, JUNE 18, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

"The King of love my Shepherd is,
His goodness faileth never;
I nothing lack if I am his,
And he is mine forever."

* * *

We have had Children's Day in the Church for several years and it is also gradually coming in the State. And when it does, childhood will be safeguarded from blighting diseases, will be protected from overwork in unwholesome places, and will have the door of opportunity set wide open before it. The nation that cares most efficiently for its youth will have the largest and nobiest future.

* * *

Count Zeppelin, of Germany, is quoted as saying that he sees no reason why regular passenger air ship lines should not be maintained between London, Berlin, Stockholm and other European cities. There is no difficulty about the lines, but the question is, Can the air crafts be guaranteed to travel them? If our memory serves us right, those hitherto constructed by Count Zeppelin have shown rather a roaming and tumbling disposition.

* * *

In majestic men there is always a rock-like quality. They are capable of withstanding both the seductive appeal of flattery and the shock of opposition. Lobbyists soon discover that it is useless to waste their efforts upon them. They think for themselves and are not afraid to stand alone in defeat, if necessary. Such characters are far too rare. The majority of the genus homo are of the jelly-fish variety; they can be molded almost at will by persons of stronger mind and purpose. They are prone to flop when pressure is brought to bear upon them; hence one never knows to-day where they will be found to-morrow. It is a pity that such weaklings should ever find their way into places of responsibility and be made the custodians of sacred trusts. But too often it is the case that their lack of convictions is the very thing that gives them popularity.

* * *

After a patriotic and futile effort to do something to improve the labor situation in Colorado, Judge Ben Lindsey is quoted as having declared, a few days since, that the courts of that State are "owned by the corporations, like office boys." If the Judge doesn't mind, he will have some indignant lawyer, or preacher, or church editor, to rise up and read him a lecture on the outrageous evil of reflecting upon the immaculate courts of the land. Some of these gentlemen even go to the extent of insisting that judges, regardless of what their religious character may be, are entirely competent to determine all questions of moral obligation for Christian people. This is a great age when the secular courts are so pure that their decisions are infallible compasses for the guidance of the consciences of men who belong to the Church of God. Surely, the Millenium must be near at hand!

OUT INTO LIFE'S ARENA.

Our institutions of learning have, as they do every year, lately been turning out large numbers of young men and young women who are now standing upon the threshold of active life. With eager hopes, and yet with not a little anxiety, they will soon be finding their way into the various vocations of human society and mixing and mingling with the stirring and busy world. They are needed, and we heartily welcome them to places among earth's many toilers. It will perhaps seem to them at first that practically every position is filled and that there is no demand for their services, but such a view is a wholly mistaken one. They will need but to exercise a little patience and the doors of opportunity will begin to swing open. There is always room for competent workers; no calling is so crowded that persons who are proficient may not hope to achieve success in it. One thing that beginners need specially to guard against is becoming discouraged. Too often when their first efforts yield meager results they become depressed and are disposed to give up their chosen profession and try something else. Such variableness is nearly always unwise and harmful. It is the persistent who triumph in any undertaking.

But while it gives us pleasure to speak this word of cheer to the recruits that our schools are giving us, we would not for anything mislead them. The world which they are entering is an exacting one. Diplomas and degrees count for little in its affairs. It does not care much for what one has done—it wants to know what one can do now. It will not long recognize any claim but that of efficiency. The man who can do best the work that society wants done is the one who will soon have the right of way and be honored and rewarded. The field of service is a great democracy in which all meet upon a common level, and the most skilfull wins, whether he be a university man or one who has scarcely gone to school at all. Scholastic training counts only as it enables one to show himself strong and superior in the real arena of life.

There are two or three additional things that we desire to say in this brief homily. First, we wish to urge those who are about to begin their life work not to set too high an estimate upon what the world adjudges to be success. To be sure, it is right for one to strive for the highest proficiency in his calling, whatever it may be, and to make his powers and opportunities count for the utmost possible, and to amass a fortune or to become a man of distinction are achievements that are not to be belittled. But the heart should not be so set upon such ends that one would be willing to stoop to unworthy methods to attain them. It is far better and nobler to live in poverty and obscurity with high ideals and the character unsoiled than to have a shining career procured by questionable expedients that have lowered the tone of one's conscience and made him less loyal to his intuitive conceptions of right. As men are greater than things, the sacrifice of manhood is too large a price to pay for any prize, no matter how glittering. The worthiest of all ambitions is to be useful to one's fellow-beings, and he who is most so approaches most nearly the highest standard in life. Not what we get out of the world for self, but what we put into it for others, is the true measure of the extent to which we succeed in this earthly sphere of existence.

Though we know that to do so will be to repeat a platitude, we would, furthermore, exhort the beginners in the race of life to grasp fully the important truth that they have not finished but have really only begun their education. The most valuable thing that one gets out of a college course is not what he secures in the way of information, but the mental muscle that he takes on, the capacity that he developes for the further acquisition of knowledge. Too often it is the case that when the young teacher, or lawyer, or physician, or agriculturist leaves college, after having been graduated, he ceases to study. Soon he becomes rusty, an arrested mental development follows, he gets behind in his profession, and, worst of all, he forms habits of intellectual indolence which are exceedingly difficult to overcome. Here, in our opinion, is the explanation of a large number of the failures made in life by educated young men and young women. Those who continue to apply themselves continue to grow with the passing years and to attain to larger things; but those who do not do so are soon in the rear of the procession and are daily left further behind. Truth is ever forging forward, and they who would keep abreast of her must not lose the step of progress.

One thing more: If the young people who are passing from the shelter of home and school out into the world are wise they will give religion its proper place in their lives. Because of its restraining influence and the notion that it might abridge their pleasures, many apparently are indisposed to do this; but if they yield to this disinclination they make a serious mistake and take risks that are very grave indeed. There is no worthy element of manhood that is not reenforced and strengthened by Christianity, and from it come the loftiest aspirations and the most uplifting incentives that can stir and sway the buman soul. It only can furnish a horizon that is wide enough to enable a life to rise to majestic proportions. And it should be remembered that the Church is the visible expression of the invisible Kingdom of God and the chief agency through which its regenerating and transforming forces operate. With all its weaknesses and imperfections, the Church is the world's mightiest moral power, and he who remains aloof from it and denies himself its benefits and blessings, imposes upon himself the necessity of living and laboring at a great disadvantage. The men who have accomplished most for the human race and who have left behind the most enduring monuments of their service have been churchmen. A roll call of the world's foremost citizens to-day would show, with few exceptions, that they are connected with our various religious denominations. Therefore, we urge the young men and young women who are on the eve of taking up life's tasks and burdens not to neglect the ordinances and activities of the Church which are so calculated to steady and strengthen them and to develop the best that is in them.

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A CHANGE IN THE THEOLOGICAL [illegible] NEW [illegible]

The following is the latter part of a very interesting article in the Toronto Guardian of [illegible] June [illegible] by Mr. J. V. Harrison, Chairman of its Government, [illegible] which is equally pertinent to the conditions existing in the United States.—Editor of the Lookout.

[illegible]

they are, where they are, and how they came into being. Without such knowledge true leadership is impossible, and to demand leadership in an educated class without these qualifications is fatuous. The makers of a future America will know what is wrong and how to better it. If they do not come from the college they will come from elsewhere, and the college graduate will be relegated to the garret." For a young minister to graduate from college in utter ignorance of Greek inflections and conjugations, in utter ignorance of Algebraic formulas and geometrical axioms, may seem unpardonable; but for a young minister to graduate from college in total ignorance of the intolerable conditions under which many men and women work and live, the great needs of their impoverished lives and the burdens which freight their souls, is a positive and criminal disgrace. "That men are to be trained, not by pouring knowledge into them, but by inducing them to act on the truth they know, is now an axiom of modern education" upon which it would be well for theological colleges to act, and act promptly.

NEW PUBLICITY POLICY ADOPTED AT THE GENERAL CONFERENCE AT OKLAHOMA CITY.

Committee on Publishing Interests.

REPORT No. 1.

There was referred to your committee for consideration the section of the Episcopal Address relating to Publishing Interests, and a memorial from the Southern Methodist Press Association concerning the need of a better publicity service in the Church, and a resolution signed by W. P. Whaley, R. B. F. Key, and J. O. A. Bush, setting forth the need of a Church paper and recommending that the General Conference and Conference organs be so coordinated and combined as to give our Church news a more general circulation and our papers a more dependable support.

We incorporate here one significant paragraph from the Episcopal Address:

"Besides these publications which issue from our Publishing House at Nashville, Tenn., we have papers published to serve a single Annual Conference, or a group of Annual Conferences, and which are commonly called "Conference organs." These periodicals render most valuable service, and they constitute an important interest of the Church, which should receive careful attention. None of them receives the support which it deserves, and the circulation of all of them falls below what the highest success of the Church requires. The matter is commended to your consideration with the expression of the hope that some effectual means may be devised to promote the advancement of this increasingly important interest. These Conference organs ought not to be treated as personal enterprises and private concerns and left to languish through indifference and neglect upon the part of our people."

Realizing the unusual importance of the matter before us, and recognizing the need of a more vigorous publicity policy for the whole Church, we gave the question long and painstaking consideration, and beg leave to make the following recommendations:

1. Your committee would recommend that the General Conference determine and declare its purpose to have an authorized Conference organ, or the general organ in every home connected with the Church; and that the Church itself own and control all its authorized Church papers, as soon as that may be made possible, either through the Annual Conference control or General Conference control: and that merely local or independent Church papers beyond a congregational bulletin where that may be desired, should not be encouraged, but that the regular authorized papers be supported: and that the General Boards and Conference Boards of the Church should co-operate in the matter of publicity.

2. Your committee would recommend also that a central publicity bureau be established by the Book Committee, somewhat after the plan of the Associated Press in a modified form, to furnish promptly all matters of general news and interest to all authorized papers throughout the connection, and that this bureau be under the direction of the Publishing Agents and be maintained by the Publishing House as one of the legitimate expenses of general Church publicity.

3. Your committee would recommend, further, that, in order to effectively carry out the publicity policy thus previously indicated, the Book Committee be charged with the duty of dividing the whole Church territory into several districts and of seeking to combine papers where there are now more than are needed in any given area. And also that each Annual Conference select at its next session auxiliary advisory commissions consisting of three members whose duty it shall be to effect a change from private to Conference ownership and control wherever practical and to otherwise co-operate with the General Committee in carrying out the publicity policy of the Church.

4. Your committee would recommend also that a change be made in Chapter 2, Section 4, Paragraph 90, Question 19, of the Discipline of 1910; as follows: Strike out Question 19 as it now is, and insert the following in its stead: "Is there a copy of the general organ or Conference organ in every family of the charge, and if not, has a diligent effort been made to secure the same?" so that the paragraph when changed will read as follows: Chapter 2, Section 4, Paragraph 90, Question 19: "Is there a copy of the general organ or Conference organ in every family of this charge, and has diligent effort been made to secure the same?"

5. Your committee would recommend also that a new question be inserted in the Discipline, Chapter 2, Section 2, Paragraph 52, Discipline of 1910, asking for a report from the preachers in the Annual Conference on the number of copies of the general organ and Conference organ in the pastoral charge, so that the question when inserted shall read as follows: Chapter 2, Section 2, No. 47. "How many copies of the general organ and the Conference organ are taken? Answer, General.....Conference..... and that number now appearing as 47, 48, and 49, in Chapter 2, Section 2, Paragraph 52, be changed to 48, 49, and 50, respectively.

Respectfully submitted,
E. G. B. MANN, Chairman.
J. W. PERRY, Secretary.

A DESIDERATUM.

A late Lutheran writer says, "A republic cannot long exist as a republic without popular education." I would add, that such an education must be a proper one, in order to insure the perpetuity and prosperity of the republic. Since "Righteousness exalteth a nation," a system of public pedagogics should be a righteous one. Such a system involves the inculcation of Christian morals and ethics, coupled with a consistent discipline. To effectually operate this feature of public instruction, exemplary Christian teachers who are not bigoted sectarians are indispensable. Because of their authority and opportunities, teachers of day schools are more responsible for the disposition and character of their pupils than mere Sabbath school teachers are. If thoroughly alive to this, they will not limit their efforts and influence to chapel service, but will supplement such exercises, either in person or by proxy, with a diligent surveillance over the conduct of their pupils, both in and out of school—holding them accountable for their conduct from the time they leave their homes to go to school until their return home.

Such teachers too, will, when convenient, participate in the games and plays on the school premises in order to encourage practical conformity to their righteous teachings. Exemplary Christian teachers of day schools are both efficient auxiliaries to proper home training and influence, and potent counteractants to improper home training and influence. Such indeed are great blessings to "this land of the free and home of the brave."

The writer was a teacher of day schools, both public and private, for more than thirty years, and therefore is a competent witness to the feasibility and efficacy of the foregoing features of a system of education. He invariably and impartially observed it, and rarely ever had to inflict corporal punishment, or expulsion from school for bad conduct. It has been twenty years since he resigned the profession of teaching, and now in his old age—being past eighty-three years—he rejoices to witness much of the good ripe fruits of his early sowing in the public schools.

To entirely relegate Bible instruction to the Churches and denominational schools, is a great error upon the part of teachers of public schools. They occupy a position in which, by ignoring denominational differences, they can the more easily and effectually propagate a liberal Protestantism, which will result in bringing the different Christian sects into closer fraternal fellowship and co-operation, and thereby make impregnable one of the main pillars of our republic, which is the public school.

In conclusion, let me emphasize the fact that the signs of the times indicate more clearly than ever, that one of the most potent things to secure the perpetuity of our free institutions is a proper education in the public schools.

Yazoo City, Miss. H. B. COTTRELL.

THE INFLUENCE OF THE GOSPEL.

(A paragraph from Rev. T. W. Lewis' sermon at the recent Commencement of the A. & M. College, at Starkville, Miss., the theme of which was "The Power of the Gospel.")

Think a moment what this Gospel has done for the world. Tonight it enters a home where sin revels, takes hate out of the heart, robs the husband of his love of drink, put fresh roses in the faded cheeks of the wife, and fills the hearts of the children with songs of joy. It builds asylums for the old, homes for the orphans, hospitals for the sick and a place of refuge for the fallen. It is transforming society, politics and the world. It pours its rich effulgence of heavenly light upon the barbarous races of the earth and makes them capable of self-government. It fosters the sweetest charity and encourages the sublimest philanthropy. It blesses life's morning with budding hope and crowns its evening with hallowed joy. It will conquer the world.

NOTICE!

R. N. Jeffery, the Gospel Singer, is open for engagements. His address is No. 1713 Marshall Street, Shreveport, La.

THE CLOSING EXERCISES AT CENTENARY

The Commencement exercises of this honored institution began with the Commencement sermon by Bishop Hoss, delivered at the First Church, Shreveport, to a large congregation. The sermon was on the theme "Personal Responsibility, or, to Whom," and was truly thought-provoking, and was a fitting and vital message for the young manhood of our time, when so many things tend to lessen the sense of moral responsibility. In the evening at the first General Church the Bishop preached the annual sermon under the auspices of the Y. M. C. A. The subject of this discourse was "Our Obligation to our Fellowmen," and the obligation to human service was emphasized as forth.

On Monday morning in the contest for the Sullivan medal for declamation the medal was awarded to Mr. Sevigny of Jena, who in the judgment of the committee won by a small margin over the other contestants, V. T. Coleman and W. F. Hall, Jr., of Shreveport. These young men all gave evidence of promising oratory in public speech.

At the meeting of the Alumni Monday evening there were present former students of different periods from Col. John E. Young of the class of 1864 to representatives of the class of 1914. The program included, according to the traditions of the College, a poem which was composed and read by Rev. E. T. Young of the class of 1864, an address by this writer, representing the class of 1884, and brief impromptu speeches by other members of the association. Interspersed, as were all the programs, with music rendered by members of Mrs. Johnson's class. The address, which was an attempt to sum up some of the vital traditions of the past history of Centenary and to appeal for their perpetuation through the maintenance and expansion of the institution, was listened to with patience by the audience. In the impromptu speeches that followed it was suggested that a joint meeting of the Alumni and the Board of Trustees be held to consider plans for the upbuilding of the College. This meeting resulted in the appointment of a joint committee from the Board and Alumni to lay plans for advance. This committee, consisting of President Wynn, Messrs. J. E. Aiella, E. C. Phillips, Dr. J. L. Scales, and Rev. E. T. Young, will confer by the mailing at once with the view of enlisting the old students of the College and others in definite plans for advancement.

The Board of Trustees went into all the affairs of the College, heard President Wynn's careful and detailed reports of all the affairs of the institution, and unanimously agreed that he had done as good work as was possible under the conditions and difficulties under which he had been obliged to labor. It was the unanimous judgment and wish of the Board that he continue in the presidency, which he expressed himself as willing to do, as long as the burden is, if he could count upon the cooperation and sympathy of the Church which has called him to this difficult post.

The graduation exercises occurred on Tuesday evening, when only one student was awarded the diploma granting the degree of Bachelor of Arts, Mr. W. A. Odom of Winnfield. In addition to the conferring of the degree and of the emblems by earned by his literary society, the Baccalaureate Address was delivered by Hon. Robert Roberts, of Minden, one of the leading men in the House of Representatives. It was not my pleasure to hear this address, but it is said to have been an excellent address, couched in chaste English, and containing many practical and valuable thoughts on "Time, a Young Man's Fortune."

In writing of these interesting and helpful exercises, the thought continually suggests itself, What are we going to do with Centenary? That we have in our Louisiana Methodism a great problem, as expressed in this question, is sufficiently evident to any observer. I find a growing conviction among our most thoughtful men that the maintenance of a college by the Methodists of Louisiana is a necessity. If for no other reason, we must have it for the training of our young manhood. We do not get our preachers from the State institutions, and if we do not have a college of our own, I believe we may expect that which is not always possible, to obtain men who will make our own conference a preferred among our ministry, that we be enabled to secure sufficient preachers of the kind we need in our State institutions generally. The alternative evident to me is that the alternative of Centenary College is a necessary question for self-preservation. It is equally evident that with the foundation which has already been laid there is a great opportunity for us, if we do our duty, in the work committed to the College. But there is no use in ignoring the fact that we are facing now a crisis in the history of the institution. We can put off time in our college without a great sacrifice of our financial resources. There is some family needed a separate building to accommodate the preparatory department. For this purpose a comparatively small frame building would serve which can be secured for a few thousand dollars and would give considerable addition to our facilities. But within the next year or two there must be added an adequate building to cost about $50,000, and to endowment of not less than $100,000. Brother Brown, who was present and active in the work of the Commencement, has had plans for raising the needed funds, but he must have the cooperation of the Methodists of the State. There are hundreds, yea hundreds, men in our ranks in Louisiana who can give $100 a year for five years, some who can easily give more, and many who can give on similar terms $50, $25, or $10, and the $100,000 for which Brother Brown is planning is not an unreasonable demand. In fact, we have asked two of the best and wisest men in our Conference—one is president and the other is commissioner of education—to invest their hearts' blood in the building of a college, and until we do this stand behind them, we are demanding bricks without straw. There is no interest of the Church in Louisiana more promising now than the larger enrollment of our colleges. There is no larger investment into which a man can put his money than the investment in the future Christian manhood of the State.

W. W. DUNN

Baton Rouge, La.

THE MILLSAPS COLLEGE COMMENCEMENT.

On Tuesday, June 1, the twenty-second session of Millsaps College closed under the most auspicious circumstances. On account of the loss of the main building by fire last January, all of the Commencement exercises, with the exception of the meeting of the alumni, were held in the handsome and spacious auditorium of the Capitol Street Methodist Church. The Commencement sermon, delivered on Sunday, June 7th, by Bishop J. H. McCoy, fully measured up to the expectation of the big audience present, and according to the report of those who heard it, was exceedingly appropriate, impressive and inspiring. The Bishop's theme was "Heaven in Daily Life, or The Ennobling of the Commonplace," his text being Isaiah 61:11. Bishop McCoy also preached the annual sermon before the College Y. M. C. A. on Sunday evening. This writer regrets having missed the pleasure of hearing the Bishop on both these occasions, but his auditors affirm that the Bishop's discourse Sunday night deepened the fine impression made the morning.

On Monday, June 1, at 10:30 a.m., a spirited contest took place between members of the Senior Class for the Sumner medal, as follows: J. H. Mitchell, R. E. Selby, J. W. Chisholm, W. W. Moore, and N. B. Harmon, Jr., the last-mentioned being the fortunate winner of the medal. On the same occasion three members of the Law Class, namely: F. T. Scott, W. G. McLain, Jr., and J. L. Graves, contended for the Mortimer medal, which was awarded to W. G. McLain. The task of awarding these and several other prizes was imposed upon Rev. Dr. W. H. LaPrade, who did so in an exceedingly felicitous manner, his remarks being brief but spicy. The audience and the student body universally felt the penal propriety of Dr. L. B. Gilbert, who had charge of them, and admired the artistic finish of presenting the prizes at Commencement.

Following are the names of the other prize winners: Freshman Declamation medal, K. F. Thigpen; Sophomore medal, V. E. Ellis; Third Group medal, Miss Mary Brooks; the Junior Oratory medal, V. M. Dorsey. I am informed by the Professor of Chemistry that Miss Annie Lauer made a very close run for the mathematics medal.

One of the most notable features of the Commencement was the laying of the foundations of the new main building, which ceremony took place in Monday afternoon in the presence of the faculty and students and a large number of friends of the College. After prayer and the Scripture reading by Bishop Wm. B. Murrah, President Watkins in well-chosen language introduced Bishop J. H. McCoy, who delivered a very forceful and timely address on Christian education, in which he emphasized the need and mental training in our day of the behoofed home college. Altogether it was a memorable and impressive occasion. The new main building now in process of construction will cost $50,000, exclusive of the furnishings, and will be greatly superior in size, beauty, and adaptability to the old building destroyed by fire. It will be ready for occupancy by the opening of the next session.

On Monday evening a profitable meeting of the Alumni Association was held in Founder's Hall, the principal address of the occasion being made by Mr. Barney Dunn, of Gulfport, Miss. This was followed by an enjoyable banquet at which a number of toasts relating to the College were proposed and happily responded to.

The Baccalaureate address on Tuesday morning was delivered by Dr. E. M. Dubose, a native of Mississippi, but who is now the honored pastor of the First Methodist Church, Atlanta, Ga. Dr. Dubose is one of the most able and inspiring speakers in Southern Methodism, and his theme, "Twentieth Century Ideals," was handled in his usual masterly manner. We were glad to welcome him back among us once more.

After making a few brief but appropriate remarks, President Watkins then delivered diplomas to the graduates as follows: B. A. graduates: Henry Martin Bell, William Otis Bonnifield, John Buford Cain, John Wright Chisholm, Nolan Bailey Harmon, Miss Stella Galloway McGehee, John Hendrix Mitchell, Waldo Wightman Moore, David Tatham Savage, Robert Elvin Selby, Miss Birdie Grey Steen, James Walker Ward. B. S. graduates: Thos. Melvin Cooper, Vernon Burkett Harbert, Donald Wymer Howe, John Fryer Phillips. Graduates in Law: Harry H. Boswell, Joseph B. Cunningham, Earl Cobb, Charles W. Crisler, B. S. Coulter, Jack M. Greaves, Brownlee Harvey, George B. Huddleston, W. B. Lee, J. Lester Estes, William G. McLain, Howard L. Miller, Charles N. McDowell, F. T. Scott, A. Roy Shoemaker. The rotating scholarship for the ensuing session, which is awarded for general merit in scholarship and college activity, was won by W. M. O'Donnell. The Class of 1914 is one of the finest ever graduated from the institution, and includes four young preachers and two bright young ladies, one of whom, Miss Stella Galloway McGehee, is a granddaughter of our lamented Bishop Chas. B. Galloway.

Prof. E. Y. Barton, who for a number of years has acceptably filled the chair of Mathematics, having accepted a position at the Jefferson Military Academy, Mexico, Mo., tendered his resignation to the Board of Trustees. It was accepted with regret, and the place thus made vacant will be filled by the Executive Committee some time during the summer. Prof. Noble, Headmaster of the Preparatory Department, was granted a year's leave of absence in order to pursue post graduate work, and Rev. H. G. Henderson, an A. B. graduate of Millsaps College, and an M. A. graduate of Vanderbilt University, was elected Headmaster during his absence.

It is gratifying to note that the James Observatory, which has been out of commission for

some time, has recently been thoroughly renovated and put in first-class condition through the untiring efforts of Prof. G. L. Harrell. The deportment of the students has been excellent throughout the session, and close and diligent attention to duty has characterized both students and faculty. Not only is the College positively religious in tone and atmosphere, but it is worthy of note that the student who works his way through (and Millsaps has had many such), stands as high in the esteem of the students and faculty as the aristocratic youth who comes from a home of wealth. Millsaps College has already made a splendid record, and under the safe and wise administration of her distinguished President, Rev. A. F. Watkins, the future is luminous with the prospect of still greater prosperity.

While at Commencement the writer shared the gracious hospitality of Dr. J. M. Sullivan and his charming family, to whom he is indebted for many courtesies. M. M. BLACK.

Hattiesburg, Miss.

A GREAT REVIVAL AT TYLERTOWN, MISS.

Dear Doctor Meek: Just a few lines for the Advocate, to say we are having the best meeting Tylertown has ever experienced. Every service, from the very beginning, has been full of interest and the tide is still rising. The interest was so great that we were unable, according to our plan, to close out last night, so the meeting will continue indefinitely.

The seating capacity of the large tabernacle in which the services are being conducted, was taxed to its utmost capacity last night and a most enthusiastic and successful service was had. Brother Norsworthy, who is conducting the meeting, is certainly a strong preacher and a great success as an evangelist. Any pastor who really desires a great revival and wishes the pastor's friend to conduct it, will make no mistake in employing Brother Norsworthy. He certainly has a strong hold on our people here and is accomplishing a great work. To date quite a large number have been converted or reclaimed, and about eighty persons have applied for membership in the churches.

One good feature of the work here is the attention which has been given to the circulation of the Conference organ, seventeen new subscribers having been secured for it yesterday at the eleven o'clock service. The Evangelist insists that every Methodist should be a subscriber for and reader of the New Orleans Christian Advocate. Other subscriptions will follow at once.

When the meeting has been concluded I shall give you some further lines. Please pray that the good work may continue and a great victory for God and his Church may be realized here.

Our Second Quarterly Conference, for the current year, will convene at China Grove next Saturday and Sunday, and we expect to present to that body an encouraging report.

Yours fraternally,
THOS. B. COTTRELL, Pastor.

June 8, 1914.

SEASHORE DIVINITY SCHOOL.

The Sixth session of the Seashore Divinity School will begin on the evening of June 23, when Bishop Francis J. McConnell will deliver his first address. He will be with us until Saturday, June 27. Bishop McConnell has the reputation of being one of the greatest pulpit and platform men of this country. He will lecture twice each day while he is with us, and no man can afford to miss this series.

Doctor John A. Rice, who did such excellent work last year in Old Testament, will study the book of Job with us this year. It is not necessary for me to attempt any words of commendation of Doctor Rice since he is so well known and highly appreciated among the men of the patronizing territory. Great is Doctor Rice in heart and brain.

Bishop Candler will begin his work of preaching on Sunday morning, June 28. No man in this country is more highly appreciated than Bishop Candler, who is big enough in his heart to take in every preacher in Southern Methodism. This is especially true of the preachers of the patronizing territory of the Divinity School.

It is very much to be desired that the presiding elders of the four Conferences be present this session. If they will come down for one time, they will try to bring all their men another time. Let them all come.

Hoping to see a greater attendance this summer than ever before, and praying God's blessing upon us all, I am, very sincerely,

ROBT. SELBY,
President.

UNIVERSITY OF MISSISSIPPI AND METHODISM.

The recent Commencement of the State University, at Oxford, Miss., was a notable occasion. It set me to thinking, and one of my thoughts was, surely there must be a great many people throughout Mississippi who would like to know just what the situation is up here, especially from a religious standpoint. I was greatly impressed with the emphasis placed upon religion and the obligation it imposes. The Rev. Dr. Moore, an eminent Presbyterian preacher from Richmond, Va., was the Commencement preacher. He gave us a well-prepared sermon at the morning hour and made an appeal for medical missionaries and for the Christian ministry. Whoever heard of a commencement preacher at a State University urging the young men to consider the claims of the Christian ministry? It was something new under the sun, but who would dare suggest that it was inappropriate?

The Commencement orator was a Methodist preacher from Vermont, being at present the Chancellor of the University of that State. His address was a charming piece of work. His theme was "Man Seven Stories High." It was based on the Christian graces suggested by Peter. It was spoken without a single glance at a manuscript and was the work of a polished, cultured mind. The only regret connected with it was the fact that very few of the boys except the seniors heard it. Most of them had gone home.

Our Methodist boys are doing well up here. Of the three young men chosen to speak on Commencement day, two of them were Methodists. Of the three who received the degree of Master of Arts, two were Methodists. One-third of the student body during the past session were from Methodist homes. I may say to the parents whose sons or daughters are here that there are many very excellent gentlemen connected with the faculty, leaders in their respective churches. We have three of our stewards and the Sunday school superintendent from the University faculty. We also have several others in the faculty who are stanch supporters of the Church. The new Chancellor is the son of a Methodist preacher, and two of our Methodist men in the faculty came out of parsonage homes. The Y. M. C. A. Secretary is a member of our church and is doing a fine work among the young men.

Steps are being taken now to reduce the expenses at the University, thus enabling poor boys to come here as well as those in a better financial condition. By the new co-operative system of boarding, the cutting out of some fees and the reduction of others it is claimed that a young man may be able to get through on $150 a session.

Let me say to the Methodist people who contemplate sending their sons or daughters up here next session, that the people of the town are in perfect sympathy with the University and stand ready to render any service possible. Two small a percentage of the student body attend the services of the churches, but attendance is optional and many of them do not attend. The pastors here hope by a united effort to secure larger attendance hereafter. E. S. LEWIS.

Oxford, Miss.

THE HATTIESBURG DISTRICT CONFERENCE.

On June 10, at 8:30 a. m., the sixth session of the Hattiesburg District Conference was called to order by the presiding elder in the Methodist Church at Mize, Miss.

Only two sessions in the history of the district showed a larger attendance; they were the ones at Sumrall and at Mt. Olive. The session was one of harmony and good will and the business of the Conference was dispatched with rapidity.

Only a few of our visiting brethren were with us, but we greatly appreciated those who could come and enjoy the session. We had Rev. T. J. O'Neil, president of Port Gibson Female College, Rev. J. S. Purcell, president of Montrose Training School and Dr. J. M. Sullivan of Millsaps. These brethren presented their work most forcefully. R. A. Maddox, Field Secretary of the Mississippi Conference Sunday School Board, was with us and made a fine impression.

One feature of the Conference which was out of the usual order was the emphasis placed upon the laymen in giving them the committee work to do to a large degree. Several of the best reports presented to the Conference were from these lay committees.

H. V. Waites, of Sumrall, Jno. A. McLeod, of Hattiesburg, F. M. Lane, of Taylorsville, and S. T. Garroway, of Richton, were elected delegates to the Annual Conference. D. R. Campbell, of Sumrall, was elected District Lay Leader for the ensuing year.

The Conference went on record as endorsing the action of the General Conference in regard to the Vanderbilt matter, and asked that a member of its body present a resolution at the coming session of the Annual Conference looking to the establishment of a Southern Methodist university.

The preaching at this session of the Conference was of an unusually high order, by H. L. Norton, P. H. Howse, J. L. Greenway, T. J. O'Neil, Geo. P. McKowen, Chas. W. Crisler and H. E. Carter. It is doubtful if any of these brethren ever preached any better at any time than they did for us. We feel that a deep and lasting impression was made upon all who were privileged to hear them.

The little City of Mize was most cordial and kind in her treatment of us and made us all feel at home. Their Agricultural High School looked like a city set upon a hill, and impressed every delegate with the progressive citizenship of this town and community. We were glad to be with these kind folks.

The Conference selected Sumrall as the next place of meeting.

The pastors of the district assumed the obligation of getting up the Bishop's collection, and asked the presiding elder to raise the indebtedness on the district parsonage. Brother Thompson was most kind and brotherly as a presiding officer.

Taking it altogether, it was a most blessed season of fellowship.

JOHN C. CHAMBERS, P. C.

INFORMATION WANTED.

Wanted information as to the address of Eugene Suggs, aged 16. Anyone knowing same will kindly communicate with his Brother, Willie W. Suggs, at 900 Edwards Street, Hattiesburg, Miss.

ROOMS AND BOARD ON SEASHORE CAMPGROUND.

Delightful health resort on the Gulf Coast. Fishing, sailing, bathing and other healthful amusements. Invigorating climate; salt breezes. Just the place to spend a profitable vacation. Write or address Miss W. E. Gowers, Shadyside Inn, Seashore Campground, Biloxi, Miss.

Church News

Martin Luther's Bible, with his autograph on the title page, was recently sold in Berlin for [illegible].

* * *

Bishop W. A. Candler will dedicate the new Methodist Church at Chattanooga, Tenn., next Sunday.

* * *

A World's Congress of the Salvation Army began in London on the 11th inst. The American delegates in attendance number [illegible].

* * *

The Commencement sermon at Hendrix College at Conway, Ark., was preached on June 7 by Dr. Shailer Mathews, of the University of Chicago.

* * *

Dr. G. Campbell Morgan, the noted London preacher, is in delicate health and has been informed by his physicians that he must undertake less work.

* * *

Mr. John R. Pepper, of Memphis, Tenn., has been chosen president of the Board of Missions of the Methodist Episcopal Church, South, and Miss Belle Bennett has been re-elected president of the Woman's Missionary Council.

* * *

Col. W. E. Morris, who was one of the attorneys for the Church in the Vanderbilt litigation and who was a prominent member of the late General Conference, is a candidate for the office of governor of Georgia.

* * *

The [illegible] Biblical Institute is on this week. Among the more prominent speakers on the programme are Dr. Charles E. Jefferson, Dr. [illegible], Dr. Charles McFarland and Bishop W. R. Lambuth.

* * *

The Midland Methodist says: "The coming of Bishop Waterhouse to the Holston Conference and of Bishop Murrah to the Memphis and Tennessee Conferences this fall is looked forward to with pleasure by all the people."

* * *

It has been announced that the Southern Methodist University at Dallas, Texas, will not open its doors for work until September, 1915. This is a disappointment to many who had hoped that the first session would begin this fall.

* * *

The authorities of the Wesleyan Female College have adopted a plan that will effect the abolishment of sororities at that institution within the next four years. Scarcely anywhere do college secret fraternities seem to be as popular now as they once were.

* * *

The [illegible] World's Conference of the Young Women's Christian Association convened in Stockholm, Sweden, on June 14, and was expected to continue for a week. On the opening day delegates from twenty countries were in attendance, including the United States and Canada.

* * *

The Baptists of Great Britain have lately completed the task of raising $1,250,000, which is to be used as a supplemental ministerial fund. The money will be invested and the income applied to assist pastors who serve weak charges and are inadequately supported.

* * *

Besides Rev. R. A. Carter, whose election has already been mentioned in the Advocate, the General Conference of the C. M. E. Church at its recent session in St. Louis, elected to the episcopacy Rev. N. C. Cleaves, of Birmingham, Ala. The latter is a son-in-law of Bishop Lane.

* * *

It is stated that the Japanese are already taking much interest in the World's Sunday School Convention which is to be held in Tokyo in 1916. Among those who are assisting in the work of preparation are Count Okuma, the newly appointed premier of the empire; Baron Shibusawa, Japan's great captain of industry, and Baron Sakatani, Mayor of Tokyo.

* * *

According to Rev. J. A. Batchelor, of Berkeley, Calif., only about [illegible] per cent of the people on the Pacific slope belong to any Church, and only about [illegible] per cent of the population of San Francisco is Protestant. Evidently there is work enough in the Far West to enlist the energies of all the Protestant Evangelical Churches.

* * *

A correspondent of the St. Louis Christian Advocate of June 3 says: "Among the laymen in the recent General Conference, in my opinion, Judge D. H. Linebaugh stood pre-eminent as a parliamentarian and floor debater." Mr. Linebaugh (he has never been a judge) is a young lawyer of great force and promise, and he is thoroughly familiar with the doctrines and polity of his Church. He is at present one of the United States District Attorneys in the State of Oklahoma.

* * *

It is said to be probable that Bishop Hoss will spend a considerable part of the summer at one of the East Tennessee health resorts. [illegible] the [illegible] manner in which he has been treated by the anti-Church element in Nashville, Bishop Hoss [illegible] the Tennessee [illegible] than he ever [illegible] and we have little doubt that the great majority of Tennesseeans now look upon him as their State's foremost citizen.

* * *

The Epworth Leagues of the United States and Canada will celebrate their silver jubilee by holding a great Conference in Buffalo, N. Y., July 1-5. The Christian Guardian, Toronto, says that during the past year the League as a [illegible] of the Dominion of Canada. Where there are [illegible] Leagues and [illegible] of the Conferences showed [illegible] an increase of [illegible] per cent in the League membership.

* * *

The Methodist Episcopal Church will in the near future erect a million dollar skyscraper building in the down-town district of Chicago. This structure will be on the site of the old First Church and will contain an auditorium for that congregation, a book store, and the various offices of the Methodist Book Concern. As a part of this forward movement, a [illegible] establishment will also be set up in one of the manufacturing districts of the city.

* * *

The Commencement sermon at Southern College at Sutherland, Fla., which was preached by Dr. J. E. [illegible], of Orlando, according to the secular papers, was a remarkably brilliant and eloquent discourse. The baccalaureate address of W. L. Clifton was also highly commended. Dr. Clifton has retired from the presidency of this institution and has been succeeded by Rev. R. H. Alderman, who for the past five years has been at the head of the Morris Harvey College at Barboursville, West Virginia.

THE SUNDAY SCHOOL FIFTY YEARS AGO.

(The following article was written recently for the [illegible] Post and is reproduced by request of a friend of the writer.)

Mr. Editor: I learn you are having a Sunday School Convention in your town this week and being a Literary man I am supposed to have ideas on all subjects, and if I haven't got them I have to go out and get them, and I want you to understand it is not as easy as picking up hickorynuts after the first big frost in the fall of the year.

Sometimes I have to turn on the electric current to my brain and rattle around considerably to get the machinery in motion, and then it don't always turn out a first class article. Judge Sykes used to tell me that a man going around loaded with good ideas ought to be put in jail if he didn't turn them loose for the benefit of his fellow-man. When I get to thinking about the Sunday school my mind takes the back track down the dim aisles of the past over a half century ago when the Sunday school was an infant in the arms of the Church, a baby whose possibilities she never dreamed of. The crude methods then used show the marvelous development of this the strongest arm of the Church to-day.

You will pardon me if I relate a bit of personal experience to more fully illustrate the point I am trying to make. In the ante-bellum times, over a half century ago, I lived 25 miles from Nashville, Tennessee, then as now, the hub of Southern Methodism. I was a light haired, freckled-nosed, pigeon-toed boy that plowed old Beck in the high corn till Saturday at noon and then repaired to the creek nearby, washed the accumulated real estate off of my body, went to the country store and bought a package of chewing gum for my best girl and was ready for Sunday school in the morning. When the Sabbath dawned all beautiful and bright, everything and everybody seemed to be in a good humor. The roosters crowed, the hens cackled, the pigs squealed, the cows lowed and the sun shone brighter, and the birds sang sweeter, it seemed to me, than any other period of my life. "Oh! time turn backward, turn backward in thy flight and make me a freckled nosed, light haired boy again just for to-night." For around the hallowed days of yore fond memory winds like ivy these evergreens.

After the bells were [illegible] the valley [illegible] the preacher [illegible] assembled at the [illegible] and [illegible] Commandments [illegible] the family [illegible] sermon [illegible] everything was [illegible] Sunday school. [illegible] the freedom of the country [illegible] the Sunday school prepared to [illegible] which consisted of a catechism for the children and a [illegible] book for the balance of the school, for there were all in the Bible class, with a good old brother that thought he knew it all for teacher. He would ask a question and everybody would make a guess, for we had no Bible. [illegible] on the answer if you had time to read the Bible through; the teacher [illegible] and we had the [illegible] teacher that always disagreed with everybody. We wanted to get rid of him, and we [illegible] the matter to Dr. John B. McFerrin, then the editor of the Nashville Christian Advocate. [illegible] under his great [illegible] He got us a [illegible] of hard questions and then gave a half dozen of us the answers, and the next Sunday we examined the teacher and he couldn't answer a single one. We got him dumbfounded and disgusted so he resigned on the spot, feeling the scholars were so much better posted than he was.

Now if you will compare that state of affairs with the present time you can see what great strides the Sunday school has made. Now you don't have to guess at all, your lesson is all [illegible] for you, and even all the comments are made by trained experts who make it a business to work out all these complex questions. If you can read, you have the qualifications that are necessary to make you a first-class Sunday school scholar. The work has broadened and deepened till it reaches all classes and conditions of men, and the Sunday school is now considered the main recruiting ground for the Church. It furthermore raises up trained workers who make the machinery run smoother and better in every way, and gives a glimpse of the Millennial dawn, when the knowledge of the Lord and Savior shall be taught to every member of the human family.

J. M. HALEY.

BACK TO THE PASTORATE.

The following thought-provoking resolutions were adopted by the General Assembly of the Southern Presbyterian Church in its recent session at Kansas City, Mo.:

"Whereas, there is a great need of ministers to supply our many churches and to do the mission work at home and abroad; and

"Whereas, there are already many fields vacant and the number of candidates will not be sufficient to supply the need; and

"Whereas, we have a large number of ministers who are engaged in teaching and other lines of service than the pastoral office.

"Therefore, be it resolved by this Assembly—

"1. That we urge as many of our ministers as possible to return to the pastorate as their life work by ordination.

"2. That in the selection of men to act as secretaries for the work of the Assembly or Synod or Presbytery, and also for the heads of schools, our executive committees and boards of trustees be urged to choose laymen instead of preachers."

The Home Circle

SOME PUZZLING THINGS.

Annie Balcomb Wheeler.

I wonder why I always catch
Such measly little fish,
When all the big fat bouncers
Drop off my hook "ker-swish!"

And why I have to hunt around
To fill my pail with berries,
When going home I see such loads
As big as our black-heart cherries!

I wonder when I'm practicing
Why the clock ticks round so slow!
Now when I'm reading story books,
You ought to see it go!

And when I've gone and "bust the bag,"
Togged out in my comp'ny duds,
I wonder why ma wanted eggs
Instead of soap or spuds!

And most of all I wonder why—
I'd give o lot to know—
Why cake and candy's bad for me,
And oatmeal makes me grow!

—Zion's Herald.

CYNTHIA'S EYES.

"Marthy, I'm worried about Cynthia's eyes."

Cynthia, outside the door, with her hand already on the knob, stood still in bewilderment. Her eyes? Why, she never had a moment's trouble with her eyes in all her healthy young life. What in the world did Uncle Reuben mean?

Evidently Aunt Martha was puzzled, too. From the tone of her voice Cynthia knew just how she had dropped her knitting, and was peering over her glasses.

"What in creation are you talking about, Reuben? Cynthia's eyes are as sharp as a hawk's, and as pretty as they make 'em."

"I ain't saying anything about their looks," Uncle Reuben declared. "I'm talking about what she sees with them. She's near-sighted. She can't see anything but little, unimportant trifles that stick up under her nose; the real things that make the bulk of living she doesn't seem to see at all. She was so fretted at the way Mr. Vincent rises on his toes that she didn't hear the good straight message he preached to young folks. And she said Mrs. Vincent's talk was flavored with wintergreen and camphor, and never got so much as a glimpse of the ministering angel soul behind it.

"When Betty Arnold blew in the other day through the rain, all pink and fresh like a June rose, and full of all sorts of happy news, Cynthia said it was a pity she wasn't more careful about her pronunciation; she actually said 'p'raps' for 'perhaps.'" Uncle Reuben's voice rose in absurd mimicry, and then dropped to gruff displeasure.

"If that's what colleges teaches," he declared, "I think the sooner all the colleges are closed the better, that's all."

Aunt Martha's voice, soothing and sympathetic, sounded as if she were pacifying an unreasonable child.

"There, there, Reuben, don't you fret. Cynthia'll come out all right. It ain't college—its just youth—that's all. She'll see things clearer when she's lived a little longer. She's just a pretty, spoiled child, playing with the outside of life. When she gets into real living——"

But Cynthia, college senior, was going slowly upstairs: she had something to think out.—Youth's Companion.

THE BUTTERFLY.

"Look here, auntie!" called out Bertha and Ray, holding up a leaf, from which was suspended a bright green object with gold spots and bands. It was about the size of a small peanut shell.

"What is it, auntie?"

"That is a chrysalis, my dears," said auntie, looking up from her sewing. "Put it away, and it will turn into a pretty butterfly."

So the leaf and chrysalis were put in a pickle bottle, a piece of net tied over the top, and the treasure set on the bookcase for safe-keeping.

Every day they would look at it, and as it still looked the same, they lost interest in it for a week or more. But one day auntie was dusting the bookcase and she saw something which caused her to exclaim, "Children, your chrysalis has turned black!" They both ran quickly to see it. Yes, it had turned dark, the gold bands and spots were now silver, and they could catch a glimpse of bright folded wings through the skin.

Soon a crack was seen near the top, then another on its back. These widened slowly, and at last the chrysalis broke open. But the rolling, flapping thing that came out did not look much like a butterfly. It had a fat, fuzzy, black body, and around its head were closely folded brilliant orange wings.

The creature struggled and crawled, each moment opening its wings wider, and its body growing less.

Auntie put a long pencil into the bottle, and the insect crawled upon it. It wanted something to perch on while its wings were stretching and drying.

In perhaps another half an hour the beautiful young butterfly was perfect in every way.

Its ugly body had shrunk and was hidden by the gorgeous wings, which were orange red with a black border, on which were closely sprinkled white spots.

The children were so delighted with their beautiful prisoner that they did not want to part with it, but after a while auntie said, "Now I'd let it go out into the sunshine where it belongs."

So they set the bottle in the open window, and taking off the net, said:

"There, now fly away into the garden and get some nice honey from the flowers!"—The Child's Hour.

A REMARKABLE BIRD.

Colonel Roosevelt and his party, who returned recently from Brazil, brought with them 2,100 specimens of birds and 500 specimens of animals. The rarest specimen brought back is a Hoatziu, a peculiar bird about the size of the ordinary turkey, which inhabits the banks of the River Solimoens. It has claws like a lizard, on its wings, which enables the bird to climb trees when pursued. If not seized at once, it is said the bird will dive into the water, and be lost to sight under a mass of aquatic growth on the surface of the river. It has feet like the diver bird. "I managed to get close to its haunts, at twilight, in my canoe," said one of Mr. Roosevelt's party, "and at night I successed in getting a nest with young birds in it."—The Preshyterian.

HOW MARK TWAIN PROVED IT.

When Mark Twain was living in Hartford, Connecticut, where Doctor Doane, now Bishop of Albany, was rector of an Episcopal church, he went to hear one of the clergyman's best sermons. After it was over Mark approached the Doctor and said politely: "I have enjoyed your sermon this morning. I welcomed it as I would an old friend. I have a book at home in my library that contains every word of it."

"Why, that can't be, Mr. Clemens," replied the rector.

"All the same, it is so," said Twain.

"Well, I certainly should like to see that book," rejoined the rector with dignity.

"All right," replied Mark: "you shall have it;" and the next morning Doctor Doane received with Mark Twain's compliments—a dictionary!—Pittsburgh Christian Advocate.

RESOLUTIONS ON THE LIQUOR TRAFFIC.

(Adopted by the General Conference of the M. E. Church, South, while lately in session at Oklahoma City.)

Whereas, in every section of our country, the Church of God in its efforts to bring in the Kingdom of righteousness and peace, is faced by the organized liquor traffic, which is the most powerful and destructive of all enemies of the Church, and whereas this organized army, inspired by covetousness and appetite, cannot be successfully opposed except by the organized efforts of God's people.

Resolved 1. That we condemn the liquor traffic as the greatest menace of our day to the welfare of business, society, and the Church; that we regard it as a public nuisance which must be abated if our civilization is to be saved; that we demand that the rights of sober, peaceful, law-abiding citizens be respected, and that they be protected from the dangers to property, family, happiness and life, which always accompany the open saloon; that we insist that men have no right in the exercise of so-called "personal liberty" to continue a traffic which infringes so ruthlessly, persistently and destructively upon the rights of others, that we declare that the time has come when the protection of the law of the land must be taken from this horrible traffic in the bodies and souls of our children, and the man who insists upon gratifying his greed by the destruction of his neighbors, shall be branded as a criminal, to be dealt with as all other offenders against the peace and order and uplift of society.

Resolved 2. That we rejoice in every effort which is made to destroy this traffic, and that we pray the blessing of God on the efforts of his people in the various States to secure the passage of state-wide prohibitory laws, and to enforce the laws against the slaves of covetousness and appetite, who in their efforts to gratify their unlawful lust for gold and sensual pleasure do not hesitate to oppose in every possible way the will of the people.

We reiterate our request that the Congress of the United States adopt a resolution giving to the people of the various States the right to vote upon the question of an amendment to the Constitution of the United States forbidding the manufacture for sale and the sale of intoxicating liquors for beverage purposes.

Resolved 3. That we endorse the great work which has been done and is being done to-day by the Anti-Saloon League in its National and State organizations, and we pledge it our support in the accomplishment of this giant task. We urge our people to remember that the liquor traffic hates the Anti-Saloon League because of its effective work, and endeavors to destroy its effectiveness by exciting suspicions against its leaders. We pledge to these leaders our loyalty and assure them we will not desert them in the hour of battle because of the slanders of the enemy, but that we will rally even more earnestly to their standards and give them our undivided support.

Resolved 4. That we also rejoice in the great work which is being done by the other organizations, notably the Woman's Christian Temperance Union, for the salvation of society and the uplift of the race.

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Editorial

THE INFLUENCE OF THOSE DEPARTING.

The serious side of life never breaks upon many until a terrible catastrophe has been visited upon them. God realized the folly of allowing man to enjoy upon earth in a perfect physical state after the soul had been united with it. Therefore Adam and Eve were driven from the Garden of Eden. They were made subjects of increasing evil, and they were promised that their allotted life should end in death. Without the punishment they would have become still further alienated from the perfection of their primeval existence, being independent of any restraint whatever to their appetites. The minute they sinned they were visited with affliction and death, and in this was their salvation. What a picture a physically perfect humanity would present without the range of suffering to influence the condition of the soul. People would become further alienated from the true course than is Adam in his sinned into the human race. Physical pain serves as the great protection for the body. Without it one might sin every upon his flesh without warning, especially in moments of intoxication and disorganization. Self-destruction would doubtless become more common. So physical pain, with all its woes, is the source of our greatest happiness, and the afflictions and death in human destiny, though in themselves terrible calamities in individual cases, are infinitely the richest blessings upon the race.

The heat of the summer is in full blast. Last week our Northern country was a veritable furnace under the penetrating rays of the orb of day. And with the coming of the enervating heat of the middle zone the angel of death seems to hover nearer the beds of the physically weak. Many little babes, loving mothers and wives, and good husbands and fathers have been claimed for the other world in the last few days. With sorrow we have seen a mother weep for her year-and-a-half old child as though her heart would break; and when the little body was lowered into the grave she murmured, "Gone forever." It would be impossible to express the vastness of meaning those words indicated. We have seen a wife and mother taken from her good husband and children; and as she lay in the casket amid simple silks and flowers, her calm face appeared like the frame on a medallion, with the wind blowing through the open casements and rustling the leaves and draperies, with the measured notes of friends celebrating the graces bestowing her place of character, we who stood beside the bier and set near upon the couches wondered why in the very midst of life such a beautiful soul should be taken away. Perhaps, though, we realized more than ever the presence of God, and we saw more distinctly his hand in the destinies of men. There was certainly a stronger influence upon us to do what was right. Christ was in the midst of that scene; one could picture him there in the midst of us rehearse as he appeared to the disciples as he rose from the dead with the nail prints and the spear wound, and with the benignness of expression of which he was so characteristic. We firmly believe we were all made better for that time, and consciously or unconsciously, its influence will go with us forever. Some may do evil things, but they will not be quite so evil as they might have been, or they may do better things, and they will be better still for that occasion.

Nor is this all. The greatest influence is from the lives that were lived and which we know were spent in righteousness and Christian integrity. After they have been sainted through death, their deeds are glorified. The tendency of the good man is to emulate the example of his righteous father; it is easier to walk in his footsteps because the way of faith has been blazed. One of the strongest influences for Christ is a pious Christian parent. The mother of Timothy was a pious and good woman, she believed in Christ, he was real to her, and certainly he shall be as Savior to us. The influence of a good man in the community has the same effect. Every one knows he is honest and upright, that a life would be the best thing in the world ever made, he says that Christ is his Savior and is real to him, and thus his life will lead others to our Lord. This confession and experience are sent abroad through the community, more especially when the good man dies.

The world sees more serenity than ever in the face of immorality. When the kind teacher says in the hour of our need the man he is not gone from us forever the consolation of the remark eases the suffering soul. Tennyson believed that his beloved Hallam was not forever dead for he said:

> "The voice is in the rolling air,
> I hear thee where the waters run;
> Thou standest in the rising sun,
> And in the starry clouds at far.
>
> * * * * * *
>
> "Tho' thou art not, not ever yet
> I have thee still, and I rejoice;
> I prosper, circled with thy voice;
> I shall not lose thee tho' I die."

C. A. B.

THE LATEST MORTALITY RATE FIGURES.

The Census Bureau has lately issued a Bulletin giving the death rate in the United States for the year 1913 as 14.1 per thousand of estimated population. In 1912 it was 14.4; in 1911 14.3. The average rate for the years from 1901 to 1910 was 14.4 and from 1906 to 1910 it was 14.6. The average rate for the three years of 1911, 1912, and 1913 was 14.16, so the decrease in the death percentage is continuing. The decline in the rate from 1901 to 1913 amounts to a reduction of one death in every eight, and this applied to the whole country means that there were 104,000 fewer deaths in 1913 than there would have been if the average rate from 1901 to 1910 had continued.

Of all the States in the Union Washington has the smallest death rate, 11 per thousand of population, with the States nearest to it coming in the following order: Minnesota, 10.4; Utah, 11; and Wisconsin and Colorado, 11.1. The following are the States in which the death rate is the highest: New Hampshire, 17.1; North Carolina, 16.1; Maryland, 16.1; Vermont, 15.9; Maine, 15.3; and Connecticut, Massachusetts, New York, and Rhode Island, 15.0. As a rule, the States with a large colored population have a higher rate of mortality than white States with approximately the same number of inhabitants.

From the Journal of the American Medical Association we take the following compilation of figures bearing on this subject:

"Among cities of over 100,000 population Seattle and Spokane lead by far with death-rates of only 9.4 and 9.6, respectively. Portland, Ore., follows with a rate of 9.9, so that this particular corner of the United States by comparison would seem to be more than holding its own. It seems almost obvious that location, climate and character of population are responsible for this low rate. Minneapolis and St. Paul as usual contest for next place with 11.6 and 11. Oakland and Milwaukee following with 12.5 and 12.7. The highest rates occur in Memphis, Tenn., 26.3; Richmond, Va., 20.4; New Orleans, 19.9; Albany, N. Y., 19.3; Baltimore, 18.5; Nashville, Tenn., 17.8; Birmingham, Ala., 17.4; Atlanta, Ga., 17.4, and Washington, D. C., 17.2.

"The cause of this high rate in Southern cities has probably often been misaigned and often explained, but we cannot too often point the way to betterment. In the accompanying table the significant figures need no explanation:

	"Death-Rate per 1,000 Population		
	Total	White	Colored
Memphis	26.3	15.9	28.2
Richmond	20.4	16.7	28.8
New Orleans	19.9	15.6	31.9
Baltimore	18.5	16.2	31.0
Nashville	17.8	14.7	24.0
Birmingham	17.4	12.3	25.2
Atlanta	17.4	13.5	25.2
Washington	17.2	14.4	24.4
Average	18.68	14.9	27.08"

At the first glance these figures present rather a gloomy outlook for the Southern cities, but when compared with former years there is no reason for discouragement. In only two instances was there an increase in the death rate among colored people, and public attention is being increasingly turned toward the improvement of the conditions under which they live. The Louisiana State Board of Health was recently instrumental in getting a Conference called to consider this question and five States and the District of Columbia sent delegates. Undoubtedly here is a wide-open field for philanthropy, a vision which should be accomplished within the next few years.

PERSONAL AND OTHER NOTES.

From Spring, Miss., Brother E. M. Irvin writes that they have good crops there and a good outlook in every way.

Rev. E. G. Wood and wife and five children, of Pollock, La., are all convalescent from typhoid fever. They have been tempted by measles.

Rev. L. J. Gearhard wrote the article in last week's paper entitled "Christ is Risen." We regret his name was omitted.

In a business letter to the office which contained a subscription to the Advocate, Rev. T. P. Arthur says everything is moving nicely at Macon, Miss.

Rev. J. Tilney Lewis, of Greenville, Miss., has been helping Brother Bell at Fort Allen, Miss., in a series of services. We trust that much good resulted from this special effort.

In sending a nice list of subscribers to the office, Rev. H. M. Whitten, at Camden, Miss., writes that his work is progressing nicely, and that they are preparing to look very carefully after the revival material in that place.

Rev. E. E. Sheppard, of Carlisle, La., has just sent in a striking post-card picture of the new church building in that place. It presents a handsome appearance, appears to be large and comfortable, and would do credit to any town.

The new church building at Sardis, Miss., was dedicated last Sunday, June 7. We congratulate Rev. L. E. Allen, the good people and his loyal people. Brother Allen believes he has the best church building in the Conference for the money.

Mr. G. L. Carter, from Gulfport, Miss., a brother of Rev. H. L. Carter of Centenary College, Shreveport, La., and a son of Rev. Lucian Carter, of Ellisville, Miss., called in the Advocate office last week. We appreciated and enjoyed his visit.

The Editor of the Advocate has been quite unwell for several days and is not able to be in his office at the time he had of his paper goes to press. This will explain why this issue does not contain the usual amount of editorial matter from his pen.

Dr. J. T. Sawyer preached for Dr. J. W. Caldwell at the Carondelet Avenue Presbyterian Church, New Orleans, last Sunday at 11 a. m., the pastor being at Clinton, La. Dr. Sawyer renews a few compliments present, and that he greatly enjoyed being with the Carondelet Presbyterians.

The Lafayette District Epworth League had quite an enthusiastic meeting at New Iberia last week. The attendance was good and the exercises of the Conference were interesting and helpful throughout. The Sunday preaching services were under the direction of Rev. A. S. Lutz and Rev. J. I. Hoffman.

Hon. A. W. Biggs, who is one of the foremost lawyers of Tennessee and one of the leading attorneys for the Church in the recent Vanderbilt litigation, is reported to be seriously ill with appendicitis at St. Joseph's Hospital in Memphis, and his recovery at this writing is considered quite doubtful.

Rev. W. W. Drake of Baton Rouge, La., one of the leading ministers of the Louisiana Conference, made the address to the alumni at the recent Commencement exercises of Centenary College, Shreveport. His subject was "Our Heritage and Horizon," and his address is reported to have been very fine.

Rev. Thomas B. Cottrell, of Tylertown, Miss., has recently sent the Advocate seventeen new subscribers. Brother Cottrell is doing a fine work on his charge; he is actively engaged in revivalistic work and other labors for the advancement of the Kingdom. He has the thanks and best wishes of the Advocate.

Rev. Robert Selby, presiding elder of the Brookhaven District of the Mississippi Conference in sending his third round to us, writes that his district is in better shape at present than it was this time last year, that the preachers are busy, and that their labors are being rewarded by better congregations and interest.

Rev. S. A. Brown, of Bonneville, Miss., has just closed a successful revival meeting with forty-five additions to the Church by profession of faith. Brother Bower did the preaching and we all may know that it was of the right sort. Good news like this makes our heart glad indeed. Brother Bower is a consecrated and successful pastor.

The following friends have the thanks of the Advocate for new and renewal subscriptions not heretofore acknowledged: Miss Mitt Deter, Hoosacks, Miss., 5; Rev. Robert Randle, Eros, La., 5; Chas. E. Downer, Foxwood, Miss., 5; A. S.

Raper, Courtland, Miss., 5; W. D. Dominick, New Augusta, Miss., 15.

Rev. J. G. Snelling, of Carrollton Avenue, New Orleans, is assisting Rev. C. V. Breithaupt, of Houma, La., in a meeting. Brother Snelling's pulpit was filled last Sunday morning by Dr. J. M. Henry, the presiding elder of the New Orleans district, and last Sunday evening by Rev. Felix R. Hill, Jr., pastor of Rayne Memorial Church, New Orleans.

Rev. H. G. Roberts, of Crenshaw, Miss., writes: "Bishop Murrah will dedicate our Crenshaw Church the fourth Sunday in this month. All former pastors are cordially invited. Brother J. D. Wroten, of Tunica, Miss., did us good service in a meeting at Sledge last week. There were five additions to the Church, and a new church building enterprise was launched."

Rev. J. T. McVey, of Fannin, Miss., in a business letter to the Advocate, writes: "There have been improvements on our parsonage during the year. Quite a sum has been spent on completing one church and for painting another. The assessment for the pastor has been raised twenty-five per cent. The Sunday school is flourishing, and the attendance at preaching services is very good. The Lord is blessing us indeed."

Rev. Jno. B. Andrews, the evangelist, in an appreciated note, says: "Kindly announce through the Advocate that Prof. and Mrs. Jno. E. Thomas would like to assist pastors in meetings during the month of July. They are very efficient help in every way, not only in singing and playing, but in revivalistic work." Brother Andrews will take a vacation during July, but his efficient assistants would like to continue their labors on through the summer.

The Epworth Leaguers of North Mississippi held their annual meeting at Columbus the latter part of last week. A large number of leagues were represented and the work was shown to be in a healthful condition. Many informing and helpful addresses were made and the conference was pronounced a marked success. Rev. John R. Countiss, President of Grenada College, preached last Sunday at 11 a. m., and Rev. Paul B. Kern of Murfreesboro, Tenn., at the evening hour.

Rev. Cawthon A. Bowen, the pastor of the Methodist Church at Dadeville, Ala., has been elected to the Chair of Philosophy and Bible in the Alabama Woman's College at Montgomery, and has signified his acceptance of the position. This gifted young minister is a son of Rev. J. A. Bowen, now of Birmingham, and was reared in North Mississippi. He is scholarly, studious, and spiritual, and is finely equipped for the new and important work to which he has been called.

Rev. John Henderson is a Baptist missionary from Ruatan, Spanish Honduras, and was sent out from the Baptist organization of England. He has been in New Orleans about seven weeks, having come to this city on account of his health. Unfortunately, while on Canal Street the other day, he lost his purse which contained $58, this being all the money he had. Rev. Mr. Henderson asks us to state his case to our readers, and if there are any who desire to assist him in this unhappy plight they may forward the funds to this office, and they will be turned over to him.

On Wednesday evening, June 3d, in the First Church, Shreveport, the presiding elder, Rev. W. H. Coleman, held a joint quarterly conference for all our churches in that city. There was a large attendance of officers and members and the reports from the various pastors and officials showed that gratifying progress is being made. A new church is being built in Cedar Grove; finances are well up; there is a growing interest in the Epworth Leagues; the Sunday school work is in a prosperous condition; and about two hundred and fifty members have been received into the Church since the Annual Conference.

Rev. J. Tillery Lewis, of Greenville, Miss., writes us the following: "On last Sunday morning at 9:30 o'clock Sister H. S. Spragins was operated upon for appendicitis. The operation was successful and Sister Spragins is doing as well as could be expected. Much anxiety was felt for her, and our hearts went out to Brother Spragins and his family; we are all relieved to know that Sister Spragins is convalescing." The Editor has since received a letter from Brother Spragins in which he stated that his wife was on the road to a speedy recovery. We are delighted to know that Sister Spragins came through the ordeal so handily.

Rev. Thos. J. Norsworthy has recently assisted Rev. T. B. Cottrell, of Tylertown, Miss., in an evangelistic campaign. Brother Norsworthy writes us thus: "It affords me much pleasure to report a really great meeting at Tylertown. We are glad to say that we have received about ninety applications for church membership to date. At one service we received thirty-seven persons on profession of faith, and there are many more yet to be taken into the Church. At the eleven o'clock service Sunday I took occasion to present the claims of the New Orleans Advocate and received seventeen subscriptions which were handled by Brother Cottrell. I shall continue to represent the paper wherever I may labor in your territory." The Advocate is glad to hear of such evangelistic success, and it appreciates the efforts made in its behalf.

The Methodist Training School, of which Rev. W. F. Quillian is President, closed the latter part of May a very prosperous session. The Commencement sermon was preached by Dr. Richard Wilkinson, of Louisville, Ky., and Rev. Paul B. Kern, Dr. John D. Trawick, and Dr. O. E. Brown also took part in the closing exercises. The graduates numbered 22, among whom we note the names of Miss Willie Lee Rowan of Louisiana, and Misses Julia Carter and Maude Wiggs of Mississippi. In referring to the work of his school, Brother Quillian says: "It is altogether probable that one of our teachers, Miss Kate Hackney of North Carolina, who for several years has been the faithful director of the Kindergarten Department, and Miss Anita Gist, one of our students from Florida, will go to Africa this fall to assist in the mission work which has been established there by Bishop Lambuth."

We clip from the Times-Picayune the following dispatch sent from Aberdeen, Miss., on the 15th inst.: "The closing service of the North Mississippi Woman's Missionary Society consisted of the report of the committee and planning for the advance of the work. The election of officers resulted as follows: Mrs. Vic. Thompson Hoyle, president; Mrs. S. M. Thame, first vice-president; Mrs. Tulle Hartwell, second vice-president; Mrs. T. M. Clark, recording secretary; Miss Louise Diglan, corresponding secretary; Mrs. W. W. Wilburn, treasurer; Mrs. G. C. Jones, auditor; Mrs. J. W. Conger, superintendent Christian stewardship and missions; Mrs. Walter Trotter, superintendent social service; Mrs. Walter Campbell, superintendent of publicity; Mrs. Susie Thomas, superintendent of supplies. The district secretaries appointed are: Miss Corinne Roger, Corinth; Mrs. T. T. O'Brien, Sardis; Mrs. J. H. Houghton, Aberdeen; Mrs. T. W. Woodward, Columbus; Mrs. G. H. McDonough, Durant; Mrs. H. M. Bryan, Winona; Mrs. T. J. Binford, Holly Springs; Mrs. Elizabeth Clark, Greenville. The conference came to a close after the election of Itta Bena as the next place of meeting."

WOMAN'S MISSIONARY MEETING AT ABERDEEN.

The second annual meeting of the Woman's Missionary Society of the North Mississippi Conference convened in the Methodist Church at Aberdeen on June 11, 1914, at 3:30 o'clock, the opening session being a workers' conference conducted by Mrs. W. W. Scales, Jr., of Starkville. The Bible lesson by Mrs. Scales was helpful and inspirational. She then introduced the officers in the regular order and each officer presented her own department of work to the body.

The evening session was presided over by Mrs. Walter Trotter, of Winona, who is the 4th vice president. The praise and testimony service led by Mrs. I. D. Borders, was a love feast indeed. Mrs. Dunstan, corresponding secretary of the Home Department, brought a report of the business proceedings of the Council Meeting recently held at Fort Worth, Texas. This report was most encouraging, as figures relating to the workers mounted up into the thousands and hundreds of thousands, while those relating to funds went into the million mark. After this, Mrs. Hoyle, the conference president, gave an inspirational report of the Council meeting, which moved the audience too deeply for expression and made all feel a desire to have a part in this great work. This service was interspersed with choice and inspiring music by the choir.

Aberdeen has been most cordial in the reception accorded the delegates. In fact, the welcome given has been as warm as the weather!

Miss Lillie Hartwell, the second vice president, will have charge of Friday evening's session, which will be devoted to the Young People's work. The speakers will be Miss Julia Wasson, of China; Miss Mary Daniel, deaconess, Corinth, Miss.; Miss Kate Strichland, a student volunteer; Mrs. Bessie Lipscomb, a member of the Woman's Missionary Council, and others. At this meeting the banner will be presented to the Brooksville Young People's Society, that being the auxiliary in the Conference which has attained to the highest standard of excellence.

The Conference is anticipating a great spiritual feast Sunday, when our own Bishop Murrah will preach the annual sermon.

This hurried message is given out to those workers and friends who could not attend this great meeting. MRS. W. W. WOODWARD.

Aberdeen, Miss., June 12, 1914.

Secular News and Comment

President Wilson on June 12 named Congressman W. G. Sharp, of Ohio, as ambassador to France, to succeed the Hon. Myron T. Herrick.

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The total income of the University of Virginia is stated to be now twice what it was when President E. A. Alderman became its official head ten years ago.

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New proof that the Mississippi Delta is the Negro's paradise was furnished a few days since when Dr. J. C. Brooks, of Bolivar County, placed an order for fifteen Ford automobiles for colored tenants on his plantation.

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The seventeen-year locusts have made their appearance in large numbers in Ohio, Pennsylvania, Virginia, and West Virginia. There are two varieties of this insect, one of which returns every seventeen years, and the other every thirteen years.

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The official lists show that when the "Empress of Ireland" was rammed by the Norwegian collier "Storstad," and went down in the St. Lawrence River, 1024 persons were drowned. The number of the saved was 452. Among modern marine disasters this ranks next to the sinking of the "Titanic" in the number of lives lost.

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At the recent Reunion of Confederate Veterans at Jacksonville, Fla., a resolution was adopted looking to the erection in the capitol city of each of the eleven seceding States of a monument to the faithful Negro slaves who remained true and loyal to their masters during the stormy days of the Civil War. The construction of these memorials would, we think, do honor to both the blacks and whites of the Old South, and challenge the admiration of the world.

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Governor McCreary of Kentucky has announced that he will appoint Mr. J. N. Camden, a millionaire, turfman, farmer, and politician of Woodford County, to succeed the late Senator W. O. Bradley in the United States Senate. Mr. Bradley's term would have expired the 4th of next March, but Mr. Camden's appointment will hold good only until the August primaries, when a Senator will have to be chosen for the few remaining months. It is understood that he will at that time aspire to be elected for the remainder of his predecessor's term. Mr. Camden is a son of the late United States Senator Johnson M. Camden, of West Virginia, and a Democrat. Mr. Bradley was an ardent Republican.

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During the past scholastic year 4422 students studied in 275 colleges and universities in the United States. Of these, Canada furnished 653, China 594, and Japan 336. The others were distributed as follows: Great Britain and Ireland 212, Germany 122, Russia 124, France 45, Sweden 41, Italy 38, Austria-Hungary 34, Switzerland 29, Norway 26, Greece 22, Spain 20, Netherlands 19, Bulgaria 15, Roumania 6, Belgium 4, Portugal 3, and Montenegro 1. New Zealand was represented by 56 students, Egypt by 15, Liberia by 2, and South Africa by 44. From the American possessions Hawaii sent 108, Porto Rico 215, and the Philippines 111. India had 62 students, Turkey 143, Korea 13, Persia 21, and Siam 13. Of the Latin-American countries, Mexico, with 223 students, heads the list. Cuba sent 209, Costa Rica 29, Guatemala 15, Honduras 12, Nicaragua 18, Panama 28, and Salvadore 19. From South America, Argentine sent 43, Brazil 113, Bolivia 3, Chile 12, Columbia 37, Ecuador 16, Paraguay 2, Peru 25, Uruguay 2, and Venezuela 7.

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The Congressional House Committee on Interstate and Foreign Commerce has reported favorably a bill authorizing the construction of a bridge across the Mississippi River at New Orleans. The measure provides that the work shall begin within two years after its passage and be completed within three years after it is started. It recognizes the fact that the consent of the State of Louisiana must also be obtained before the enterprise can be undertaken. The construction of a bridge across the Mississippi here will be vastly more difficult than it would be where the banks and approaches to the river are high. It will be necessary to have the bridge at a certain elevation above the water to avoid obstructing navigation, and with the land on each side of it on a level or lower than the river bed, it will require some fine engineering and a vast amount of work to provide satisfactory approaches to the bridge for heavy trains. Of course the feat can be accomplished, but it will necessitate a large outlay of money.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. This will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

God in his tender mercy has taken of the more beautiful lives from the garden of earth. On May 17, 1914, he saw fit to call little Howard Ernest to the great beyond. He was the son of Mr. and Mrs. A. L. Ivey, and was just fifteen months. He had been sick several days when God took little Howard to dwell with him in heaven. He was laid to rest in Greenland Cemetery. To those who loved him earth has lost its light of gladness, and heaven seems more bright since the spirit of our loved one has gone there to dwell, and we long to meet the river to be with him in the other shore, there to live with him and with our Savior forevermore.

A. FRIEND.

Brother E. C. LAWRENCE was born in Crosby, Ala., in Perry County, on Mar. 11, 1871, and departed this life at the Meridian Hospital, following an operation for appendicitis, on Jan. 31, 1914. He was a member of the M. E. Church, South. His neighbors spoke in complimentary terms of him as a Christian, as one who lived the right, and in my short acquaintance with him as his pastor I found him to be loyal. He was married to Miss Mary Fox on Oct. 31, 1894, by the Rev. Cotney, at Somerville, Miss. Of this union there was born one child. His loving wife and son survive him. He told his devoted wife just before his death that his spiritual sky was clear. The sunset of his life was beautiful. Our sympathies are with the bereaved. While they cannot call him back they can go where he is. A great concourse of people was present at the interment to pay a tribute to the memory of this good man. The writer preached the funeral sermon, after which the body was laid to rest in the old Hebron Cemetery to await the resurrection morning. "Blessed are the dead which die in the Lord."

His pastor,

HILARY S. WESTBROOK.

Sister ANNIE BELL was born on Nov. 29, 1843; was married to R. H. Bell on Nov. 25, 1866; and died April 7, 1914. At the age of 15 years she joined the Methodist Church, and she fell asleep, as she had lived, a faithful devoted follower of our Lord and Master. A husband and nine children survive her. She has left them all a goodly heritage and lived to see all of them members of the Church. Just before she left them she called them to her and asked them to meet her in heaven. It was my good fortune last year to be the pastor of this good woman. When confined to her bed whether in pain or without pain, not a word of censure or rebuke ever passed her lips. Her life on earth has ended; she has gone home to the mansion prepared for her where she one day will welcome her loved ones and friends. We all have been left the example of a beautiful life of service and devotion which, if we follow, will take us home where we shall part no more. Truly, it can be said of her, "She hath done what she could."

R. W. LOVETT.

Mrs. ELIZABETH BREWER was born on Dec. 4, 1832, and died at the Methodist parsonage in Mashulaville, Miss., on June 4, 1914, aged 81 years and 6 months. Sister Brewer was the mother of Rev. J. C. McElroy. He and three brothers are left to mourn the departure of their mother. For nine weeks she had been bedridden from a fall she had received, and the writer was informed that not one word of complaint came from her lips during those long hours of pain and suffering, verifying the claim that "Our people die well." Another mother in Israel has been called home to live with God forever, leaving behind an influence for good that can never die. The writer and Bro. J. C. Brewer officiated at the funeral. We laid her body to rest in the cemetery in Mashulaville amid a concourse of friends, reflecting that we shall meet her again where parting is no more.

W. P. HARDIN.

RESOLUTION OF APPRECIATION.

A tribute to Dr. Archibald Samuel Tarrington by the Methodist Sunday School at Como, Miss.

Whereas it has pleased our heavenly Father in his infinite love and wisdom to take unto Himself the soul of our beloved brother, Dr. Archibald Samuel Tarrington, therefore be it resolved:

1. That we the Como Methodist Sunday School do hereby express our sincere and heartfelt sympathy to the bereaved family and friends in this their time of sad bereavement.

2. That our Sunday school has lost a valued and faithful member, the Methodist Church a generous and loyal supporter, the community one of its most useful and excellent men, and the State one of its most progressive and enterprising citizens.

3. That a copy of this resolution be sent to the family of our deceased brother, to the Mississippi and New Orleans Christian Advocates and the Sardis Reporter, and that a copy be spread upon the minutes of this school.

Signed: J. B. Rudolph, M. P. Hardin, C. E. Brown, Sunday School Committee.

Como, Miss., June 4, 1914.

THIS GIRL IS A WONDER.

You can make dollars and dollars selling Pure Food Candy, so if you want more money than you ever possessed, send forty-eight two cent stamps to cover expense of mailing sensational Pure Food Formulas, and a set of assorted poison models. I will help you start in business. I am glad to help others who, like myself, need money. People say, "the candy is the best they ever tasted"—therein lies the beauty of the business. You don't have to canvass, you sell right from your own home. I made $12.00 the first day, so can you. Isabelle Inez Block 1815, Pittsburgh, Pa.

NOTICE.

The pastors of the Durant District are requested to send to me at Pickens, Miss., at their earliest convenience the names of all the delegates who will attend the district conference which will be held at Goodman, Miss., July 8th, so that they may be assigned to the homes secured for them. Trains going South are due at Goodman at 7 a. m. and 3 p. m. It is hoped that all delegates will come on day trains.

J. D. SIMPSON.

Tidings From the Field

Anacoco, La.

We are making reasonable progress on this charge. We have had two visits from our beloved presiding elder whose presence and inspiring sermons caused our people to seek greater things of our Lord. Brother Morris of Mansfield has been with us twice, lecturing at two points in behalf of Mansfield and Centenary colleges. We appreciated the lectures given by him and expect to have him with us again.

We have had no revivals yet. We have three Sunday schools, and one union school, making four on the charge. We have a Bible class Wednesday evenings, which is attended with great interest. Boys and girls are studying and praying to know more of the divine will of God. As a result we have had two accessions to the Church here and one at another point, making three accessions in all on profession of faith.

As this is my first public report, let me, as the youngest pastor in the Louisiana Conference, thank the brethren for their advice and help. I thank God for their noble, godly lives. They are a real source of inspiration to me. God bless you, brethren. Nothing has been more inspiring to me than to meet the brethren and have them place their hands on my head or shoulder and say: "God bless you, old boy, be faithful and expect better things."

Brethren, be careful to seek diligently for opportunities to speak encouraging words to the young and inexperienced pastors. We appreciate the noble lives that you have lived and your acceptable advice. As the revival season is nearing, we are expecting and praying for great meetings. So when on your knees offering up your devotions to the one true and ever living God, remember Anacoco charge and her young pastor.—J. E. Napper.

Pollock, La.

Dear Dr. Meek: As I see so few letters from the Alexandria District, I will ask for space in your good paper for a meager report from the Pollock charge. I was sent to the Pollock charge last fall as supply. We moved into the parsonage on January 1st. We met with a fine people who treated us so kindly we felt as though we were at home from the beginning. The Pollock charge is composed of Pollock, Liberty Chapel, and Eden. I do not believe that there is a work in the Louisiana Conference that is composed of better people. The Rev. C. B. Powell was pastor of this work the last two years, and left it in good condition, so I found the revival fire burning when I arrived and it has been burning all the year. We have only held one meeting on the work to date. This was at Eden, and we had many things against us there, and received only one member into the fellowship of the Church. Since the first of January, we have received into the Church 35 members on the charge. We will begin a revival meeting at Pollock, July 5, with Rev. Q. L. Bennett to do the preaching. I will have time for two or three meetings this summer and fall; and if any of the brethren are in need of help I would like to correspond with them. I spent several years in Missionary Evangelistic work for the M. E. Church. You may write Rev. H. W. May, P. E., of Alexandria, La., as to my ability, or you may write Rev. C. B. Powell, at Melville, La., in regard to my revival work. I helped Brother Powell in two meetings last year, and am slated with him for one this year. I preach a full gospel, a full surrender, and a full consecration.

Brethren, let's strike the iron, while it is hot. Now is our opportunity in Louisiana for God and the M. E. Church, South.—E. G. Wood.

MISSIONARY BRIEFS.

During the quarter ending March there were 37 confessions of faith in Ivey Hospital (Korea) — 17 in the wards, 16 in the dispensary, and 4 among visitors.

Special services were held in the Cuban Congregation of Havana, from March 29 to April 5. The chapel was filled to overflowing at several of these services and they were indeed a benediction. Twenty-four people testified their purpose to lead a Christian life, and six members were received by baptism. A great service was that of Easter night when ten candidates were enrolled. The supreme need of the Cuba mission is an adequate building, or buildings in the city and suburbs of Havana.

The winning of a convert is a small work compared with that of preparing the conditions that make the winning of that convert possible. Early missionaries in China worked thirty-five years, and at the end of that time could count only six converts; but they had created conditions that made it possible to win thirteen thousand converts in the next thirty-five years, forty thousand in the next thirteen years, one hundred thousand in the next ten years, and two hundred and fifty thousand in the following decade.

Eighty per cent of the population of Japan is yet unevangelized, which means that forty millions have not yet heard the gospel of Jesus Christ.

The report of Soochow Hospital for the quarter ending March 31, is another record-breaker on in-patients, the total number being 439. The first nine days of China New Year I had eleven major operations; a part of the time since then I have had as many as twenty major operations a week.—John A. Snell, Soochow, China.

Kwansei Gakuin, our College at Kobe, Japan, has an enrollment of 715 students—540 in the middle School, 125 in the College, and 50 in the Theological Department, a total gain over last year of 135.

HOME COMING WEEK AT OLD CAMP GROUND, AUG. 16, 1914.

We are planning to make the week following the third Sunday in August the greatest week in the history of Old Camp Ground.

We want it to be a "Home Coming Week," both physically, and spiritually.

We want all, who were raised around Camp Ground and have moved away to make their arrangements to come, bring their families, and spend the week with us.

Then we want every one who is unsaved, to give their hearts to God, and let it be home coming in that way.

The preaching will be done, by the sons of Old Camp Ground, Brothers J. D. Simpson, Olin Ray, Luther and Frank Wilson.

We are expecting a great time both spiritually, and socially.

Come and be with us, "and we will do thee good."

A. L. DAVENPORT, P. C.
Walnut, Miss.

Sunday School

MISSISSIPPI CONFERENCE NOTES.

By R. A. Mahon.

Down at Silver Creek, under the jurisdiction of Brother Greenway, we find new Sunday school rooms. You will always find Brother Greenway busy about his duties.

A very fine book for your workers is "The Training of Sunday School Teachers and Officers," by Franklin McDowell. If you have not read it you can get it from the Publishing House for 75 cents.

Hurrah for the Brookhaven District. Every charge except one has ordered the Children's Day programs. There are six other districts in the Mississippi Conference. Will you let Brookhaven take the lead in this important work? May God bless the workers and pastors in that district.

The Sunday school at Mize, Miss., has grown gradually but permanently and is now taking on new life. They are raising money to build Sunday school rooms; the children are helping by selling eggs and chickens. This is the way to do things. Get the people interested; give the young people something to do.

We are glad indeed to announce that the Field Secretary will remain in the work. And now let us work together for the great cause. Our plan and work for the next year will be: To train teachers; organize Week-Day Bible classes; organize and equip the schools. Dear Superintendent, if you have not organized the above in your school do it at once. If you need assistance I am glad to come and help you.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

Over two million men are in Sunday school to-day, and it seems as if they could and would win two million more in the next quadrennium.

Mr. George Busby has been appointed superintendent at Esta. His initial step was to write for Children's Day literature and a list of Sunday school books helpful for a superintendent. Such early forethought is a sure indication of future success.

The Bethel Sunday school near Reeves, will hold its first Children's Day anniversary for some years on June 21. They have prepared a morning program for the children, dinner on the grounds and an afternoon of inspirational speeches and good singing.

One officer, teacher, or member of every school should make an effort to attend some institute, Summer School or Sunday School Convention within the year, so they can carry back to their schools enthusiasm, interest and information. A good book is indispensable in such places, and indeed all the time.

Woodrow Wilson says: "The Sunday school lesson of to-day is the note of morals of to-morrow. Too much attention can not be paid to the work which the Sunday school is doing." Marion Lawrance says: "As a full day is worth more than an hour before sunset, so is the life of a boy worth more than that of a man. Help save the boys." The summer leisure season is when the Sunday school needs to be most awake to hold, attract and interest those hundreds of boys and girls out of school and from under all restraint.

Some clever Sunday school officers with a keen desire to hold the Teachers' Meeting all summer have arranged to have it held in different homes, with fans and cooling refreshments and a phone reminder from the superintendent and hostess that every teacher is expected to be present. If you want results you are going to have to work and plan skillfully to get them. Watchful diplomacy and thoughtfulness have to be practiced in the Christian's vocabulary as in the world. The teachers are worth while, the meeting is need-ful, the health and success of the Sunday school is dependent upon it, and we must seek to keep it going all summer long.

CHILDREN'S DAY AT COLD SPRINGS, MISS.

Sunday, May 31, 1914, was a memorable day for Cold Springs—a Children's Day. The Church was beautifully and artistically decorated with evergreens and flowers. After the congregation had assembled the choir sang "Open the Door for the Children." The programme came up each item set in joy of the merchantmen, Lose Souls and Cold Springs, but after all had taken their places in the stage the entire Sunday school sang "Summer Sunshine." The speakers were well trained. One of the most interesting features of the program was the singing of Auntie Goodman, only four years old, when he had reached "I'm not a little child."

The offering was taken by five girls in snow white dresses with a band of gold and amounted to $1. As the expenses amounted to $1.01 we now have $1.01 to pay into the Sunday School Board by our pastor, Rev. J. B. Gunter. The Church was filled to its utmost capacity with attentive listeners, who appreciative Miss Maude Arnold in the training of the children in this exercise as being the best they ever attended.

MATTIE ARNOLD.

ONE LITTLE 25 CENT BOX

of Tetterine will cure any case of Eczema, Tetter, itch, or any form of skin eruption. It is because this salve embodies curative scientific properties in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Chilblains, etc. It is the most effective remedy of skin diseases as thousands will testify. 50c at druggists, or by mail from Shuptrine Co., Savannah, Ga.

It is difficulties, not facilities, that nourish bodily and mental energy.—John Stuart Mill.

The best regulated home is always that in which the discipline is the most perfect and yet where it is least felt.—Smiles.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston District—Third Round.

Alberta, at Old Caster.....July 5, 6
Plain Dealing, at Concord..July 8,
Homer.... ....July 12,
Simsboro, at Pine Grove....July 14,
Elmore, at Long Straw....July 16,
Ringgold, at Grand Bayou..July 18, 19
Athens, at Wesley.....July 23,
Gibbsland, at Mt. Moriah...July 25, 26
District Conference at Haughton July 28-30
Dubach, at Lisbon.....Aug. 1, 2
Haynesville, at Colquitt....Aug. 4, 5
Haughton, at Benton.....Aug. 8, 9
Bienville, at Bear Creek...Aug. 11,
Bernice, at Summerfield....Aug. 15, 16
Jonesboro.... ....Aug. 17,
Winnfield.... ....Aug. 18,
Arcadia.... ....Aug. 22, 23
Cotton Valley.. ....Aug. 25,
Ruston.... ....Aug. 27,
Sibley, at Pine Grove.....Aug. 29,
Minden.... ....Aug. 30,

BRISCOE CARTER, P. E.

Alexandria Dist.—Third Round.

Jena, 11 a.m. .....June 17,
Trout and Good Pine, at Trout, 8 p. m.....June 17,
Standard, at Rochelle.....June 21,
Natchitoches .....June 23,
Colfax, at Colfax.....June 27, 28
Campti, at Atlanta, 8 p.m..June 28,
McNary .....July 4, 5
District Conference, at Opelousas.... .....July 8,-10
Merryville .....July 18, 19
DeRidder and DeRidder Mission, 8 p. m.....July 19,
Bon Ami and Carson, 8 p. m.July 20,
Oakdale and Oakdale Mission, 8 p. m.....July 21,
Pollock, at Liberty Chap...July 25, 26
Alexandria, Quarterly Conference, 8 p. m.....July 26, 27
Glenmora and Indian Mission, at Fellowship....Aug. 1, 2
Pineville, at Pineville.....Aug. 9,
Harrisonburg, at Jonesville.Aug. 15, 16
Provincal .....Aug. 19,
Longville, at Hopewell....Aug. 22, 23
Melville, at Woodside.....Aug. 29, 30
Marksville .....Aug. 30, 31

H. W. MAY, P. E.

Baton Rouge Dist.—Third Round.

Wilson, at Pisgah .....June 27, 28
Plaquemine, at Cottonw'd..July 4, 5
E. Feliciana, at Gilead.....July 11, 12
Keener Memorial .....July 15,
Baker, at Deerford.....July 18, 19
Denham Spgs., at Palmetto.July 22,
Tickfaw, at Red Oak.....July 23,
Zachary, at Slaughter.....July 26, 27
Pine Grove, at Montpelier...July 29
Port Vincent, at New River Aug. 1, 2
Ponchatoula, at Huffs Chapel. ..Aug. 5,
Clinton and Jackson, at Beatoville.... ....Aug. 8, 9
Franklinton, at Zona.....Aug. 15, 16
Mt. Hermon, at Angie....Aug.. 18,
St. Francisville, at Star Hill Aug. 22, 23
Hammond .....Aug. 30,
Kentwood .....Aug. 31,
Amite .....Sept. 1,
St. Helena, at Center.....Sept. 5, 6
Baton Rouge .....Sept. 7,

Let all pastors be prepared to answer questions relative to education and ministerial supply.

H. W. BOWMAN, P. E.

Shreveport District—Third Round.

Greenwood, at Greenwood..June 14, 15
Preach, at Stonewall .....June 21,
Seashore Divinity School June 23 to July 3
Pelican, at Mitchell.....July 4, 5
Preach, at Leesville.....July 12,
Pleasant Hill, at Marthaville July 18, 19
Grand Cane, at Stonewall..July 20,
Bayou Lachute, at Taylortown July 22,
Ida, at Belcher.....July 25, 26
South Mansfield, at Ebenezer Aug. 1, 2
Mansfield.... ....Aug. 2, 3
Leesville.....8 p. m.....Aug. 3,
Wesley, at Holly Grove....Aug. 7,
Coushatta, at Powhatan...Aug. 8, 9
Many, at New Hope.....Aug. 11,
Zwolle, at Bayou Scie.....Aug. 15, 16
Queensboro.... ....Aug. 23-26
Texas Avenue..... .....Aug. 23, 24
Logansport, at Bell Bower..Aug. 29, 30
Vivian, at Vivian.....Sept. 6, 7
Mooringsport.... ....Sept. 13, 14
First Church, Shreveport..Sept. 20, 21
J. S. Noel, Jr., Memorial...Sept. 20-23

Wm. H. COLEMAN, P. E.

NORTH MISSISSIPPI.

Durant District—Third. Round.

Pickens, at Richland.....June 26,
Lexington, at Salem.....June 27, 28
Durant..... .....July 1,
Ackerman, at Ackerman....July 3,
Noxapater, at Flower Ridge.July 4, 5
Louisville, and Rocky Hill, at Louisville.... ....July 5, 6
Kosciusko.... ....July 12, 13
High Point, at White Hall..July 18, 19
Lexington, Wednesday, 8 p.m. July 22,
Kilmichael, at Lodi.....July 25, 26
Chester, at Camp Ground, Thursday..... .... ..July 30,
West, at Midway.....Aug. 1, 2
Poplar Creek, at Patterson.Aug. 8, 9
Slate Springs, at Bethlehem, Saturday.. ..... Aug. 15,
Bellefontaine, at S. Union, Sunday.. ....Aug. 16,
Eupora and Maben, at Eupora, Monday..... .. ..Aug. 17,

W. S. SHIPMAN, P. E.

Corinth District—Third Round.

Kossuth, at Pleasant Hill..June 26,
Corinth Ct., at Mt. Carmel..June 27,
Corinth, First Church.....June 28, 29
Corinth, Southside.. .....July 28,-30
Booneville Ct., at Blackland July 4,
Booneville .....July 5, 6
Kirkville, at Ozark.....July 10,
Wheeler, at Shady Grove..July 11,
Rienzi, at Rienzi.....July 12, 13
Sherman, at Liberty.....July 18,
Guntown and Baldwin.....July 19, 20
Mooresville, at Oak Hill....July 24,
Mantachie, at Oak Grove..July 25, 26
New Albany, at Mt. Olivet.Aug. 1,
New Albany.. .....July 31-Aug. 2
Hickory Flat, at Palestine..Aug. 7,
Myrtle, at Glenfield.....Aug. 8, 9
Dumas Ct., at Paine's Chapel..... ....Aug.13,
Ripley Ct., at Bethlehem..Aug. 14,
Chalybeate Ct., at Walnut..Aug. 15,
Ripley and Blue Mountain, at Faulkner.... ....Aug. 16, 17
Tishomingo City, at Paradise Aug. 21,
Belmont, at New Hope.....Aug. 22, 23

J. H. MITCHELL, P. E.

Holly Springs District—Third Round.

Red Banks, at Wesley.....June 20,
Holly Springs.... ....June 21-26
Grenada.... ....June 28, 29
Potts Camp, at Macedonia..July 3,
Waterford, at Pine Mountain July 4, 5
Duck Hill, at Bethel.....July 10,
Grenada Ct., at Spring Hill..July 11, 12
Abbeville, at Union Hill....July 16,
Pine Valley, at Banner.....July 17,
Paris, at Sarepta.....July 18, 19
Coffeeville, at Bethelhem..Aug. 1, 2
Mt. Pleasant, at Marshall Ins Aug. 7,
Byhalia, at Emory.....Aug. 8, 9
Cambridge, at Midway.....Aug. 15, 16
Taylor, at Burgess.....Aug. 17,
Lamar, at Harris Chapel...Aug. 21,
Ashland, at Wesley.....Aug. 22, 23
Toccopola, at Salem.....Aug. 28,
Randolph, at Washington..Aug. 29, 30

R. A. TUCKER, P. E.

Greenville District—Third Round.

Arcola..... .....June 21, 22
Greenville.... ....June 27, 28
Leland and Hollandale, at Leland.... ....June 28, 29
Cleveland.... ....July 5, 6
Benoit and Beulah, at Kuhn.July 12, 13
Glen Allan, at Avon.....July 19, 20
Shaw and Merigold, at Shaw July 26, 27
Coahoma and Lyon, at Bobo.Aug. 1, 2
Shelby, at Alligator.....Aug. 2, 3
Tunica and Robinsonville, at Hollywood.....Aug. 8, 9
Jonestown and Belen, at Dundee.... ....Aug. 9, 10
Rosedale and Hillhouse, at Rosedale.... ....Aug. 15, 16
Gunnison, at Malvina.....Aug. 16, 17
Clarksdale.... ....Aug. 23, 24
Lula and Dubbs, at Birdie.Aug. 30, 31
Friar's Point.... .....Sept. 6, 7
Boyle, at New Salem.....Sept. 13, 14

H. S. SPRAGINS, P. E.

Aberdeen Dstrict—Third Round.

Calhoun City, at Pine Ridge.June 20, 21
Vardaman, at Atlanta.....June 27, 28
Houston ....June 29,
Shannon, at Pleasant Grove.July 4, 5
Okolona ....July 6,
Houston Mission, at Rhodes Chapel ....July 11, 12
Haulka, at Concord.....July 25, 26
Pontotoc.... ....July 18, 19
Tupelo ....July 31,
Fulton, at Friendship.....Aug. 1, 2
Nettleton, at New Chapel..Aug. 4,
Greenwood Springs, at Friendship.... ....Aug. 8, 9
Tremont, at Hopewell.....Aug. 15, 16
Amory and Nettleton, at Nettleton ....Aug. 18,
Smithville, at Paine's Memorial ....Aug. 22, 23
Aberdeen ....Aug. 24,
Montpelier, at Palestine....Aug. 26,
Buena Vista, at McCondy ..Aug. 28,
Okolona Mission, at Boone's Chapel.. .. ..Aug. 29, 30
Verona, at Plantersville....Sept. 3,
Prairie, at Egypt.....Sept. 5, 6

JNO W. BELL, P. E.

Winona Dist.—Third Round.

Lambert Ct., at Marks....June 20, 21
Winona Ct., at New Hope..July 4, 5
Ruleville Ct., at Ruleville..July 11, 12
Minter City, at Minter City.July 18, 19
Belzoni Ct., at Four Mile..July 25, 26
Isola Ct., at Calle.....July 26, 27
Tutwiler Ct., at Glendora..Aug. 1, 2
Carrollton Ct., at Marvin..Aug. 8, 9
Mars Hill Ct., at Chapel Hill .....Aug. 15, 16
North Carrollton, at Smith's Chapel .....Aug. 22, 23
Schlater, at Schlater.....Aug. 29, 30

BEN P. JACO, P. E.

Sardis Dist.—Third Round.

Batesville .....June 20, 21
Pleasant Hill, at Lewisburg June 26,
Hernando, at Horn Lake..June 27, 28
Tyro, at Emory.....July 3,
Sardis .....July 4, 5
Olive Branch, at Miller....July 10,
Wall Hill, at Wall Hill....July 11, 12
Senatobia, at Malmaison ..July 18, 19
Arkabutla, at Hunter Chap..July 25, 26
Cockrum, at Palestine.....July 31,
Coldwater ....Aug. 1, 2
Eureka, at ——— .....Aug. 8, 9
Longtown, at Sea's Chap..Aug. 15, 16
Crenshaw, at ——— .....Aug. 16, 17
Lake Cormorant, at P. C....Aug. 22, 23
Charleston, at ——— .....Aug. 29, 30
Oakland, at ——— .....Sept. 4,
Courtland, at ——— .....Sept. 5, 6

J. W. DORMAN.

P. S.—District Conference will convene at Courtland, June 30 to July 2, the missionary societies taking Tuesday.

J. W. D.

Columbus Dist.—Third Round.

Shuqualak, at Cooksville..June 13, 14
Mathiston, at Double Springs .....June 20, 21
Cedar Bluff, at Pheba.....June 27, 28
Artesia, at Artesia.....July 5, 6
West Point .....July 12, 13
Cochrane, at Hebron.....July 15,
Columbus, Central .....July 19, 20
Macon .....July 26, 27
Sturgis, at Pleasant Hill...July 29,
Starkville .....Aug. 2, 3
Columbus, First Church, a. m. .....Aug. 8, 9
Crawford, at Trinity, p. m..Aug. 9, 10
Mashulaville, at Macedonia.Aug. 13,
Mayhew, at Lebanon .....Aug. 15, 16
Brooksville, at New Bethel.Aug. 19,
Columbus Circuit, at ——— .Aug. 22, 23
Macon Circuit, at Soule Chapel .....Aug. 29, 30
Longview, at Pugh's Mill..Sept. 2,

The special attention of the pastors is called to questions 18, 21 and 23. The first and last of these require written reports. Let the report on question 18 cover all the matter the Discipline requires.

W. W. WOOLLARD, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Third Round.

Rocky Springs, at C.....July 4, 5
Utica, at Utica.....July 8,
Hermanville, at Pisgah....July 10,
Harriston, at McNair.....July 12,
Crawford Street .....July 19,
Silver City, at H. B., Wed..July 22,
Gibson Memorial, at R.....July 25, 26
Port Gibson .....Aug. 1, 2
Gloster, Wed. .....Aug. 5,
Centerville, at M. .....Aug. 15, 16
Liberty, at Mt. O., Wed....Aug. 19,
Woodville Ct., at White's, Friday ....Aug. 21,
Woodville Station .....Aug. 23, 24
Oak Ridge, at Bovina.....Aug. 29, 30
Fayette .....Sept. 5, 6
Nebo, at ———, Tues.....Sept. 8,
Washington, at K.....Sept. 12, 13
Jefferson Street .....Sept. 13, 14
Pearl Street .....Sept. 15,
Rolling Fork, at Cary.....Sept. 20,
Mayersville, at M.....Sept. 23,
Anguilla, at M.....Sept. 26, 27

T. W. ADAMS, P. E.

Brookhaven District—Third Round.

Fernwood, at Knoxo.....July 18, 19
Magnolia.... ....July 19, 20
McComb, at Centenary.....July 24,
South McComb, at Centenary July 24,
Summit and East McComb, at Centenary.... .....July 24,
Gallman, at Old Crystal Springs.... ....July 28,
Crystal Springs.... .....July 29,
Bogue Chitto and Norfield, at Bogue Chitto.... .....Aug. 1, 2
Buford, at Jamestown.....Aug. 8, 9
Monticello, at Hopewell....Aug. 10,
Wesson, at Beauregard.....Aug. 15, 16
Bayou Pierre at Sweetwater Aug. 20,
Meadville, at McCalls.....Aug. 22, 23
Brookhaven.... ....Aug. 23, 24
Topisaw, at Holmesville....Aug. 29, 30
Barlow, at Rehoboth.....Sept. 5, 6
Hazlehurst.... ....Aug. 6, 7
Pleasant Grove, at—.....Sept. 12, 13
Tylertown, at Tylertown...Sept. 16,
Adams, at Ebenezer.....Sept. 19, 20
Scotland, at Union Church Sept. 26, 27

If the above dates, for any special reason, do not suit the pastors affected will please let me know at once so that I may make what changes I can in good time. Special attention is called to special reports for this quarter. Please have such reports ready to present on time.

ROBT. SELBY, P. E.

Jackson Dist.—Third Round.

Mendenhall, at Pinola.....July 4, 5
Braxton, at Harrisville.....July 11, 12
Flora, at Livingston.....July 15,
Satortia, at Wesley Chapel.July 18, 19
Brandon, at Thomasville...July 22,
Vaughan, at Union.....July 25, 26
Lake City and Lintonia, at Crymes Chapel .....Aug. 1, 2
Yazoo City .....Aug. 2, 3
Bolton, at Brownsville.....Aug. 5,
Eden, at Coxburg.....Aug. 8, 9
Madison, at Pocahontas...Aug. 16, 17
Fannin, at Oakdale.....Aug. 19,
Benton, at Tranquil.....Aug. 22, 23
Edwards .....Aug. 30, 31
Galloway Memorial .....Sept. 1,
Rankin Street.....Sept. 3,
Camden, at Thomastown..Sept. 5, 6
Capitol Street .....Sept. 8,
Millsaps Memorial .....Sept. 9,
Canton .....Sept. 13,
Sharon, at ——— .....Sept. 14,
Terry, at ——— .....Sept. 18,
Florence, at ——— .....Sept. 19, 20

P. D. HARDIN, P. E.

Woman's Missionary Work

Editor in [illegible] Mrs. E. F. Hamel, Jennerville, Miss.

Conference Publicity Superintendent

Louisiana [illegible]
Alexandria [illegible]
New Orleans [illegible]

All communications for this department should be sent to the Editor at the address given above.

"A Church in its direct [illegible] power that can energize weak women and make them magnify the pulling down of strongholds. Great prayers are more needed than great men."

A CHINESE WOMAN EVANGELIST

"In the days of old [illegible] and good time come out of Nazareth?" is many of our American people are asking the same question concerning China for Nazareth. In fact, Dr. Goodnow in his book "China's New Day" begins his chapter on the Chinese woman with these words: "One of the chief factors in the renewal and regeneration of Chinese life is the Chinese woman. Long the victim of repression and ignorance, she is still splendidly endowed of indominable nerve and wields an immense influence over Chinese society." Dr. Goodnow is not alone, says: "They have been the great force which has preserved the country." Again: "The moderate strength and character of the Chinese woman have impressed us profoundly in all parts of the country." Report of Deputation of the American Board. If men who have made a study of the Chinese woman have reached these conclusions, need we feel any surprise when we learn that one of these same Chinese women has made a name for herself as a successful evangelist? Miss Dora Yu is the Chinese woman to whom we refer. At present she is in the United States the guests of Mrs. J. P. Campbell of the Korean mission. Miss Yu is invited by any and all denominations in China to visit meetings in their missions. She is perhaps the first woman in China who conducted a revival service for a congregation of both men and women. Any Conference Church or auxiliary will do well to engage her for talks. Her address from May to July, will be care of Mrs. C. H. Fridgen, 11 Congress Street, Pittsburgh, Pa. Miss Yu is expecting to visit Philadelphia, Kansas City, and cities in Ohio, Florida and other States. She is a typical Chinese lady and by her beautiful and effective life shows what Christianity can do for Chinese womanhood.

GIFTS

During the last four years $17,[illegible] has come to this Department Home in gifts and legacies. The largest, $21,000 is a legacy from Major Townsend of Los Angeles, the interest to be used for medical service for the Lord's poor. The General Education Board sent $1,000, and $1,000 came from Miss Mary Helm, the earnings from "Our Home" when that periodical was merged into the "Missionary Voice." The remainder has come in gifts ranging from $100 to $1,000. Several gifts were declined because they were offered with conditions which could not be met.

ADVERTISING IN SIAM.

Almost the entire world seems to have waked up to the wonderful opportunities offered through the medium of the press. Publicity is being sought in many lands and this little article found in the Epworth Era goes to prove the importance attached to it in foreign fields. A Siamese newspaper makes a bold bid for English-speaking patronage in the following words, quaintly expressed: "The news of English we tell the latest. Writ in perfectly style and most earliest. Do a murder get committed, we hear and tell of it. Do a mighty chief die, we publish it and in border of somber. Staff has each one been collected and [illegible] Kingdoms and the Dominions. We [illegible] every [illegible] and [illegible] not the [illegible] [illegible] it."

DEBT LAID IN COPER

In Chinese [illegible] after Christmas [illegible] in Seoul. Every [illegible] this portion of the [illegible] Seoul [illegible] a magic [illegible] it will swingle [illegible] paper [illegible] China and Japan and the [illegible] of it has [illegible] the Christian world.

In 1901 a "million souls for Jesus" was claimed in tears and prayer and tremendous effort. And although the million campaign was never realized, a year later a net gain of [illegible] was reported—in fact, the largest possible one—not a "million souls" but every soul in Korea for Christ. No number is too remote, no mountain too impassable for their determined courage of attention.—Edward Lee.

THE UNPARALLELED SITUATION IN CHINA.

The astonished gaze of the world is fixed to-day on China. Her prolonged consideration of four thousand years has given place to a passionate awakening to acquire Western knowledge and to incorporate into her own life whatever has made the Western peoples strong. A nation of [illegible] whose rare qualities are yet a mighty impulse to them to patriotism, whose intellectual and spiritual capacity coupled with their unique ability to thrive in any climate would make them the best missionaries in the world is to-day susceptible open-minded looking to us for teaching and guidance. Could human imagination conceive a greater appeal to the Christian Church?—Robert W. Smith, D. D.

SUNDAY EGGS

A Bible woman is supported in China for a year by the money raised by the Sunday eggs from the farm of the members of a missionary society in the Memphis Conference. It has been estimated that if our people would give the Sunday eggs from their farm for one week it would pay for foreign missions. It is surely worthy of a trial.

FIRST QUARTER'S REPORT, LOUISIANA CONFERENCE COR. SEC. FOREIGN DEPARTMENT.

In Mrs. A. P. Hoyt's report for the first quarter we find some very startling figures—11 new adult auxiliaries and 1 junior division. New members: Adult 181, young people 19, junior division 14. We now have a total of 180 auxiliaries with a membership of 3,[illegible]. There are 78 subscribers to the Missionary Voice, an increase of over one hundred since first quarter of 1914. Missionaries supported by scholarships 14. Bible women 6, day schools 1. One new day school is reported during this quarter. It is supported by Mrs. Anna Cox Lyon of Meeker, La., and is the result of the Alexandria District meeting and Mrs. S. S. Harrison to the Conference. Amount pledged by Conference $[illegible], paid on pledge $[illegible], about half of what should have been paid.

FROM BROTHER EDWARD.

I was my good pleasure to attend the meeting of the Dunbar Institute at Independence. The session was lovely. I never saw better. Our presiding elder presided to the delight of all present. It was a spiritual feast. It is done and I am glad. The work God was accomplished. We observed Children's Day at Bethlehem the fifth Sunday in May. The program was very good as was received. The interest in the Sunday school is good and I am expecting this to be the best year of the year. The Sunday school interest is growing. We expect great revivals over the entire charge. We are expecting a large Children's Day at Bethel the first Sunday in July.

Yours in service,

E. L. EDWARD.

Bethel, La.

TO THE PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS OF THE MISSISSIPPI CONFERENCE.

Brethren: It is with great pleasure I am able to announce to you that one of our conservational agents—one who knows the Church's work, Brother P. E. Lowrie of Ferriswood, has come to the assistance of the Sunday School Board, and offers to render all the aid he may lend to continue the Field Secretary's work for another year. This fact has been communicated to Brother Maddox, due to the members of the Board. The Board approves the action of the Chairman in extending Brother Maddox's contract, and also returns sincere thanks to our Brother who has made this move possible.

Brother Maddox's address will continue at Jackson, and we earnestly urge all our pastors and Sunday school superintendents to cooperate with us in the work. Let us have your Children's Day collection as soon as you observe the day, and do not forget the Insurance collection.

Thanking you for all you have done in the past, and trusting we shall have your hearty cooperation in the future,

Yours,

E. F. LEWIS,

Chairman S. S. Board, Miss. Conf.

Crystal Springs, Miss.

THE CHURCH HABIT.

"So," said Mrs. Jenkins, "the children do not go to church very often. They go to their Sunday school, and I think that's enough."

Dorcas Brown did not seem to be convinced, so she ventured: "Of course, I should like them all to come with me to the Church service, but they are not much interested, and I do not insist."

"You insist on their going to Sunday school, whether or not they are interested, I suppose?" the minister said.

"Why, certainly!" Mrs. Jenkins answered, with some indignation.

"But why should you have this other matter, which seems to me of at least equal importance to their capriccio?"

"It isn't wholly a matter of caprice," Mrs. Jenkins returned, with some spirit. "I think it is too much to ask little children to sit through that long morning service."

"That 'long morning service' everyone knows is hour and half," answered the clergyman. "The children sit through two sessions in school every day, each session longer than that. You and I sit out from and through much longer service every Sunday, and our persons remain compare rather well with those of the children of to-day?"

"Do you really think it so very important for the children to attend Church?"

"I certainly do!" replied Dorcas Brown. "The tendency of the day is for children and parents to have less and less in common. In my youth parents and children played together, and studied together, and stayed at home together, and went to Church together. We see as little of our children as possible nowadays, to the great loss of us all. But at least we can go to God's house together on the Lord's day! The children would soon enjoy going if it were a family custom, and if they didn't enjoy it it would be a wholesome thing for them to discover that there are lots of things in this world to be done whether we enjoy doing them or not. That is the kind of lesson the youthful generation particularly needs.

"But going to Church has above all a religious value. And let me tell you, if you were setting deliberately about crippling the Church church or at the end of another generation the surest way of doing so would be to let that generation grow up without the habit of church attendance. Whether or not you help them to form that habit certainly seems to be important!"

Mrs. Jenkins no longer smiled. "And so it seems to me," she said.—Youth's Companion.

MARRIED.

At 141 Pine Street, Monroe, La., June 18, 1914, by Rev. J. A. Parker, D.D., Mr. E. C. FRIDHAP and Miss SANNA HANDY, eldest daughter of Mr. and Mrs. Samuel W. Handy, all of Monroe, La.

NEW ORLEANS
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ROBERT A. MEEK, Editor. NEW ORDEANS, LA., THURSDAY, JUNE 25, 1914. CHAS. O. CHALMERS, Publisher.

Editorial

"THE PRINCE OF PEACE."

Such was one of the titles given to Christ by the Prophet Isaiah, as he foresaw his coming far down the centuries and broke into rapturous strains concerning the glories of his personality and kingdom. What a wealth of meaning there is in this beautiful appellation! We are persuaded that the view of most persons as to its significance is far too restricted. They seem disposed to limit the work of Christ as it relates to this designation to his influence as a peacemaker among the nations of the World. That is indeed a noble service to perform, and it will certainly be a glorious time on earth when grim-visaged war has been forever banished, and the sword has been beaten into the plowshare, the spear turned into the pruninghook, and one country shall rise up against another no more.

But splendid as will be this achievement, it is by no means the whole, nor even the chief part, of Christ's work as the Prince of Peace. He came as a mediator between God and man—came for the purpose of effecting a reconciliation between the infinite King upon his eternal throne and the rebellious and revolted human race. Without his incarnation and career upon earth, such a pacification would not have been possible. Not because the Heavenly Father was offended and that his anger had to be placated—that is an erroneous and dishonoring view of our loving Creator—but because there were governmental obstructions in the way that had to be removed and that such a revelation of God was necessary as would show to man his sinfulness and break and win his hard and wicked heart. It was not the attitude of the great Divine Sovereign, but of the estranged and hostile subject, that needed to be changed. To accomplish this restoration was the constant end that our Lord had in view in his assumption of human nature and in his ministry, sufferings, and death. So, his final and crowning triumph will be, not the establishment of a world-wide kingdom throughout which peace shall prevail, but in having brought back into accord with the Father and transplanted to their eternal home that vast company which no man can number and set them to chanting hymns of peace around the great white throne. It is when he shall look upon that magnificent scene that he shall see the richest return from the travail of his soul and be most completely satisfied.

And Christ's method of ushering in the reign of universal peace is unique. He deals with the individual human heart, and does not seek to promote it by superficial social reforms. We find him in the Scriptures, not performing the role of a peacemaker, but of a peacegiver. Never does he use concerning himself the former designation, but such expressions as, "My peace I give unto you," "My peace I leave with you," fell from his divine lips. What turbulence, what an uproar, there is in the unregenerate human soul! The inspired writer did not overdraw the picture when he wrote, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." When the Master finds entrance into such a soul he speaks to these wild waves, as he did to the storm on the Galilean lake, and bids them to be still, and there follows a blessed and beautiful calm. It is by thus giving peace that the Prince of Peace will at last banish all discord not only from the earth, but from all the universe, except the dark and dreary abode of those who by their stubborn impenitence have become hopelessly lost. The philosophy of it all is that environment does not make men, but that the characters of men determine their environment.

"If peace be in the heart,
The wildest winter storm is full of beauty;
The midnight lightning flash but shows the path of duty;
Each living creature tells some new and joyous story.
The very trees and stones all cast a ray of glory,
If peace be in the heart."

MEETING OF THE EDUCATIONAL COMMISSION.

The Educational Commission of the Methodist Episcopal Church, South, which was created by the late General Conference, met at the Tutwiler Hotel in Birmingham, Ala., on Wednesday, June 17. The session was quite an extended one and the general educational situation as it relates to the work committed to the Commission was carefully inquired into, but the proceedings were under executive rule and were not reported in detail for the public. The Methodists of Birmingham showed the commissioners much attention and manifested a keen desire to secure one of the two higher institutions of learning that the Southern Methodist Church is expected to establish to supply the loss resulting from the alienation of Vanderbilt University. The general impression is that satisfactory arrangements for the theological instruction of young ministers will be perfected before the opening of the school term this fall, and that this work will be done on a scale of great thoroughness and efficiency. It is reported that the American University, at Washington, D. C., has kindly offered to perform this important service, but the Church will doubtless prefer to have it done in connection with one of her own educational institutions.

After the adjournment of the meeting of the Commission, Bishop W. A. Candler, its distinguished president, by authority of his associate commissioners, gave out to the press the following statement, which will, no doubt, be perused with much interest by the readers of the Advocate:

"Among the main duties with which the General Conference charged the Commission was that it provide at the earliest possible time for the establishment of a school of theology, where young men may be prepared for the ministry of the Church.

"The action of the General Conference authorizes the Commission to establish this school of theology separate from any other institution of learning, or in connection with some institution under the control and management of the Church.

"The Commission was also instructed to consider the advisability of establishing an institution or institutions of higher education of the grade of a university, and it was empowered to receive and act on proposals for the establishment and location of such an institution or institutions. The General Conference took also the following action: 'We express the belief that there should be east of the Mississippi River one such institution and one west of the Mississippi River.'

"In this meeting at Birmingham the Commission carefully considered in every detail the instructions given to it by the General Conference and took the preliminary steps required to obey in full the orders given to it.

"The Southern Methodist University, located at Dallas, Tex., will be the institution west of the Mississippi, when all the details of the plan are fully and finally adjusted.

"For the location of the school of theology and the university east of the Mississippi River, several places are under consideration, and the Commission appointed a committee to consider these and any other places that may offer, and report its findings and recommendations to an adjourned meeting of the Commission within the next few weeks, when final action will be taken.

"The location of such an institution in the place which may secure it will mean much to the community. It will bring a body of learned and consecrated men into its faculty and a large body of students from every part of the South. The chairman of the committee to receive and consider proposals from the various places which desire to secure it is Bishop W. A. Candler, who is also the chairman of the Commission.

"This movement promises great results for the Methodist Church and the general course of Christian education in the South."

SEEMS TO BE WIDELY KNOWN.

There is a big difference in points of view: A learned Bishop was once taken to task by some of his denominational brethren on the charge of exhibiting conceit at variance with the spirit of humility. "It is not conceit," replied the Bishop, with that ponderous bearing that silenced opposition. "It is not conceit, brethren. It is the consciousness of superiority."—The Outlook (New York).

We were not aware that he was seen from that point of view in those parallels.

SUGGESTIVE OBSERVATIONS.

Small service is true service while it lasts. Of humblest friends, bright creature, scorn not one. The daisy by the shadow that it casts protects the lingering dewdrop from the sun.—Wordsworth.

* * *

The hindrances and oppositions with which brave men and women have wrestled in the lonely dark have often, if not always, hid a God-like blessing in their hard and smiting hands.—John W. Chadwick.

THE GOD OF ANOTHER CHANCE

He that denied Peter [illegible] and
Lost all the [illegible]
[illegible]
[illegible]
[illegible] another chance, and then
[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
Give him another chance and [illegible]
[illegible]

BE YE HOLY

O Christian men and women, be not deceived yourselves. Remember that God sees through sham; remember that God does not care for anything except the heart. He will not in the least value you for your profession or for your observances, but "as He who hath called you is holy, so be ye holy in all manner of conversation."

If you want to make religion attractive you must make it lovely. If you want men to accept your opinions, make them, if you can, to respect your character. Let men see in you a higher standard than their own, a better nature, a kindlier sympathy. The beauty of holiness is the good news; it is fairer than the morning or the evening star. It is the reflection of the life of Christ. It is "a city set on a hill;" it is a pillar of fire moving over a wilderness of graves.—Dean Farrar.

INSIDIOUS INSINUATIONS

By Rev. V. E. Henry

There are at least two ways in which we may do damage to a man's character, viz: either by a direct charge of crime or immorality, or by an insinuation which implies immorality. It is to this second point that I wish to call attention. It is an ugly spirit which prompts a minister of one denomination to minimize the influence of a minister of another denomination. Likewise it is both unbrotherly and disastrous to make any insinuations against a brother of our own beloved Church. I have never appreciated nor greatly respected such statements as "I heard of a Bishop once who did so and thus," or "I had a presiding elder once who said such," or "A certain 'High Steeple' preacher had this said of him, etc." All such ill advised speaking tends to array one part of our Church against the other. We all know that such insinuations have led many to believe that there is a dearth of vital godliness and spiritual power in both the pulpit and pew in the "high steeple" church. This view is quite prevalent so far as a mere opinion is concerned, but possibly the archives of our Zion will furnish as many brilliant examples of grace, grit and usefulness among our city membership as is to be found anywhere. Many whose names are the ornament poured forth in city churches lived and wrought righteously. Perhaps our history is not more blackened with the chronicles of the wrong-doings of the 'high steeple' preacher than with the records of error of any other preacher. The Christian and manly way for one to deport himself is not to say 'A certain Bishop,' or 'A certain presiding elder,' or 'A certain station preacher,' which charges every one of the said class, but the only right course is to bring specific charges against the guilty brother and thus shield the others of that class and help to uphold their righteous and spirit-filled lives—a thing one will do if he himself is sincere. To say "a certain" preacher may not be intended as a wholesale inclusion, but that is just what our thinking apparatus will do in every such case. It is both unfair and cowardly therefore to give a charge which is equivalent to a wholesale indictment.

I believe in the grand unity of our Methodist people. The fact that one member lives in the country and belongs to Ebenezer Church and another lives in the city and belongs to First Church does not of itself differentiate them, but the fact that they are Methodists [illegible] our holy Christianity, and our Church [illegible] Methodist preacher will not [illegible] these lines [illegible] after making all due allowances for difference of [illegible] the supreme duty [illegible] the last. We are [illegible] a unity.

Jackson, Miss.

A NEEDY FIELD AND AN OPEN DOOR

By Miss [illegible]

St. Mark's Hall is located in the [illegible] of what was formerly known as "The Old French Quarter" of New Orleans [illegible] on the one side and a [illegible] on the other. There is a great [illegible] in this [illegible] an environment of indifference and [illegible]. Three hundred children in this section [illegible] with the [illegible] of a [illegible] in which to spend [illegible] of their young lives. The average child spends from [illegible] hours in the public schools and [illegible] two or three hours at most in the Church, and the rest of the time is in [illegible] wherever it can be found. Is it any wonder that four-fifths of these children find their way to the Juvenile court? Their [illegible] centuries of [illegible] make it hard for them to escape.

A lack of knowledge on the one side and a lack of requirement on the other has brought about a maladjustment and these people who live amid such conditions are creatures of circumstances. Everywhere you hear the cry, the foreigners are responsible for the [illegible] and [illegible] of the city, but a close study will reveal a very different story. Who built, who own, and who make the laws governing the housing conditions of New Orleans? Why is it that in this section there are many houses without any water? Why are these [illegible] of [illegible]? Does it mean anything to the [illegible] of this city? Does it mean anything to the coming citizenship of this State and these United States that these neglected ones are brought up in such an environment, believing that the things about the [illegible], the "blessed" [illegible] about the [illegible], the [illegible] under the guise of religion in the name of [illegible] is rendering service to God? And yet this is the [illegible] they are living in.

Sunday, June the 14th, a great religious festival was held here. The occasion was the celebration of Corpus Christi (Body of Christ) and a great company were on parade with a canopy borne by several in the midst of which was a priest with all the pomp and regalia of the Roman Church. Numerous altar boys with lighted candles surrounded the canopy and a throng followed keeping step to the present day tune of "Get out and get under." A cultured Italian gentleman who witnessed this said: "In Italy such demonstration can hardly be found any more. We celebrate the 20th of September in memory of the fact that the Pope is now without power in Italy."

Mexico banished the Jesuits years ago. Louisiana opens wide her doors. Read the oath of The Knights of Columbus and you will understand the kind of teachings that will enter the [illegible]

[illegible] Church of [illegible]

[illegible]

The Church [illegible] We are a [illegible] in the Great [illegible] Samaritan [illegible] and the [illegible].

St. Mark's Hall, New Orleans, La.

ACTION OF THE VANDERBILT TRUSTEES

The Nashville Tennessean of June 17 contained the following account of the action taken by the Vanderbilt Board of Trust concerning the [illegible] of the [illegible] the Bishops [illegible].

The Board of Trust of Vanderbilt University filled vacancies on the board at its meeting Tuesday morning in accordance with the right which the Supreme Court of Tennessee recently held it possessed in the [illegible] of the case of the Board of Trust against the College of Bishops of the Methodist Episcopal Church, South.

In accordance with this view the Board [illegible] were elected [illegible] Vanderbilt [illegible] and [illegible] was elected to fill the place of the late [illegible].

The Board also [illegible] a resolution [illegible] the General Conference of the Methodist Episcopal Church, South, [illegible] of the Board of Trust. After reciting [illegible] the right to confirm the election of members of the Board of Trust, the resolution declares that it is now the duty of the Board to fill the vacancies without reference to [illegible] of the Bishops.

What Will the Bishops Do?

Speculation as to the attitude of the College of Bishops in this latest development was heard Tuesday, and some seem to think that it will mean another contest with the Bishops. Others are of the opinion that the [illegible] has settled the entire issue [illegible] when it says that the university has been [illegible] by the Church, and that [illegible] nothing further will be heard from the College of Bishops. [illegible] members of the College of Bishops were seen Tuesday night, but none

could say what, the Bishops will do about the matter.

In addition to adopting this resolution the Board of Trust named Dr. Herbert Cushings Tolman as Dean of the Academic Department to take the place of the late Dr. Frederick W. Moore, for many years head of the department. The place had been temporarily taken by Dr. Shurerman, Dean of the Engineering Department, who now goes back as dean of that department.

Dr. Tolman is one of the most popular members of the faculty and has a reputation all over the world as a Greek, Sanskrit, and Persian scholar. He is the author of many books on ancient tongues and customs and has been made a member of several scholarly societies. He is the head of the Department of Greek at the university.

The resolution follows:

The Resolution.

"Whereas on the 25th day of October, 1910, in obedience to the directions of the General Conference of the Methodist Episcopal Church, South, the College of Bishops exhibited a bill in the name of the State of Tennessee, upon their relation, in the Chancery Court of Davidson County, Tennessee, against Vanderbilt University and the members of this Board, as defendants, to obtain the relief in the bill prayed for, which litigation involved the life and integrity of the university; and

"Whereas, for that reason the Board of Trustees (or a majority thereof) and the university resisted the cause which was to be heard and was finally determined in and by the Supreme Court of Tennessee, sitting at Nashville, on the 21st day of March, 1914; and

"Whereas, it was therein and thereby determined and adjudged (among other things not now necessary to be recited) that, under the laws of Tennessee and the charter of the university, this Board is self-perpetuating and is vested and clothed with the sole power of filling vacancies in its body, but that, by agreement entered into between Vanderbilt University and the General Conference of the Church, held at Baltimore, Md., in 1898, it had been determiued that new members elected by this Board to fill vacancies therein should be confirmed by the General Conference, acting through its General Board of Education; and

"Whereas, it was also held and declared and decreed in said cause that the above mentioned conventional right of confirmation would cease and terminate if and in the event that the said General Conference should at any time surrender, or at any time renounce, that right or the relations decreed to be existing, or if it should at any time cease to co-operate with the university, or if it should at any time coutumaciously refuse to confirm members elected by this Board, that such right of confirmation would cease and terminate as a consequence of any such action or non-co-operation, and that in that event this Board might proceed independently of the General Conference or its agencies to elect members to vacancies in the Board; and

The General Conference.

"Whereas, a General Conference of the Church was held in May, 1914, at Oklahoma City, Okla., and the opinion and decision of the court in said case, and the relations of the Church and of the General Conference to the university, as declared and determined by that decision, were then and therein made the subject of special and extended consideration; and,

"Whereas, the College of Bishops, in their stated or official address to the said General Conference, reported the result of the litigatiou, and announced and declared that thereby the university 'had been taken from the ownership and control of the Church,' and that in their opinion the Church would not be justified in longer assuming responsibility for the university; and

"Whereas, the said General Conference adopted the majority report of a certain special committee on Vanderbilt University, which report declared that certain statements made in the opinion of the Supreme Court were a 'gratuitous reflection' on the Church, and declared,

"That the decision, however, was final, determinative and conclusive 'as to the parties litigant;' and also declared

"That under the decision the power of the General Conference to control the university 'is so small and remote as to be negligible'; and further declared

"That the differences which have arisen by reason of that decision between the Board and the General Conference are 'irreconcilable'; and,

"Whereas, the action of the General Conference in adopting that report was subsequently reconsidered and another and amended report adopted in its place and stead; and,

The Amended Report.

"Whereas, this amended report again resolved and declared that the said statement in the opinion of the Supreme Court of Tennessee was a 'gratuitous reflection'; and declared

"That under the said decision the control of this university by the General Conference 'is so small and remote as to be difficult of enforcement'; and declared

"That, in accepting the donation of one million dollars made by Mr. Andrew Carnegie, this Board had committed an act 'dishonoring' to the Church; and declared

"That this Board of Trust has failed to execute the trust in such manner as to conserve the interests of the 'original patronizing Conferences' or the Church; and enacted

"That the General Conference should return to the patronizing Conferences all rights received from them in and to the university; and

"Whereas, the said General Conference, in and by their formal resolution, providing for the creation of an educational commission, and enacted and declared that this commission, when appointed, should transfer and convey to eight named Annual Conferences of the Church all the right, title, interest, authority, control and right of confirmation which the General Conference has or may have in, to and over this university; and

"That these eight Annual Conferences are therein and thereby urged and incited to institute legal proceedings to assert and establish the ownership and control of and over this university, 'guaranteed to them by the charter of said university'; and

"That, as an inducement to do this, the General Conference would bear for said Annual Conferences all the expenses that might be incurred in the litigation so 'recommended'; and, also,

New Biblical School.

"That the commission so created should provide, as soon as possible, for the establishment and maintenance of a Biblical school or department of theology where young men may be taught and trained for the ministry of the Church, and should even arrange for the temporary establishment of such a school or department; and

"That the commission should also establish a university for the Church, and should have all of the powers of the General Conference to provide for the location, maintenance and eudowment thereof, and to solicit and to receive subscriptions therefore; and

"Whereas, in and by this same resolution, it was also provided and declared that, until such time as the transfers to the said Annual Conferences are complete, the responsible work of confirming the newly-elected trustees of this university is committed to the General Board of Education of the Church, and that this right to reject and to refuse to confirm extend to any person that the General Board may be satisfied will not fairly represent the interests of the Church in the university; and

"That the Board should confirm only such persons as will endeavor to carry out heartily the aims and purposes of those who founded the university; and

"Whereas, in and by said resolution, the General Conference declared and asserted that, as a matter of truth and fact, the Church owns, and has the right and power to control the university, and that the university was founded by said Annual Conferences instead of by Cornelius Vanderbilt, the decision of the court to the contrary notwithstanding, thereby indicating what was meant when the Board of Education was instructed to 'confirm no person unless satisfied that he would fairly represent the interests of the Church in the university'; and

"Whereas, the General Board of Education is in effect commanded and directed by said resolution of the General Conference to confirm no trustee elected by this Board who does not hold and maintain that the university was founded by the Annual Conferences and not by Mr. Vanderbilt, and who does not hold and maintain that the Church, rather than its Board of Trust, owns and should control the university; and

"Whereas, by a further formal resolution, the said General Conference rescinded the action of the General Conference of 1910, appropriating to the Biblical department of the university the proceeds of an assessment of $20,000 annually, which assessment yielded a sum of about $12,000 per annum, and even directed that the contributions of the current year, now in process of collection and already heretofore appropriated to Vanderbilt University, should not be paid to the university, but should be paid to the said educational commission for use in the support of such theological schools as it may favor; and

"Whereas, the Board of Education was, by a further formal resolution of said General Conference, instructed 'to pay over to the educational commission all funds now in hand to the credit of the Biblcal department of Vanderbilt University, after all just obligations to this department shall have been met,' despite the fact that all funds now in the hands of the Board of Education to the credit of the Biblical department of Vanderbilt University were heretofore due and payable in their entirety to the university under the orders of the General Conference of 1910; and

"Whereas, by a further formal resolution of the General Conference, all officers and Boards of the Conference were directed 'not to turn over to Vanderbilt University or any department thereof any moneys until such time as the educational commission of the Methodist Episcopal Church, South, created or provided for in report No. 2 of the Vanderbilt committee, authorize and direct them so to do,' thus preventing the use of the Biblical department of Vanderbilt University of the income from an endowment of $50,000, which is now in the hands of the Treasurer of the Sunday School Department of the Church, and which was raised during the past eight years specifically for the benefit of the said Biblical department, and for no other purpose; and

Resolution Defeated.

"Whereas, a resolution expressing, among other things, a desire for the establishment of a 'harmonious understanding with the Board of Trustees of Vanderbilt University' was voted down and defeated by the said General Conference; and

"Whereas, since this action of the General Conference at Oklahoma City, and since it adjourned, the Christian Advocate, the general organ of the Methodist Episcopal Church, South, published at Nashville, has editorially declared that by its action at Oklahoma City, the General Conference orders the practical severance of all relations with Vanderbilt University so far as the general Church is concerned'; that the rights left to the Church by the decision of the Supreme Court of Tennessee are 'truly negligible'; that the differences are 'irreconcilable,' the conditions 'intolerable,' and Church control 'impossible'; that this action calls for an immediate transfer of all the rights and interests of the Church to the 'original patronizing Conferences'; that the federal courts are 'the only tribunal to which the Church can reasonably appeal,' and that in the disposition which the General Conference made of the Vanderbilt case it had ushered in a 'new era for the educational life of Southern Methodism; and

"Whereas, by the above recited action the General Conference has put itself in a position of hostility to the university and rendered impossible the co-operation contemplated by the original agreement of 1898 and the decision of the Supreme Court of Tennessee; and,

"Whereas, the attempted reservation by the General Conference, through the Board of Education, of the temporary right of confirmation or rejection was obviously not for the purpose of co-operation but in aid of further litigation both contemplated and recommended by said Conference;

Board to Fill Vacances.

"Therefore, it is hereby resolved by the Board of Trust of Vanderbilt University—

"1. That the General Conference of the Methodist Episcopal Church, South, held at Oklahoma City in May last, voluntarily renounced and terminated its relations with Vanderbilt University, and voluntarily surrendered and renounced any and all rights it had, or may have had, directly or through any of its agencies, to confirm the election of members elected by this Board to fill vacancies therein; and,

"2. That the General Conference of said Church has ceased and refused to co-operate with the university or with this board as the said decree of court contemplated and provided should be done if the relation was to be continued, and has thereby terminated any and all right of confirmation it had under the said decree or otherwise; and

"3. That it is now the right of this board to fill vacancies in its body without requesting or receiving the confirmation of the General Conference or any of its agencies, and that this right it has become the duty of the board to so exercise; and

"4. That this board is not responsible for the present situation, for that prior to the institution of said suit it never refused to submit for confirmation the names of new members elected by it; it never submitted a name that was not worthy of confirmation or that was rejected; it did not begin the litigation, but contended only when compelled to do so as defendant; and for that its contentions in the regrettable litigation which the General Conference directed against the university and this board were sustained and approved by the unanimous opinion of the Supreme Court of the State; and

"5. That the direction given by the General Conference to the General Board of Education to exercise the right of confirmation until the transfer and conveyance ordered to be made to certain Annual Conferences shall have been perfected and executed does not prevent the action of the General Conference hereinbefore recited from operating to terminate the relations between the General Conference and the university existing prior to such action; and

"6. That all relations between the university and the General Conference were voluntarily terminated by the action of the General Conference, and, because of such action, have ceased and ended, as the said decree of court declared should result from such voluntary action or from failure of co-operation on the part of the General Conference."

Church News

The next Annual Conference of the Methodist Episcopal Church will be held at Hot Springs, Ark., on Jan. 1921.

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Dr. A. J. Lamar, of Nashville, Tenn., has recently spent several days in Dallas, Tex., making over the work of the Church Publication House of the M. E. Church, South, which is now about to be set up.

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Zanesville, Ohio, has in the anti-Chinese boycott at Singapore as a result of evangelistic work by the Methodist missionaries. Chinese and Tamil students belonging to the same classes have openly professed faith in Christ.

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It is reported that the membership of Catholic priests and churches in the Constantinople district is falling due to deportation. Among the Greeks it is said to amount to a million of the Russian Church and the 300 well-educated priests have already disappeared in the exodus.

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The annual Methodist hospital, a state institution with a capacity of 50 beds, has just opened and dedicated in South China. The institution is largely the gift of persons residing in the United States. The Chinese Methodists hold the initiative in securing its establishment.

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It is stated that six years ago the Roman Catholics of America gave only $5,000 to foreign missions, last year they gave $100,000. This is a large sum, but still the total is almost painfully small compared to the amount that the Protestant churches of the United States contribute annually to the work of world evangelization.

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Dr. V. E. Ainsworth, pastor of the Hickory Street Church, of Macon, Ga., has been appointed fraternal messenger from the M. E. Church, South, to the General Conference of Canadian Methodism. Dr. Ainsworth is a platform speaker of great power and force and will worthily fulfill the mission which has been assigned him.

• • •

Houston, Texas, which is said to have the finest churches of any city in the South, will soon have another attractive house of worship owned by Southern Methodists. The new structure, which is to cost $75,000, will be built by the congregation which for some years has been worshiping in the Methodist Memorial, Chicago.

• • •

Dr. F. B. Meyer, of London, will be at the Moody Bible Institute of Chicago as a lecturer from July 1 to July 8. When it comes to giving the hearers a new insight into the Scriptures and to deepening their spiritual life, this distinguished minister has few equals. His style is exceedingly simple and yet seems to be modern, completely up to date.

• • •

Twenty-six new members were received into Trinity M. E. Church, South, of Los Angeles, Cal., on Sunday, May 2. This makes 161 additions since the last Annual Conference. It is stated that the magnificent institutional plant which this congregation is erecting will be completed by next September. Rev. C. C. Selvidge, the gifted young pastor of this church, is reported to be broken in his health and is giving great satisfaction.

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The Raleigh Christian Advocate of June 22 states that the citizens of Durham, N. C., were taking steps to make it possible for the $100,000 necessary to construct a building for the Co-operative College for Women to be maintained in connection with Trinity College, and that the success of the enterprise was considered assured. This is regarded by the Methodists of the Old North State as a great forward educational movement.

• • •

The General Assembly of the United Presbyterian Church, recently in session at Newcastle, Pa., authorized the disciplining of members of clubs having slot-machines, users of narcotics, bankers, who represent applicants for liquor license, and property owners who rent their buildings for saloons. It endorsed in the continuation of that denomination. The membership of this Church is 95,[illegible], of whom 61,[illegible] are in foreign countries.

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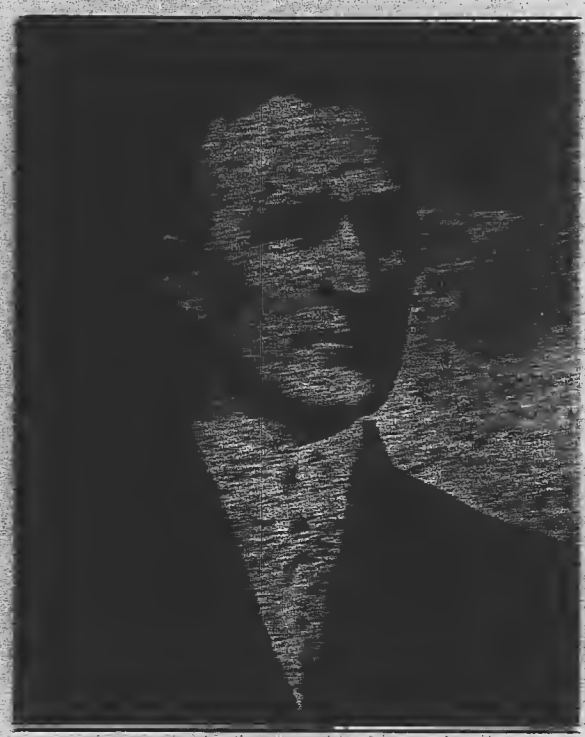
The United States Senate has declared in favor of increasing the number of chaplains in the navy from 24 to 32. The office of acting chaplain was provided for in this amendment in order that applicants might be subjected to a three-years' test before being commissioned as permanent chaplains. The measure also stipulates that not more than 7 such officials shall be commissioned in one year. It is thought that the lower house of Congress will concur in this proposed legislation.

A WORTHY AND NOTABLE CAREER

Mr. V. E. Smith, whose picture is shown below, is now a busy citizen of Jackson, Miss., and one of the foremost citizens of Mississippi and one of the South's leading educators. He was born in Clay County, Ala., on Feb. 1, 1860, being the eldest son of E. V. and Mrs. Martha Brock Smith. When he was 11 years old his parents moved to Clay County, Miss., and there that town is now the home of the Smiths. Until he was 21 years of age he worked regularly on the farm every year, attending school between the crop seasons. His high school course was taken at the Lake High School, in Clay County, then under the direction of the Rev. V. A. Bell, and a reading course at Holly Springs. Later he entered the Mississippi College, then a college of Presbyterian learning, and was graduated from that institution with the B. A. degree in 1884. While at the Lake School and the College he worked and paid his own expenses.

Since leaving college Mr. Smith's professional life has been that of an educator and he never has



Dr. V. E. Smith
State Superintendent of Public Instruction in Mississippi.

been a locality successful and growing one. He first began the work of teaching in Clay County and was afterwards principal of the public schools at Chester, Ackerman, Eupora and Durant. In 1892 he was elected Superintendent of Education in Holmes County and for seven years filled that office with marked efficiency, greatly improving the educational work along all lines and among other things managing to have practically all the schoolhouses in the county nicely furnished and painted. In 1900 Mr. Smith, in connection with the nation-wide movement in behalf of the rural schools of the South, was appointed Supervisor of Rural Schools in Mississippi, a position that had enabled him to accomplish much for the betterment of educational conditions throughout the entire commonwealth. When the State Legislature ordered the establishment of the Mississippi Normal College in 1912, and it was located at Hattiesburg, Mr. Smith was named as its first president, but because of his great interest in developing the rural schools of the State declined to accept the teaching position. He spent a considerable portion of last year in Denmark studying the school system of that country, which is considered one of the finest in the world, his object being to introduce its best features in Mississippi.

In 1906, while County Superintendent of Education, Mr. Smith organized the boys and girls of Holmes County into industrial clubs, specially stressing the idea of learning how to grow corn, a movement which has since resulted in the organization of such clubs, patterned after the Holmes County style, in every State in the Union. His connection with this movement has led to Mr. Smith's being called "Corn Club Smith," a title of which he is not ashamed, but of which he modestly disclaims the credit. He was appointed first State Supervisor of Primary Education under Governor Vardaman, was elected President of the University of Mississippi, but Smith was appointed by Governor Lee Brewer to succeed him and he declined the appointment of the place. By training and experience he is especially equipped for the responsible position and it is considered important that under his leadership there are never any blows for the public school work in Mississippi. He is not a mere sentimentalist, but, as his career indicates, he possesses executive ability, energy, and the power of initiative and a not small share of that uncommon virtue.

Mr. Smith's home for a number of years has been in Jackson. He married Miss Emma T. Bell, a sister of the Rev. V. A. Bell, and she is a lovely and intellectual lady of culture. He is a man of extreme good character, a member of the M. E. Church, South, and is an active religious worker. He has been under consideration from time to time as a possible candidate for Governor of Mississippi, and though he is not a politician, and does not in the ordinary sense have a following among politicians, he would be a very strong candidate if he should consent to be in the running.

MISSISSIPPI ORPHANS' HOME

The Board of Directors for the Mississippi Orphans' Home met in the Home on Jackson, Miss., June 21, 1921, and had an interesting and profitable session.

The manager made the following report:

"With gratitude to our Heavenly Father from whom we receive every good and perfect gift, we make this report to you to-day. The work has gone on in strength and has prospered as God has supplied all our needs. We have been favored with remarkably good health. There has not been a case of serious sickness or a death in the Home this year.

"Notwithstanding the financial depression, we have been able to meet all our liabilities nearly every month, without borrow a dollar. The spiritual condition of the Home is fairly good. We have had 12 conversions in the Church as professions of faith this year. The services are usually good. They are entered into by the children with interest. We have a fine Sunday school of fourteen classes. Some of our boys and girls are developing into good teachers. The preaching and Epworth League services every Sunday give a good opportunity for religious training and service.

"Our literary school has had the most successful of any of the last seven sessions. Miss Dora Golding, our principal, is not only a fine teacher, but is also a very fine Christian character. We have secured her services for the next session and will have two more teachers than we had last year. Miss Amanda Stovall, one of our girls and a graduate of Whitworth College, will be one of our teachers this year.

"We have received 12 children into the Home this year. We have gone out, returned a number of times. We now have 141 in the Home. There is a growing demand which comes to us every day for the care of homeless children.

"Our three girls in Brenau College and four in Whitworth College have all done well, and our three boys at the A. & M. are making good records.

"We have bought 200 acres of land for $[illegible] which has been paid out of the $[illegible] donated by Mr. Vardaman of Sunflower, Miss. We have started on this land, and have a nice seven-room two-story house for our boys. We have five mules and three mules as our assistants. This is a good crop of Christian laborers, who seem to be loyal to the Home and administration.

"The girls in college have been appointed as follows: Mary McCallister by the Holly Springs Church; Laura DeSoto by the Church; Adult Bible Class; Amanda Stovall by Mr. James Brock; Irene Brock by Mr. George S. Stevens; and Lena McCallister and Kathryn Golden by relatives. We very much appreciate the kindness of these friends.

"We have purchased and installed seats in our school Chapel at a cost of $[illegible]. Of this amount $[illegible] has been paid."

On motion the auditors' report was approved. The treasurer's report showed receipts up to May 1, 1921, to be $[illegible] and a balance on hand of $[illegible].

Rev. W. M. Williams was re-elected manager of the Home, and the same officers we had last year were re-elected for this year. The following resolution was adopted by the Board:

"Resolved, That we thank Brother W. M. Williams, manager, for the good business judgment that he has exercised in the purchase of the Orphanage farm and the improvements he has made on same, and we hereby express our confidence in his judgment as to further expenditures on this property."

J. W. BABB,
For the Board.

Secular News and Comment

According to the estimate of the Federal Census experts, the present population of New Orleans is 361,221, as against 339,075 in 1910.

* * *

A statue of Thomas Jefferson, the gift of the late Joseph Pulitzer to New York City, was recently unveiled in the quadrangle of Columbia University, fronting the School of Journalism established by the noted editor. Not far away, in the same quadrangle, is a statue of Alexander Hamilton, Jefferson's distinguished opponent.

* * *

The largest steamship afloat is the Hamburg-American liner, the Vaterland, which arrived in New York on her first trip on May 21. She is 950 feet long, has a tonnage of 54,500, and can carry 5000 persons. The next largest ship in use is the Imperator, also a German vessel. Great Britain's largest steamer is the Aquitania, which can carry 3250 passengers and a crew of 1000.

* * *

The celebration of the centenary of peace between the United States and Great Britain will be observed in New Orleans with elaborate exercises on January 8, 1915, the anniversary of the famous battle in which the troops of the two countries last met in strife. The arrangement of the program for the occasion has been committed to the Louisiana Historical Society and Governor Hall.

* * *

The Court of appeals of New York has held that the impeachment of William Sulzer, the former governor of that State, was valid, and Mr. Sulzer was taxed with the cost incurred in bringing the case before that tribunal. All the judges of the Court of Appeals were members of the Court of Impeachment which found first Mr. Sulzer guilty and deposed him from office. It is stated that an appeal will now be taken to the Supreme Court of the United States.

* * *

The Chicago Tribune says: "We have in this country an average of 9000 homicides annually, and in only one out of every hundred cases is the proper penalty visited upon the slayer. Most of the remaining ninety-nine slayers are never caught. The few that are caught usually wriggle out of the hands of the law." If these figures are even half correct, the showing ought to startle and alarm us. Few things are worse needed in the United States than a more certain punishment of criminals.

* * *

Secretary of State W. J. Bryan is still comparatively a poor man. The valuation of his personal property as reported to the assessor in Lancaster County, Nebraska—his home county—is $10,325. Besides this, Mr. Bryan owns some real estate in Nebraska, a home in Florida, and a farm near Mission, Texas, which is now being offered for sale. The value of The Commoner, which within the past twelve months has been changed from a weekly to a monthly, is set down at $6,166, a decrease from its value in the preceding year.

* * *

Two important matters were settled by the Louisiana Legislature on the same day week before last. By a vote of 60 to 45, the bill proposing to submit to the people of the State a constitutional amendment providing for the removal of the Capital from Baton Rouge to Alexandria was defeated, and a quietus was put on the Reinhardt race-track bill by a vote of 55 to 50. The shelving of the latter measure shows that the moral element is still in the ascendency in the State and that they do not propose to have Louisiana turn her face backward toward the past.

* * *

The bill repealing the exemption of vessels engaged in the American coastwise trade from paying tolls when passing through the Panama Canal, with the Simmons amendment attached, has passed both houses of Congress. The amendment referred to declared that nothing in the measure adopted should be construed as denying or abridging the right of the United States to discriminate in favor of her own ships of commerce, should she subsequently desire to do so. This action may be claimed as a victory for President Wilson, though it is somewhat of a compromise.

* * *

Porfirio Diaz, the former Mexican ruler, according to report, has sent word to Huerta that he cannot accept his invitation to return to Mexico to lead the army against foreign invaders because he is too old and infirm. Diaz is also said to have strongly exhorted Huerta to resign the Presidency and stop the further prosecution of a surely disastrous foreign war, for his country's sake, provided he can obtain an agreement with Carranza for the immediate cessation of the civil war and the temporary recognition of a provisional government by the United States. Manifestly, the ex-dictator has given the despot now holding forth where he once wielded the scepter some wholesome advice.

* * *

The London Everyman thus describes the exodus of population from the British Isles: "The tide of emigration continues unabated. Thousands every week continue to leave London, Liverpool and Glasgow for Canada and Australia. There is every indication that the year 1914 will beat every record in the recent history of emigration, and that before December 300,000 will have left these shores. And what is even more ominous than the quantity of the emigration is its quality. It is the young men, the enterprising and the energetic that are leaving. It is the old men, the women and the children that are left behind. Some of the more beautiful districts of Scotland are being depleted. Whole cities, like the old country town of Jedburgh, are left desolate, and houses are crumbling in even in the main streets." This status of things is no doubt, in part at least, responsible for the decrease in membership which most of the churches in Great Britain have been reporting for several years.

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference was held in the beautiful, new Methodist Church in DeKalb, Miss., June 9-11. The very capable and much loved presiding elder, Rev. J. T. Leggett, guided the deliberations. G. S. Harmon and J. Loyd Decell occupied the Secretary's table. The attendance was good. Nearly all the pastors were present, a number of local preachers, and a goodly representation of laymen.

Resolutions were passed expressing love and sympathy for Rev. I. L. Peebles, who was detained at home, having recently undergone an operation. The usual interests of the Church were looked into, and the general condition of the district was found to be healthful. The revival spirit is upon the preachers and among the people, and material affairs also are moving apace.

Miss Ethel Golding edified the Conference in presenting the cause of the Orphans' Home; Dr. J. M. Sullivan made a strong speech for Millsaps College, and Dr. I. W. Cooper was in attendance for a day, but was not on the floor when called on to speak for Whitworth College.

One afternoon was devoted to the Laymen's Missionary Movement with an admirable and carefully prepared program, both enjoyable and helpful. Under the energetic leadership of the District Lay Leader, President J. W. Beeson, of the Meridian College, the Laymen's Movement has been magnified. At his own expense and the sacrifice of much valuable time Dr. Beeson has held a number of rallies and is urging the laymen on to large endeavors in the work of the Church. Backed by the zealous co-operation of the presiding elder, he has succeeded in having the "Financial System for Methodists" adopted in several charges, where it is in successful operation, and the goal is this system for every charge in the district. Dr. Beeson was re-elected Lay Leader, and in appreciation of the excellent services rendered by him resolutions of thanks and commendation were passed.

Mr. J. B. Holland, superintendent of the Sunday school at Fifth Street, Meridian, delivered a strong and comprehensive address on "The Sunday School, Its Work, Needs, and Proper Conduct," which will be of lasting benefit to all who heard it.

James P. Walker, of East End, Meridian, was granted license to preach, and Robert H. Lewis, of Central, Meridian, formerly of the Alabama Conference, was recommended to the Annual Conference for re-admission.

James B. Cubley was received as a local preacher from the Methodist Protestant Church, and recommended to the Annual Conference for recognition of elder's orders. The following local preachers were passed in character and had their license renewed: W. H. Emmerson, J. E. Robinson, H. E. Raley, M. G. Matheny, I. B. Moore, D. B. Barnard, Earl Howell, Floyd Wells, A. Trotter, O. B. Matheny, J. T. Griffith, Roy Graham, J. M. Robertson, D. C. Hull, and T. K. Harper. The following named local elders and deacons were passed in character: R. H. Lewis, J. N. Tucker, C. W. Campbell, A. C. Hundley, E. C. Stearns, A. C. Flowers, and J. N. Broadway.

On the grounds of inefficiency and unacceptability, the Conference refused to pass the characters of John D. Crymes, local elder, and R. B. Chisholm, local deacon. For the same reasons the Conference refused to renew the license and pass the character of J. T. Daws, local preacher.

The laymen elected the following delegation to the Annual Conference: Principals: D. S. Harmon, J. W. Beeson, L. P. Brown, and S. J. Creekmore. Alternates: W. H. Emmerson, and J. B. Holland.

The Licensing Committee is composed of the Presiding Elder, ex-officio; J. R. Jones, G. S. Harmon, H. A. Gatlin, and W. B. Hogg.

Waynesboro was unanimously chosen as the seat of the next Conference.

Appreciating the real worth of the Presiding Elder and his eminent qualifications for the office, the following resolution, introduced by laymen, was passed by a unanimous rising vote:

"We, the members of the Meridian District Conference, of the Mississippi Conference, recognizing the efficiency, faithfulness and thoroughness of the work of our presiding elder, Rev. J. T. Leggett, in the administration of his office, do hereby express our appreciation of his excellent service and brotherly spirit, and request the presiding Bishop to continue him on this district."

The Conference was spiritual and strengthening. The preaching, which was done by Brothers W. B. Hogg, J. L. Decell, W. M. Sullivan, W. N. Thomas, and J. R. Jones, was good to the use of edifying. Harmony prevailed; there was not a discordant note, an unkind word, or a division on any question.

The hospitality of the splendid citizenship of De Kalb abounded to usward, and, together with the untiring efforts of the pastor, Rev. W. F. Baggett, made the stay there most delightful.

G. S. HARMON, Secretary.

TO THE PASTORS OF THE LOUISIANA CONFERENCE.

Dear Brethren: If you have any funds available on your collection for Conference education, please send them to me—P. O. Box 629, Shreveport, La. Rev. H. T. Carley, the treasurer of our Board, is out of the State and has left his books with me. It is very urgent that we should have funds by July 1 to meet obligations maturing in connection with the Mansfield Female College bond issue.

PAUL M. BROWN.
Conf. Secretary of Education.

Shreveport, La.

Finish every day and be done with it. You have done what you could, some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; you shall begin it well and serenely and with too high a spirit to be cumbered with your old nonsense.—Ralph Waldo Emerson.

THE NEW ORLEANS DISTRICT CONFERENCE SPEAKS OUT

The following resolutions were adopted by the New Orleans District Conference in session at Vicksburg, La., June 11, 1924.

Whereas we the members of the New Orleans District Conference of the Methodist Episcopal Church South in session at Vicksburg, La., June 11, 1924, do hereby declare that we are strongly in favor of the Eighteenth Amendment to the Constitution of the United States and the enforcement of these laws and amendments, believing that the Eighteenth Amendment has proved a great blessing to our country and the relief from the terrible effects of the liquor traffic; and

Whereas we are of the opinion that there are the strongest reasons for the enforcement and the enactment into law of the Eighteenth Amendment of the Volstead Act, which has resulted in the greatest benefit to the people of this nation, and we are of the opinion that the liquor traffic is responsible for the greatest misery and poverty and crime and vice that have been in this country, and we are of the opinion that the present general disregard of the laws of the people of Louisiana indicates that there have been in this state and in the city of New Orleans in the past; and

Whereas we the members of the New Orleans District Conference have been informed that there are bills in Congress, the Jones Bill, the Lenroot Bill, the Sheppard Bill, the Lenroot Bill, the Sheppard Bill and the proposed bill for a referendum amendment to Congressional power to be submitted to Congress at the next session of the Congress, which bills or some of them are intended to modify or repeal the Eighteenth Amendment or the laws of the United States, or to permit the manufacture of intoxicating liquors for medicinal purposes, or to permit the manufacture of wine and beer for sacramental purposes, and

Whereas we are of the opinion that the passage of any of these bills would be a great calamity to the people of Louisiana, because it would be a return to the old conditions which have been so disastrous to the people of this state and to the good citizens of it;

Therefore be it resolved by the members of the New Orleans District Conference, being here assembled in session, that we favor the passage of the Shell Bill, the Jones Bill, the Sheppard Bill, the Lenroot Bill, the Sheppard Bill and the proposed bill for a referendum amendment to Congressional power to be submitted to Congress at the next session of the Congress, and that we oppose any and all other bills that have been introduced or that may be introduced during the present session of the General Assembly;

Be it further resolved that if the present General Assembly fails to pass an effective and the needed legislation, we place ourselves on record as favoring a separate jurisdiction in the hands of the new ecclesiastical division, in which case it shall be our purpose to elect all the officers in the State from governor to vice-constable, including senators, representatives and police jurors.

Be it further resolved that we endorse the Anti-Saloon League of Louisiana in its efforts to eradicate the liquor traffic, that we pledge the Anti-Saloon League our support, and further that we commend the earnest life and untiring efforts of the Rev. J. W. Turner, Superintendent of the Anti-Saloon League of Louisiana, and that the conference commends the policy of an energetic but conservative campaign with the programme of the liquor traffic, as we believe it is better to demand our rights and fail to get them than to agree to anything less than our rights.

Be it further resolved that we refuse to the pronouncements of the last General Conference of the Methodist Episcopal Church South at Oklahoma City, as follows: "Resolved, that we endorse the liquor traffic at the greatest menace of our day to the welfare of women, society, and the Church; that we regard it as a public enemy which must be checked if our civilization is to be saved; that we demand that the rights of wives, parents, law-abiding citizens be respected and that they be protected from the dangers to property, family, happiness, and life which always accompany the open saloon; that we insist that men have no right in the exercise of so-called "personal liberty" to continue a traffic which infringes so ruthlessly, persistently, and destructively upon the rights of others; that we declare that the time has come when the prosecution of the law of the land must be taken from this horrible traffic in the bodies and souls of our children, and that the man who insists upon gratifying his greed by the destruction of his [illegible] shall be treated as a criminal [illegible] with as [illegible] shall be dealt with and treated as a criminal.

Rev. [illegible] Miller, V. E. Dixon, [illegible] Secretary of Conference, T. E. Bonner, Presiding Elder, E. F. Gardner, Secretary.

RESOLUTION OF THE GENERAL CONFERENCE OF 1922 CONCERNING THE LAYMEN'S MISSIONARY MOVEMENT.

As Relating to the General Conference:

"The Laymen's Missionary Movement is a permanent and integral department of the Church and is recognized as a partner with other departments of the Church in the general work of the Church, and the promotion of the Church of God of the laity. The members of the Board are authorized to cooperate with other departments in a more intensive campaign for the promotion of tithing, stewardship, consecration, and systematic and proportionate giving for the benefit of the Church in connection with the regular church work and Boards of the Church.

2. "The Committee (Committee of the Laymen's Missionary Movement) of the Committee of Ten, R. Prince, S. S. Dickinson, F. Ford, J. of Detroit, Julian S. Carr, [illegible], J. H. Zumbro, R. A. Kinney, W. Lewis Williams, and E. P. Gardner shall be a standing committee during the next quadrennium to continue our efforts to organize for effective service in promoting a systematic, united-view distribution of literature bearing upon Christian stewardship and proportionate giving, to report to the next General Conference the progress made in the enlistment of our laymen in various forms of Christian service, and to which shall be referred all matters pertinent to their work."

3. "That part of paragraph 101 relating to the office members of the Board of Missions was changed to read: "The Corresponding Secretary of the Board of Church Extension, the President and General Secretary of the Laymen's Missionary Movement, the Corresponding Secretary of the Sunday School Board, and the Corresponding Secretary of the Epworth League Board shall be ex-officio members."

As Relating to the Annual Conference:

Paragraph 101 Article II was changed to read: "That Annual Conference shall provide a Board of Missions, auxiliary to the General Board, to which it shall report annually. It shall consist of one layman from each district, and an equal number of clerical members, who shall be elected quadrennially by the Annual Conference at the first session after the General Conference, together with the Conference Lay Leader, who shall be a member ex-officio of the Annual Conference Board of Missions."

In Chapter II, Section 1 a new paragraph was inserted reading as follows: "At every Annual Conference at its first session after the General Conference provide a Board of Activities of Laymen to consist of the Conference Lay Leader, who shall be chairman of the Board, and the District Lay Leader from each presiding elder's district, the duties of this Board to consist of considering plans for the better activity of the laity, the better activity of laymen in evangelistic work, and cooperating with the other Conference Boards in executing their plans for larger service in all Church work."

Also, a resolution was passed, without dissent, recommending to the Annual Conferences a constitutional change in the Discipline in regard to the question as to who shall compose the Annual Conference, making the answer to this question read as follows: "All the traveling preachers in full connection, with the Conference Lay Leader, all the District Lay Leaders of the Conference, and four lay representatives (one of whom may be a local preacher) from each presiding elder's district."

The Annual Conference question No. 41 was changed to read: "Who is elected Conference Lay Leader, and what is the report from the Committee of Activities of the Laymen?"

As Relating to the District Conference:

The answer to the question, "Who shall compose the District Conference?" was changed so as to read: "The District Conference shall be composed of all the preachers in the district, traveling and local, including superannuates, whether residing within or without the bounds of the district, the District Lay Leader, the District Lay Leaders, the number of which shall be left to the discretion and judgment of the Annual Conference, and four laymen from each district."

It [illegible] that the Journal was amended after [illegible] reading as follows: "Who is elected District Lay Leader and what is the report of the Committee of Lay Activities?" The duties of the President of the District Lay Leader, who shall be chairman, and the District Lay Leader from each presiding elder's district, shall be identical with those of the Conference Lay Leader.

As Relating to the Charge Conference:

Question "What shall constitute the Quarterly Conference?" paragraph 81 was changed to read: "All the traveling and local preachers including superannuated preachers residing within the district or within the bounds of the Annual Conference, or who have their letters with authorized preachers residing within the district or within the bounds of the Annual Conference, the members of the Church, and their leaders, the members of the Sunday schools, the members of the Epworth Leagues and children's societies, together with the superintendents of Sunday schools, the members of the Church Conference, the members of the Social Service Committee, the Charge Lay Leader, the Church Lay Leaders, the chairman of the Evangelistic Committee, the chairman of the Social Service Committee and none others."

Question 91 of paragraph 91 was changed so as to read: "Who is elected Charge Lay Leader and the following committees have been elected for each Church: a Missionary Committee, an Evangelistic Committee, and a Social Service Committee, and what are their reports?"

Question 91 of paragraph 91 was changed so as to read: "Who is elected Charge Lay Leader and who are elected Church Lay Leaders?" In making the Charge Lay Leader should act as Church Lay Leader.

As Relating to the Church Conference:

Question 4 of paragraph 94 was changed to read: "Who are elected a Missionary Committee, an Evangelistic Committee, and a Social Service Committee for this church?"

The Home Circle

LOST AND FOUND.

Lost! a very precious thing;
  A sunny little smile.
Although we've missed it but an hour,
  It seems a long, long while.
The last time that we saw it
  Was on Mary Josephine;
She wore it to the party,
  And since then it's not been seen.

It shone just like a sunbeam
  On the little maiden's face.
Two merry, twinkling dimples kept
  The pretty thing in place.
I fear someone has stolen it;
  I can't think where it's gone;
I only know, without it, all
  The household is forlorn.

Oh, joy! Oh, joy; I've found it,
  And you never could guess where.
For I had looked and hunted
  Under sofa, bed, and chair;
Had searched in every closet,
  Had peered behind the screen,
And had sat me down discouraged
  Next to Mary Josephine.

A frown was on her forehead,
  And her lips were pursed up tight;
I couldn't keep from sighing,
  She was such a dismal sight.
When all at once from eyes and lips
  That precious smile peeped out!
It had been hiding all the time
  Beneath that little pout!

—Child's Hour.

TESSIE'S TEXT.

"Bear ye one another's burdens."

Slowly Tessie read over the illuminated text that grandma had hung in her room. She thought it rather an inappropriate text for her room, because she was only seven, and you surely can't be expected to bear other people's burdens very well at seven. It would have been much better, she thought, to have put it on Aunt Mary's wall, or big Brother Will's. Aunt Mary knew so much —oh, 'most everything there was to know!—and Brother Will was so strong. How easy it would be for them to bear the burdens of others. But she, Tessie, was little and weak and far from wise. What could she do?

A moment later, on her way down stairs, she heard grandpa say: "How I wish I had this letter mailed. But I do not feel as if I could walk five blocks in this hot sun."

"I'll mail it, grandpa," cried a joyous little voice, as Tessie flew for her hat. Why, here was the best chance in the world of bearing a burden for dear old grandfather, who is always so kind to her.

When she returned from her errand she dropped into the hammock on the porch, and lay swaying to and fro in the shade of the vines, enjoying the delicious breeze that had sprung up. Inside, she heard mamma say to grandma: "Did you ever see a baby so fretful? I have never had such a weary time trying to sew. And this dress must be finished for to-morrow night!"

Another chance to be a burden bearer, thought Tessie. She leaned in at the window. "Just hand me that cross baby, mamma. I believe he will go to sleep for me out here in the hammock. It is so nice and cool now, in the shade."

So mamma passed the whining little bundle through the low window, and the little girl sang and swung him to sleep.

And this was how Tessie, who had never thought much about such things before, found that even a little child may help to bear the burdens of the world.—Canadian Churchman.

"UYONA."

"Please, Umfundisi (teacher), I want to come and live at the school and work for you and go to school." This was a request made by a small native boy about eight years of age, of a missionary who lived in Pondoland, South Africa.

"What can you do to earn your food and clothes?" asked the missionary.

"I do not know, but I am willing to do all things," said the boy.

"Why do you wish to live here and go to school?"

"I like to learn," was the reply.

"If you come here you will have to stay a long, long time, because you are a small boy, and it will take you many months to be able to learn anything, and at the same time, work for your food, clothing and books."

"Yes, I know that thing," said the little boy.

"If your father and mother agree, we will make a bargain," said the missionary. "If you come, be sure to bring your blanket, for you will need it."

The little boy's parents had lived near the mission station for many years, but all that time they had been much afraid that their children would go to school and become Christians.

Just before the conversation took place between the little boy and the missionary, one of the grown daughters of this heathen kraal had sickened and died. The parents thought that the death of their daughter was caused by a witch, who happened to be the uncle of the girl and whom they feared very much. The parents tried to get this uncle, the witch, driven out of the neighborhood, but the chief would not consent, because the uncle was a friend of the head chief.

The only thing for the parents to do to get away from their supposed troubles was to leave the neighborhood themselves, which they did, deserting a new house and all their gardens.

The little boy, who was one of a very large family, did not desire to follow his parents. The next morning, bright and early, he was at the mission station, carrying all his earthly belongings on his shoulder. The bundle consisted of one small blanket, worth about thirty-five cents, and one suit of clothes bought from the missionary's wife a few days previous. He had earned the money with which to buy the suit by working six months for a native man and his wife, taking care of a small baby, while the parents were working in their gardens.

'Hello, my boy! You have arrived, have you?"

"Yes."

"What did your parents say?"

"They agreed."

"That is good. Now we will see what you can do. Take your blanket over to that hut yonder, and here is a mat for you to sleep on. Be quick for you have a little work to do before school."

Uyona was off like a flash and was soon back at the wood pile, splitting wood with all his might.

Day after day, week after week, there was that constant regularity of work and school until the time for the Christmas vacation. The school closed, and all the children scattered to their different homes looking forward to a happy time.

Uyona came to the back door of the mission and looked very sad. "Well, Uyona," spoke the missionary, "what makes you look so sad? Do you desire to go home?"

"No," said Uyona, "I want work."

"What!" said the missionary, "Do you not desire to visit your parents like the other children?"

"I desire to work for my books and clothes," said Uyona. "I do not wish to go to my people, for they are heathen and they will trouble me. The things of the heathen do not help anything. I do not want anything to do with heathen matters."

This was quite a statement for a little boy to make just out of heathenism. It is needless to say that it touched the missionary's heart. This showed what the boy was made of, and to this day he has not disappointed his missionary friends.—A. M. Anderson, in Junior Herald.

AGAINST RETAINING THE WORD "CATHOLIC."

St. Paul says "If meat maketh my brother to offend, I will eat no meat while the world standeth:" but his successors are not so solicitous about results when it comes to the use of the word "Catholic." They seem to think the salvation of the Methodist Church depends on retaining that word.

Of course, most of us know it means universal—see how many times Mr. Davies in his recent article says so—but very few can refrain from referring the word to its specialized use. There are many people who cannot retain the double meaning in their minds and it is a hardship and a hindrance to force it on them; and there isn't the slightest benefit connected with it—not so as you'd notice it. General usage has given one denomination the word Presbyterian, another the word Methodist, and another the word Baptist, and it is narrow minded egotism not to cut the word "Catholic" out of our book—exactly the spirit of the Campbellites in calling themselves Christians.

There is no virtue in the word, as a word; then why keep it for a stumbling block and rock of offense to those whose minds are set in associating it with the Romish Church? It is embarrassing to explain it fully to people who cannot understand and who become more confused; and I do not feel resentful toward them either—my resentment is against those who make such situations possible. Our church has been singularly free from flies in its pot of ointment, but there are people who prefer flies—if they are old flies. The Bible makes very few words sacred—and catholic isn't one of them; but it does make the way so plain that a fool need not err therein. And catholic isn't plain—it's pigheaded, simply that and nothing better.

More and more as time goes on is the word being limited to the Romish Church, and what good is there in kicking against the pricks? That energy and devotion would be effectively profitable if directed into channels of charity. Universal is a better word from every point of consideration, and "holy Church of God" is vastly preferable to any other expression. Why not? Catholic doesn't mean Christ, or God—it's absurd.

When the clergy get out of touch with the common people on so unimportant a matter as this and fail to make reconciliation the goblins will get somebody most assuredly. It is narrow-minded.

Catholic isn't definite enough to express what we mean as to our religion, anyhow.

MARY MEGGINSON STONE.

Belen, Miss.

Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting and in being served by others. It consists in giving and in serving others.—Henry Drummond.

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Editorial

THE LATEST VANDERBILT DEVELOPMENT.

As a matter of information we are publishing in this issue of the Advocate the resolutions adopted by the Vanderbilt Board of Trust at its meeting in Nashville, Tenn., the first of last week. As will be noted, they construed the action of the late General Conference to be a renunciation of all the rights of the Church in Vanderbilt University and as a refusal to co-operate with it longer, declared that this, under the decision of the Tennessee Supreme Court, entitled them to act independently of the Church in constituting the trustees, and announced that hereafter they will do this, not permitting members of the Board to be confirmed by the General Conference or any of its agents.

Are we surprised at this action of the University Board of Trust? Not in the slightest extent. We doubt very much if the General Conference could have pursued any course that would have eventuated in a different result. Certainly there is no reason for thinking that the adoption of the Minority Report offered at Oklahoma City would have done it, since Chancellor Kirkland, who seems to dominate the Board of Trustees absolutely, in the April-June number of the Vanderbilt Quarterly, characterized that paper about as severely as he did that of the majority. Among other things, he said: "The Minority Report, which was signed by six members of the Special Committee, agreed with the Majority Report in commending entirely the acts of the Bishops since the last General Conference, in condemning without discrimination and in the most vigorous language the Supreme Court of Tennessee, and in insisting that the Board of Trustees had betrayed the trust committed to them. * * * The whole contention of the minority was the realization of Mr. Roosevelt's striking formula: 'Speak softly, but carry the big stick.' * * * Apparently the only difference was that the Majority Report held that the Church should withdraw from so unpromising a situation, while the minority were in favor of resisting these conditions by revolutionary methods." Such language clearly indicates that the course of procedure proposed by the minority would have fared no better at the hands of the gentlemen who determine the policies of the Board of Trust than did that outlined by the majority.

But would not a friendly policy of trying to harmonize with the Board of Trust have enabled the Church to keep up relations with that body? We are not at all sure that it would have done so. In our opinion, it would very probably have depended on whether the shadow of authority that the Church was said to have left in the institution was adjudged to amount to enough to keep the University off the Carnegie foundation for the pensioning of teachers. If the mutilated right of confirmation remaining to the Church had been thought to stand in the way of that, in our judgment it is not unlikely that a pretext would have been found for ignoring or destroying it. Before the General Conference took any action at all there were leading men at Oklahoma City who, knowing the temper, spirit, and influence of Dr. Kirkland, did not hesitate to predict that no representative body of the Church would ever again have an opportunity to confirm a trustee.

But we are not in the least disconcerted by the action of the Vanderbilt Board of Trust; nor do we think that the Church has lost anything by it. Ever since the Court rendered its decision, it has been our reasoned and firm conviction that the Church had nothing left in the University that was worth holding on to, or the loss of which would amount to anything. It has been our settled view that if we selected a trustee it must be for some reason not merely satisfactory to the Church, but satisfactory also to the Court; and that the simple fact that one does not represent the principles for which the Church stands would not be held to be a valid reason for excluding him from the Board. In other words, it has been our opinion that we would have to accept such trustees as the Board named, regardless of what might be their educational ideals, unless we could show that they were morally or intellectually unfit to serve in such a capacity; and we have never doubted what the result would be if a test should arise upon any other ground.

Nor has the view that the decision of the Court practically eliminated the Church from the University lacked endorsement by those competent to pass upon the question. The College of Bishops so declared in their official communication to the General Conference. The leading counsel for the Church in the litigation has long since furnished a written statement to that effect. Judge Vertrees, the ablest lawyer of the opposition, is known to have expressed a similar opinion. Mr. Carnegie, whose shrewdness and ability are beyond question, evidently thinks that the power of the Church in the management of the University is effectually broken, or he would not have turned over the $1,000,000 that he had hung up as a prize for a verdict against her in the lawsuit. And Chancellor Kirkland, in a formal statement, said: "The Court has declared * * * that the trustees of the corporation have the sole right to select and elect their successors, and that this right to elect is subject to the confirmation of the General Conference or its Board of Education, but that confirmation is so hedged about as to make it impossible for the Bishops to master or obstruct the Board. * * * The significant difference under the new arrangement is that trustees now elected are at once installed and remain members of the Board until such time as the Board of Education refuses to confirm them. Should it refuse without good reason, it would seem, according to the opinion of the Court, to be guilty of contumacy. There are several courses open to the Church. It may co-operate, which seems to mean not only the act of confirming trustees, but a hearty and continuous effort to further all the interests of the University. It may, by a public declaration, through the General Conference, refuse to co-operate, or it may simply refuse to take action at all. In either case it will sever the existing relation between the University and the Church." (Italics ours.)

This utterance shows how little authority Dr. Kirkland thought the Church had left in the University, and how easily in his opinion that slender thread of connection might be broken. According to his view the Church was virtually bound to accept the trustees named by the Board of Trust, to submit to the management of that body, and keep up to what it considered a good standard of "co-operation," or she could be kicked out. With most of what the Chancellor construed to be the Court's opinion we agree; and how any man who loves and honors his Church could desire her to try to maintain such a relation as this and leave the education of her ministry in the hands of an institution in the direction of which she can have practically no voice, is utterly beyond our comprehension.

But what effect will this latest action of the Vanderbilt Board have upon the power of the Church to contend for the right of confirmation and any other rights that she may fancy she has left in the University? None whatever. The Courts are open to her now, just as they would have been if the trustees had been sent up for confirmation and had been rejected. True, this step upon the part of the Board has placed the Church where she must take the initial step in any litigation that may follow. But they would doubtless have placed her in the same attitude if she had refused to confirm any trustees sent up for her approval, by simply having them to continue to serve regardless of her protest.

But what do we think of the reasons assigned by the Vanderbilt Trustees for their action in their lengthy resolutions? We shall not undertake a detailed analysis of that remarkable recital—the requisite space is not at our disposal. But we do not hesitate to say that we regard it as a wretchedly weak piece of special pleading from beginning to end. Nothing could be more illogical than to contend that the Church's right to confirm the trustees originated with the contract made with the General Conference in 1898. The Court held that the so-called contractual relation extended back to the beginning and arose out of the Eighth Resolution of the Memphis Convention. Equally as unwarranted is the Board's treatment of the proposal to transfer the rights now held in the General Conference back to the eight original patronizing Conferences as if it had already been carried into effect and had severed the relations of the Church and the University. How the Church by declaring it to be her purpose to transfer these rights back to the bodies from which she obtained them could completely forfeit them, or how the actual transference of them could have any such effect, is not at all apparent to us. Likewise, the contention that the decision not to keep up certain appropriations constitutes a failure to "co-operate" in a legal sense is a strange piece of reasoning. It has been only within the past few years that the Church has been raising these moneys for the University. Was she not "co-operating" before she began to do this? And if she once starts a thing must she keep forever at it or be adjudged guilty of refusing to "co-operate"? Why, it is even argued that any attempt upon her part to establish another theological school or university would be offensive to Vanderbilt and would constitute a forfeiture of her claims; that she must consider herself completely and forever married to the University on the Cumberland, and that for her alone to expect divorcement proceedings to be summarily instituted. And for these trustees, after having swept away from the Church large property interests that the University would never have come into possession of if it had not been believed to be under Church ownership and control, to complain because the Church would not surrender into their hands all title to $60,000 more, shows that they are certainly not lacking in unholy greed and brazen effrontery.

But why waste time upon these matters? We are simply moving on to the inevitable separation that must take place between the University and the Church, and which we think, under the conditions now existing, is undoubtedly the proper thing. And as we see it, the sooner this comes, the better. This last action of the Vanderbilt Board will tend, in our opinion, to hasten this separation, and therefore while we consider the apology made for it as sophistical as mere quibbling, we heartily welcome it. But when the Vanderbilt Trustees declare that they are not responsible for the present situation, they state what is not true. Upon them, and them alone, the blame for it must rest. It avails nothing for them to cry out with an air of injured innocence, "We have sued nobody; we have not gone into court." It is well known that they were having lawyers to prepare and submit legal opinions to them and talking about a lawsuit and apparently getting ready for it long before the Church ever thought of such a thing. And it was their constant encroachment, systematically carried on for years, upon what were understood to be the rights of the Church, that brought on the trouble and finally the litigation.

But the most notable feature of the entire spectacle is to see a body of men most of whom claim to be Christians trying to hide their outraged moral obligations behind the verdict of a secular court rendered after Mr. Carnegie, with his million dollar proposition, had figured in the contest. Whatever the legal technicalities involved may permit the trustees to do, there is no doubt that the men who established the University intended for the Methodist Church to have a potent, if not a controlling voice, in its affairs. These intentions are plainly evidenced in the charter, and with men of the right sort they would weigh more than the verdict of a thousand courts, and the burden of their hearts would be to try to find some way to carry out the wishes of the noble dead. But the Vanderbilt trustees apparently care nothing for these explicitly expressed purposes—care nothing for the supervisory power intended to be given the Bishops in the Charter or any other right intended therein to be conveyed to the Church. The Court has said that they may trample these sacred obligations underfoot and they are willing to do it. Their position is that whatever a secular court declares may be done is morally and religiously right, and that nothing else is. Not once has any official recognition of their obligations to the Church been put on record or given out. Bishop Hendrix in 1914, then President of the Board, when all connection with the Church was broken off, stated that at the right time the Board would seek to renew proper relations with the Church; but nothing of the kind has been done. The rebellion fomented and war waged by the trustees have triumphed, and the Church has seen what were once universally conceded to be her property and her rights swept away, but not a word of assurance has come from the Board; no message was sent to the General Conference; the Church was not even so much as told whether her co-operation was desired. Such have been the spirit and conduct of these men and they cannot evade the responsibility for their course. The intelligent Christian public knows that they have spoliated the property of the Church, and the fact that it has been a legal spoliation does not help the matter. Many of the blackest crimes in human history have been committed in the name and under the sanction of law. And this record must be met in the judgment, where the shield of a legal opinion will be impotent to protect the violators of moral obligations.

Will the recent action of the Vanderbilt Board end the contest between the Church and the University? We hope that it will not. Do we expect the Church to gain anything by further litigation? We haven't the slightest hope of such a thing. Why, then, do we want further legal action? Because we desire the question of the Church's confirmatory power and every other fragment of a

right that she is said still to possess to be settled definitely and forever. We, therefore, trust that the pugnacious leaders who beat the tom-toms and who clamored so loudly for more war at Oklahoma City will now be given the right of way and allowed to fight to their hearts' satisfaction. And we also hope that the lawyers there who knew exactly how to win for the Church will at once be given a chance to volunteer and make good in the field of conflict their proud boastings when in council. By all means, let these Rodericks have an opportunity to get out their swords and bugle horns and rally our routed forces and show that the Church yet has champions who are not too "cowardly" to face the foe and keep her colors flying. But we think that, except for the expenses actually necessary, these legal lights should render their service gratuitously. Surely, in the glory of battle such warriors will find ample reward and should ask for nothing more.

A COMMENDABLE MOVEMENT.

We published in the Advocate last week an article relative to the University of Mississippi from the pen of Rev. E. S. Lewis, the pastor of the Southern Methodist Church at Oxford, where that institution is situated, in which occurred the following statement:

"Steps are now being taken to reduce the expenses at the University, thus enabling poor boys to come here, as well as those in a better financial condition. By the new co-operative system of boarding, the cutting out of some fees and the reduction of others, it is claimed that a young man may be able to get through on $150 a session."

We heartily commend this action upon the part of the authorities of this historic institution. It evinces a sense of obligation to the less favored young men and young women of the State that it is highly praiseworthy, and is a trend in the right direction. Far too many colleges and universities seem to be imbued with the idea that, having provided valuable facilities for instruction at prices within the reach of people who are in moderately good circumstances, there is nothing further left for them to do except take charge of such pupils as may enter their doors. Such a conception of duty is discreditable to any institution of learning. Every college ought to be missionary in spirit, and should diligently seek to provide ways and means for reaching and making possible the education of every poor boy and girl that it can. As far as is practicable, it should reduce expenses for them and establish enterprises that would enable them to support themselves while prosecuting their studies. The exclusive school, like all other aristocracies, is on the wane in this advancing day of democracy and human brotherhood.

And our Church colleges would, we think, do well to imitate the example that many State institutions are setting them in making their courses of study more flexible and in endeavoring to get closer to the great body of the people. A wider diffusion of higher education is what we need, and workable standards and methods that will set the torch of knowledge to blazing in millions of homes are likely to come more and more into vogue in the future.

ATTENTION, EPWORTH LEAGUERS.

Are you going to the great International Epworth League Conference which is to be held in Buffalo, July 1-5? A choice program has been arranged and the occasion promises to be a memorable one. Special rates can be had on the railroads and lodging can be secured in the convention city at reasonable prices. We trust that the Southern Methodist Church will be well represented at this notable gathering. Get ready and go if you can. It will be a fine trip and the services will be inspirational in their influence. Dr. F. S. Parker and other leaders in our League work will be there to greet you.

PERSONAL AND OTHER NOTES.

The Seashore Divinity School is on this week, having opened with a good attendance last Tuesday.

The Andrews' meeting at Moss Point, Miss., is in its third week. The attendance and interest continue to grow.

Rev. J. G. Snelling, of New Orleans, recently assisted Rev. C. V. Breithaupt of Houma, La., in a successful meeting.

"Rev. L. M. Lipscomb assisted in a meeting at Coldwater, Miss., last week." So says the Southern Reporter, issued at Sardis, Miss.

The Louisiana State Epworth League Conference met in Shreveport the latter part of last week. The session was an enthusiastic and profitable one.

Dr. A. F. Watkins preached for the Mississippi Conference Epworth Leaguers, who were in their annual session at Meridian, last Sabbath at the morning hour.

The summer address of Rev. H. T. Carley, of Centenary College, is Satartia, Miss. Correspondents will please take notice and govern themselves accordingly.

It's a beauty. We mean the catalogue of the Meridian Woman's College and Conservatory. Dr. J. W. Beeson has our thanks for a copy of this fine annual.

How about your subscription to the New Orleans Christian Advocate? Look at the label on your paper and see. If it has expired, please renew at once.

Writing from Walnut, Miss., Rev. A. L. Davenport says: "We are having a good year on the Chalybeate Circuit. The Lord is blessing us and the work is moving forward."

The May-Mott-Lewis law forbidding the shipment of more than one gallon of liquor at a time to the same person in Mississippi has been pronounced constitutional by the Supreme Court of the State.

Rev. M. M. Black, pastor of the Broad Street Church of Hattiesburg, Miss., gave us a nice club of subscriptions secured from among his congregation, a few days since. Such a service is doubly appreciated in this dull summer season.

Rev. N. E. Joyner and Mrs. Joyner are spending some time at the Seashore Campground. We regret to learn that the health of the latter has not been robust of late, and we trust that the Gulf breezes will soon make her well and strong again.

Dr. J. B. Hutton will not accept the presidency of the Southwestern Presbyterian University at Clarksville, Tenn., but will continue to be pastor of the First Presbyterian Church at Jackson, Miss. The Doctor's announcement of this decision has greatly rejoiced his congregation.

Rev. John F. Foster, our popular pastor at Amite, La., occupied the pulpit of the Parker Memorial Church of New Orleans on Sunday, June 14, and preached in a manner that greatly pleased that congregation. Brother Foster has many acquaintances and friends in the Crescent City.

The Lower House of Congress is expected to vote on the question of national constitutional prohibition on July 6. It might not hurt to let your Congressman know that your eye is upon him. A courteous note asking him to support the Hobson amendment would serve as a gentle reminder.

Rev. E. P. Craddock, now pastor of the Fourth Presbyterian Church of Meridian, Miss., continues to show himself to be a modern Nehemiah. He took charge of his present congregation on the 4th of last January, and since then the membership has doubled and a new house of worship has been erected.

The Musical Conservatory of Whitworth College is unsurpassed anywhere in the Southeast. Have you read what Miss Bauer, of Cincinnati, the noted musician, has said about it? If not, look up her statement in the Advocate. Dr. Cooper believes in having the best of things and has no patience with shoddy work.

Dr. J. T. Sawyer preached at the Mary Werlein Church last Sunday evening, Pastor Jamieson being out of the city. The Doctor reports that he had a good summer congregation who listened attentively. The service closed with the Communion. We are pleased to know that the work of this church is progressing favorably.

Rev. W. D. Dominick gave us 7 additional subscribers from his charge at New Augusta, Miss., last week. This makes 15 names for our subscription files that he has lately sent in. We appreciate this good work in behalf of the Conference organ, and we pray that it may effectively re-enforce this diligent pastor in his labors.

We have in hand an announcement which reads as follows: "Mr. and Mrs. J. Monroe Wright, of Alexton, La., announce the marriage of their daughter, Mattie, to Rev. H. Wade Cudd, at their residence on Tuesday afternoon, June 30, at 2 o'clock." We congratulate in advance the contracting parties and wish for them much happiness.

We regret to learn that the infant daughter of Rev. and Mrs. W. H. Saunders, of Fernwood, Miss., has been ill for some time and that considerable anxiety is felt concerning the little one. We sympathize with this father and mother in their solicitude and pray that a favoring Providence may soon start their precious babe on the road to recovery.

A note from Rev. H. S. Spragins states that his wife, who recently was operated on for appendicitis in a sanitarium at Greenville, Miss., continues to improve nicely. This is good news indeed. Friends in Greenville frequently write us that a more popular and beloved minister's wife has never resided in that city than Sister Spragins.

We acknowledge the reception from Mr. and Mrs. John Ash, of Centreville, Miss., of an invitation to the marriage of their daughter, Miss Mabel, to Mr. Archie Cook Cursier, which will be solemnized in the Methodist Episcopal Church, South, at that place on Tuesday, June 30, 1914, at 10:30 o'clock a.m. We extend congratulations and best wishes.

From the Memphis Commercial Appeal of Saturday, June 20, we take the following: "Bishop W. B. Murrah of Jackson, Miss., one of the leading men of the Southern Methodist Church, will visit Memphis during the coming week. He will be the guest of a number of Methodist pastors and laymen at a luncheon at the Hotel Chisca on Friday, June 26."

The Monroe District Conference was held at Winnsboro, La., last week, with Rev. Wm. Schuhle, the presiding elder, in the chair. We are happy to know that our Church work is prospering in that section of Louisiana. A report of this gathering from the pen of Rev. H. W. Ledbetter, the Secretary, will appear in the next issue of the Advocate.

In sending us a number of subscriptions from his charge at Camden, Miss., Rev. H. N. McKibben says: "My work is progressing very nicely. We are beginning now to take up and press our revival campaign." We like the ring of this note. Evangelism, soul-saving, is a pastor's first and highest duty and he does well to put his heart and best energies into it.

Prof. and Mrs. R. E. Bobbitt, of Mansfield, La., were in New Orleans Monday of this week. The Professor paid our office a call, which was greatly enjoyed. Mansfield College, under the direction of this capable educator, has had a splendid session, having enrolled 66 boarding and 103 local students. Never was the outlook for this historic institution brighter than it is to-day.

Rev. J. L. Sutton has been induced to continue to serve as pastor of the Louisiana Avenue Church of this city. He has, however, been relieved of his pastoral duties for three months, during which time Rev. Charles McGehee, a student in Vanderbilt University, will serve the congregation in his stead. Brother McGehee began his ministrations last Sunday.

Read what Miss Martha Nutt, of St. Mark's Hall, this city, has to say about the need for missionary work in New Orleans. It is high time that we were giving the promising mission with which she is connected a permanent home and an ampler equipment. Here is an opportunity for some one who has money to immortalize himself and set in motion influences that will reach far out into eternity.

A note from the Rev. M. A. Burns, of the North Mississippi Conference, written from the Lucy Brinkley Hospital of Memphis, Tenn., on June 16, stated that he had carried Mrs. Burns there for an operation of quite a serious nature and that necessarily she would have to remain for some weeks. Brother Burns requests the brethren to remember him and Sister Burns at the throne of grace.

We are indebted to the following brethren, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. H. K. McKee, Oak Ridge, Miss., 5; Rev. W. R. Harvell, Athens, La., 5; Rev. L. T. Sargent, Greenwood Springs, Miss., 6; Rev. J. H. Bass, Columbus, Miss., 3; Rev. W. R. Williams, Mt. Pleasant, Miss., 3; O. P. Armour, Macon (Miss.) circuit, 6.

Rev. T. B. Cottrell, of Tylertown, Miss., was in New Orleans last Monday, and as a visiting Methodist preacher ought always to do, brightened the Advocate office with his presence. He was en route to the Seashore Divinity School, his people having voted him a vacation and given him a purse to meet the expenses of it. Brother Cottrell stated that the meeting recently held for him by Rev. T. J. Norsworthy was a great success, resulting in 86 additions to the churches, the Methodists receiving 52 of them. He was also loud in his praise of Rev. Robert Selby as a presiding elder, and thinks that he fits that office most admirably.

The Corinth (Miss.) District Conference convened at Ecru last week, with the energetic presiding elder, Rev. J. H. Mitchell, in the chair. The reports of the preachers showed that Methodism is steadily forging forward in Northeast Mississippi. From a report of this conference published in the Commercial Appeal, we take the following: "It was a touching scene when Dr. J. Y. Murry, of Ripley, who is over 80 years old and crippled, and who has been a life-long member of the Church, and who always attends his district conference, was carried in a chair to the rostrum and the congregation passed by and warmly grasped his hand as an expression of appreciation of the splendid service that he has rendered." Dr. Murry has the high esteem of all who know him and well deserves it.

Obituaries.

Obituaries not over 150 words in length will be published free of charge. All over 150 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. This will save trouble all around. Otherwise the obituaries will be cut down to 150 words.

Mrs. MARY [illegible] [illegible] [illegible] [illegible] after a lingering illness [illegible]

[illegible] A FRIEND.

Dear little [illegible] [illegible] [illegible] [illegible] Sunday school [illegible] [illegible] bereaved father and mother.

[illegible]

At [illegible] La., on June [illegible], Sister MARGARET [illegible] [illegible], wife of J. B. Henry, was called away [illegible] to the heavenly home. Sister Henry was born in [illegible] County, Ala., on April [illegible], and moved to [illegible] Parish [illegible]. She had been a consistent member of the M. E. Church, South, for [illegible] years. She was married to J. B. Henry in [illegible]. She leaves her husband, five children and many relatives and friends to mourn their loss. The writer has only known Sister Henry [illegible] and she was a true and faithful Christian, loyal to her Church, and has often been heard to say that she was ready to go to meet her God. Her home was a sanctuary where she communed with God, and it was an ideal place for preachers to whom she was ever kind. Surely her name was written in heaven, and some sweet day we shall meet her there. May the Lord comfort those bereaved. The funeral service was conducted by Rev. [illegible] Futrel and Rev. [illegible] Hamburg.

On June [illegible], 1914, MILDRED, daughter of Mr. and Mrs. [illegible] of Wilson, La., was called by Almighty God to leave this world of sin and sorrow for the glorious heaven beyond, where all is love, peace and glory, where there is no suffering, no sorrow and no sin. All was done that human hearts and hands could do to alleviate her suffering and prolong the dear little life, but it was God's will to take her from us. He has plucked the sweet little bud from his vineyard here on earth and transplanted it in his heavenly garden above, where it shall bloom throughout all the ages to come. Sorrow has come to the parents, but the good Lord assures us that in the glorious beyond there shall be a happy reunion should the bereaved parents trust in him and be faithful to the end. For consolation we can [illegible]

[illegible] [illegible] [illegible] [illegible] Suffer the little children to come unto me [illegible] [illegible]

IN MEMORIAM.

[illegible] [illegible] [illegible] [illegible]

Their brothers and sisters, Mrs. [illegible] Phillips, Mrs. [illegible], Mrs. [illegible] [illegible] Hughes, Miss Carrie Hughes.

MEMORIAL RESOLUTIONS.

Resolutions of respect, passed by the quarterly conference of [illegible], Miss.

Whereas, it has pleased Providence in [illegible] to take from our midst Brother [illegible] Sullivan, the senior member of this body; resolved:

1. That we bow in humble submission to the divine will.

2. That the charge has lost one of its most faithful members and officers, he having served for over [illegible] years as a member of the board of stewards.

3. That we ever keep before our minds the great life of usefulness to both man and God, and ever try to emulate it.

4. That a copy of these resolutions be spread upon the minutes of our Conference and that the secretary furnish Brother Sullivan's widow, and the New Orleans Christian Advocate each with a copy.

Signed: [illegible] V. Adams, president; W. E. [illegible], secretary.

RESOLUTIONS OF RESPECT.

Whereas, God in his wisdom and love has seen best to take from us our beloved sister and co-worker, Mrs. Carrie Morgan; therefore be it resolved:

1. That we bow in humble submission to the will of an all-wise Providence, who doeth all things well, thanking him for the beautiful life of gentleness and service which has been an inspiration and a benediction to those who have come in contact with her, and for her interest and untiring efforts in behalf of the Woman's Missionary Society.

2. That we tender to her bereaved family and relatives our heartfelt sympathy, and pray God's richest blessings upon them.

3. That a copy of these resolutions be spread upon the minutes of our Society, that a copy be sent to the family of our departed friend, and that a copy be sent to the New Orleans Advocate for publication.

Signed: Mrs. W. B. Cooper, Mrs. R. H. Gibson, Miss Lila McClure.

MARRIED.

On June 15, 1914, at the Methodist parsonage in Foxworth, Miss., by Rev. Chas. E. Downer, Mr. LEON CAMPBELL and Miss EVA WILKERSON, both of Columbia, Miss.

Tidings From the Field

FROM OLOH, MISS.

Although I may not be able to make as glowing a report as some of the other pastors in the Conference, I am glad to say that there are some good things within the bounds of our charge; and while there are some things that are not so bright, we are far from being discouraged. We will never be discouraged as long as we have a faithful band of men and women, even though numbers be small. At one point we have ceiled the church. Here we have a good Sunday school and observed Children's Day, with a fine program nicely carried out after only a few days of preparation. At another point the people kindly raised a purse for the pastor's trip to the District Conference. At Oloh, the call of the pastor's wife for water, was answered by putting in the parsonage yard one of the finest wells in the little village. Children's Day was observed here under the direction of Prof. E. S. Arnold and was most interesting. We much appreciate our good Sunday school, and good superintendent and teachers. We are expecting to begin revival meetings soon with the help of Brothers George Huff, Jas. Purcell and Henry Nortin. We are looking to the Lord for help. Pray for the success of these meetings.—A. H. Steele, P. C.

THE NEW METHODIST CHURCH IN GUNNISON, MISS.

The first church in this part of the Delta, was a log meeting house, built about 1848, near old Concordia, a landing on the Mississippi River, in Bolivar County, Miss. The next was a little frame church built about 1856, in Concordia. The third was a neat frame church built in Concordia about 1869, while Rev. J. T. Truslo was pastor.

When the Riverside division of the Valley Railroad was built, a station was located about three miles below Concordia and called Gunnison, and soon the town was moved to Gunnison. This last church was rolled to Gunnison in 1892 during the pastorate of Rev. M. D. Fly, and was torn down in February, 1914, having served as a place of worship for about 45 years.

On the site of the good old church, we have erected a beautiful up-to-date new church, ready for service, all paid for; and last Sunday, June 14, we had our first service in the new church, and notwithstanding the fact that the heat was oppressive (the mercury in the thermometer playing around the 100 mark) a splendid congregation assembled for the opening service, a special feature of which was the presentation by the building committee to its secretary-treasurer of a Bible, as an expression of appreciation of special services which he had rendered. A very touching incident of the Sunday school service was when Dr. J. B. Pease in retiring from the active superintendency of the work, asked Brother R. S. McKnight to take his place, which he kindly consented to do. Dr. Pease, a princely man, has lived in this community and practiced medicine with distinction for half a century; and has been Sunday school superintendent for about fifty years. It was a tender scene when Dr. Pease was asked by his pastor how long he had been superintendent and he could not answer. All regretted that Brother W. C. Boyd, because of sickness, could not be with us in this first service.

Brother E. L. Blanchard, Brother J. W. Shepherd, and others, with elect ladies, faithful and true, have stood by the old ship through all these years and rejoice to witness the progress of Zion. The Lord bless them all. May success crown all their efforts in his cause, and may they all find a hearty welcome through the gates into the city of the redeemed.

J. H. SMITH, Pastor.

ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference will be held in Opelousas, July 8, 9, and 10.

Rev. A. S. J. Neill will preach the opening sermon on Tuesday, the 7th, at 8 p.m. The Conference will convene Wednesday, the 8th, at 9 a.m.

Rev. W. W. Drake, Chairman Board of Missions, will preach Wednesday evening at 8 o'clock.

The following committees have been appointed:

For Orders—A. S. J. Neill, W. D. Klineschmidt, H. B. Perritt.

License and Recommendation for Admission—J. J. Kelly, G. E. Cameron, B. H. Sheppard.

For Passing of Character and Renewing of License—J. M. Alford, W. S. Henry, R. S. Walton.

Quarterly Conference Records—J. W. Booth, F. M. Freeman, A. H. Parker.

Spiritual State of the Church—A. S. J. Neill, G. A. Morgan, C. B. Powell, B. A. Swan, E. G. Wood.

Missions—G. E. Cameron, B. H. Sheppard, J. W. Booth, W. B. Perritt, T. W. Holloman.

Education—W. D. Kleinschmidt, R. S. Walton, W. S. Henry, W. B. Perritt, J. W. Lewis.

Sunday Schools—J. J. Kelly, T. W. Holloman, W. W. Williams, P. B. Burt, Dr. H. S. Joseph.

Orphanage—F. M. Freeman, Dr. Paul Foster, J. G. Lawler, W. H. Long, C. M. Thompson.

Laymen's Missionary Movement—T. W. Holloman, W. W. O'Neal, J. W. Lewis, J. H. Petree, C. L. Hayes.

Rev. W. W. Drake will represent the Conference Board of Missions. Rev. J. D. Harper will represent the Conference Board of Church Extension. Rev. Paul M. Brown will represent the Conference Board of Education. Rev. R. W. Vaughan will represent the Orphanage Board. Hon. T. W. Holloman will represent the Sunday School Board. Mr. W. S Holmes, Conference Lay Leader, will represent the Laymen's Missionary Movement.

H. W. MAY, Presiding Elder

LAKE ARTHUR CAMP MEETING.

Mr. Editor: Will you kindly state in your paper that the Lake Arthur Camp Meeting will be held from July 23 to August 2, inclusive, with Rev. Jos. Owen, of Boaz, Alabama, evangelist, and Hamp Sewell, of Atlanta, Ga., chorister, in charge.

Please also state that Missionary Day will be inaugurated at the encampment this year and will be observed on the first Sunday, July 26. Either Bishop W. R. Lambuth or Rev. J. T. Mangum, who accompanied Bishop Lambuth on his tour through Africa, will have charge of the missionary services.

J. W. FONTENOT, Secretary-Treasurer.

Crowley, La.

The Sunday School

LOUISIANA NOTES

By Rev. J. I. Lindsey

The Patterson Sunday school has [illegible] 100 members. It is more than [illegible]

Rev. J. I. Lindsey has a Sunday school at his new mill on the Pine Island circuit. Some large farms, in which he will endeavor [illegible] to be on the job. This [illegible] the necessity of being [illegible] and knowing as if he [illegible] of proper work or less. It [illegible] is a thing more [illegible] for instructing in order and [illegible] advancing the interests of the King [illegible].

It should be more generally known that our Epworth League Board has [illegible] a splendid new organization. That is the writer's judgment, but all the essential features of the Epworth order are there, and yet it is part of and under church control. The name of the organization is "The Knights of Beulah," and full manual, [illegible] information, etc., may be obtained from the Publishing House or from the Epworth League Board.

In telling the pastors at the Baton Rouge District Conference it was found that already this year 47 Sunday schools had been organized, and that at 5 other places there is need for schools that will likely be organized before the end of the year. Such work is the surest way to extend the Methodist Church and the Kingdom of God, and is in keeping with the Washington sentiment to organize where "as many as two persons can be gathered together."

Mr. W. A. Holmes of the Baton Rouge First Church school has its territory districted according to the maps of the insurance companies of the city as a convenient arrangement for home visitation and for getting general information concerning the scholars in the quickest and most convenient way. The Kentwood school has had such an arrangement for its home department work some time, and it is found of great value thus to have the membership covered when any manner of visitation is undertaken or information wanted.

At the recent session of the Baton Rouge District Conference, Rev. J. D. Harper, chairman of the Conference Church Extension Board, made an uncompromising contention for the use of the birthday jar in the Sunday schools and the direction of the funds thus collected to the Church Extension Society, as per the present law of the Church. His arguments that the Mission Board has missionary Sunday, the orphanage Pastor and Work Day, and the Sunday School Board Children's Day, made a strong case for giving the birth day offerings to the Church Extension Society, and the Conference promptly by resolution to adhere to this law. The jars will be furnished by the Church Extension Board in Louisville free to all schools that will use them as per the law of the church.

As far as we have heard, the record in mission Sunday school work in the Louisiana Conference, or any other, is that of Mr. J. R. Ables of Ponchatoula, a local teacher and a member of our Conference Sunday School Board. Within an area of two by five miles he has already seven Sunday schools, with two more in prospect, one of the latter being for Italians. He has a baby organ that he takes with him from place to place. He buys an abundance of good literature, and enlists the co-operation of the workers from his home Church to assist until the schools organized can man their own forces. In some instances he is teaching the people how to read, and is making the schools centers of social as well as religious life.

NEWS AND NOTES

By Rev. Robert Hargrove

Rev. Jas. E. Pyle and L. A. Hatch report as a summer party of small boys from the Sunday school last week. The boys had the time of their lives, and are ready to start again tomorrow.

The Y. M. I. Class of Church has a "Bible Contest" in progress, and I hear we are—[illegible] A little war broke out, since prohibition, concerning [illegible] from the temperance and I really [illegible]. We are all on the [illegible] side now.

The list of boys is read with interest. Not of low little evil was all the meaning if the work of the great Book was not wanted through all the time and number. The Bible contains 1,189,207 letters. There are 773,692 words. There are 1,189 chapters in it—929 in the Old and 260 in the New Testament.

It is encouraging to think of this when you are confronted with a big job. Remember that it is only a group of little jobs, any one of which you can easily do. Divide up the big job and you'll get the answer. It is usually ignorance of this fact that makes men afraid to tackle the big things.

Superintendent W. W. Bumpa, of Collierville, Tenn., is preparing ahead for in advance for a great rally embracing a whole day devoted to Sunday school interest and instruction at Mount Pleasant, Aug. 16. This is the only way to plan and carry to full success a meeting for people over as much territory as he will cover.

The parent department in the Sunday school is being greatly emphasized in these late days, and books, methods and plans are being sought, written and arranged to win these strategic members of the home into the Sunday school. Winning the children is an easier task. This parent department is simple, flexible and has little organization. It can be fitted to any Sunday school in city or country, since it is an endeavor not to make the home help the school but the Sunday school help the home.

WAS IT YOURS?

Seen in Some Sunday Schools.

A Superintendent reading out of the Quarterly before the school.

A Teacher attempting to teach the lesson to the class without a Bible.

A Secretary interrupting the teacher and class to get reports or offerings.

A Librarian carrying books around and laying them within reach of the scholars.

An Organist who never gets in till the school has begun.

A primary department that is compelled to meet with the main school and undergo an "opening exercise" ordeal with it.

A Secretary who is exceedingly noisy and talks and whispers to pupils, librarian, and others during the teaching period.

A Superintendent trying to make his school run smoothly when no program has been previously arranged. Impossible.

A G-l-a-d H-a-n-d Committee at the door to welcome pupils and visitors.

Teachers who have attended conventions and one of our Elementary Grade Unions, and learned the art of telling stories.

A Teacher reading the uniform lesson text before a class of 20 beginners out of the Quarterly, while they wriggled and twisted and had a good time in spite of her reading.

A Pastor who has had a real vision of the Sunday school and marked its possibilities.

We recognize the harmless of the Cross. We shun it rather, we feel it harder. But where the Cross is there Jesus is, and where Jesus is there is victory.

Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not really receive them.—Spurgeon.

The only chance that this world has of becoming a righteous world is by the contagion of the Christian men and women who are in it.

Is there one whom difficulties dishearten? He will do little. Is there one who will conquer? That kind of man never fails.—John Sumner.

The Cross means simply that you are to go the road which you see to be the straight one, carrying whatever you find is given you to carry as well and sturdily as you can, without making faces or calling people to come and look at you. Above all, you are neither to load nor unload yourself, nor cut your cross to your own liking.—John Ruskin.

DURANT DISTRICT CONFERENCE.

The following examining committee have been appointed to serve at the Durant District Conference to meet in Goodman, Miss., at 7 p.m., July 7:

License to Preach— J. M. Wyatt, W. M. Commander, J. B. Streater.

Orders—J. A. Poe, D. H. Crowson, W. F. Rogers.

Admission on Trial—J. J. Garner, J. D. Simpson, E. Nash Broyles.

W. S. SHIPMAN, P. E.

TO THE BRETHREN OF THE ABERDEEN DISTRICT.

My dear Brethren: I received your cordial letter of greeting and sympathy through your secretary, Rev. I. D. Borders. I love Methodist preachers with all my heart. There is no nobler more self-sacrificing band of Christian ministers in all this wide world. It is no reflection upon world Methodism to say that the ministers of the North Mississippi Conference are the best of all. I can't help but place higher than any of the preachers of the other districts those of the Aberdeen District, for the reason that you brethren have been near enough to me to enter into my afflictions with me. I assure you that I appreciate it all. I am slowly, but I hope surely, improving.

Brother D. R. Wasson will be with me next Sunday and will do the preaching and all of the work for a couple of months, after which time I will go right ahead with the work.

Bishop Hoss will dedicate our beautiful new Church on the third Sunday in August. A cordial invitation to attend is extended to all former pastors and presiding elders. Rev. J. A. Bowen will be with us in a revival campaign a week or ten days following the dedication.

With love to all of the brethren, and a prayer that God may bless us all and help us to wind up the best year we have had, I am as ever,

W. D. WENDEL.

Pontotoc, Miss.

NOTICE.

The pastors of the Durant District are requested to send to me at Pickens, Miss., at their earliest convenience the names of all the delegates who will attend the district conference which will be held at Goodman, Miss., July 8-10, so that they may be assigned to the homes secured for them. Trains going South are due at Goodman at 7 a. m. and 3 p. m. It is hoped that all delegates will come on day trains.

J. D. SIMPSON.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI.

Hattiesburg Dist.—Third Round.

Ellisville .....June 28, 29
Collins, at Ora .....July 3,
Mt. Olive .....July 5, 6
Estabutchie, at Pleasant Ridge .....July 7,
Seminary, at Bethel.....July 11, 12
Heidelberg, at Philadelphia.July 14,
Eucutta, at Boyle's Chapel.July 16,
Green County Mission, at Avery .....July 17,
Leakesville, at Clark's Chapel.....July 18, 19
Lucedale, at Shipman.....July 21,
Silver Creek, at New Hebron .....July 25, 26
New Augusta .....Aug. 1, 2
McLain .....Aug. 2, 3
Prentiss .....Aug. 8, 9
Oloh, at Clyde .....Aug. 9, 10
Hattiesburg, Court Street..Aug. 11,
Hattiesburg, Broad Street..Aug. 14,
Hattiesburg, Main Street...Aug. 16, 17
Williamsburg, at Good Hope .....Aug. 22, 23
Sumrail .....Aug. 23, 24
Magee, at Sharon .....Aug. 30, 31

GEO. H. THOMPSON, P. E.

Seashore Dist.—Third Round.

Biloxi, Main St., Wed. p.m.June 24,
Longbeach, at Pass Ch'n..June 27, 28
Mississippi City, at N. Gulfport, Wed. .....June 30,
Gulfport, First Church.....July 5, 6
Pascagoula and Ocean Springs, at ——— ....July 16,
McHenry and Lyman, at McHenry .....July 18, 19
Brooklyn and Bond, at Janice .....July 25, 26
Bay St. Louis, Wed. p.m..July 29,
Moss Point .....Aug. 1, 2
Escatawpa, at Caswell Springs .....Aug. 3,
Americus, at Roberts Chapel.....Aug. 8, 9
Columbia .....Aug. 16, 17
Hub, at E. Columbia.....Aug. 17,
Logtown .....Aug. 22, 23
Carriere and Picayune, at Pic., Monday p.m.....Aug. 24,
Derby, at Wesley Chapel, Tuesday .....Aug. 25,
Saucier and Howison, at Wortham .....Aug. 29, 30
Wolf River, at Durham's..Sept. 5, 6
Lumberton, Wed. p. m....Sept. 9,
Poplarville .....Sept. 12, 13
Mentorum, at Mt. Zion....Sept. 19, 20
Coalville, at White Plains, Monday .....Sept. 21,
Wiggins .....
Vancleave .....

W. H. HUNTLEY, P. E.

Meridian District—Third Round.

DeSoto, at Hopewell.....July 11, 12
Shubuta.....July 12, 13
Vimville, at Why Not.....July 18, 19
Meridian, Poplar Springs ..July 26, 27
Meridian, Southside .....July 26-28
Waynesboro Circuit, at Big Rock..... Aug. 1, 2
Meridian, East End .....Aug. 9, 10
Meridian, Fifth St. .....Aug. 9-11
Waynesboro.....Aug. 16, 17
Scooba, at Binnsville .....Aug. 22, 23
Daleville, at Linwood.....Aug. 29, 30
Enterprise, at Concord....Sept. 5,
Pachuta, at Pachuta .....Sept. 6, 7
Moscow, at Big Oak.....Sept. 11,
De Kalb, at Spring Hill...Sept. 12, 13
Matherville, at Manassas..Sept. 19,
Buckatuna, at State Line.Sept. 20, 21
Meridian, Central .....Sept. 27, 28
Meridian, 7th Ave. .....Sept. 27, 28
Porterville, at Chapel Hill..Oct. 3,
Lauderdale, at Lauderdale.Oct. 4, 5

J. T. LEGGETT, P. E.

Brookhaven District—Third Round.

Fernwood, at Knoxo.....July 18, 19
Magnolia.....July 19, 20
McComb, at Centenary.....July 24,
South McComb, at Centenary July 24,
Summit and East McComb, at Centenary.....July 24,
Gallman, at Old Crystal Springs.....July 28,
Crystal Springs.....July 29,
Bogue Chitto and Norfield, at Bogue Chitto.....Aug. 1, 2
Buford, at Jamestown.....Aug. 8, 9
Monticello, at Hopewell....Aug. 10,
Wesson, at Beauregard.....Aug. 15, 16
Bayou Pierre at Sweetwater Aug. 20,
Meadville, at McCalls.....Aug. 22, 23
Brookhaven.....Aug. 23, 24
Topisaw, at Holmesville....Aug. 29, 30
Barlow, at Rehoboth.....Sept. 5, 6
Hazlehurst .....Sept. 6, 7
Pleasant Grove, at Hawkins Chapel .....Sept. 12, 13
Tylertown, at Tylertown...Sept. 16,
Adams, at Ebenezer.....Sept. 19, 20
Scotland, at Union Church Sept. 26, 27

If the above dates, for any special reason, do not suit the pastors affected will please let me know at once so that I may make what changes I can in good time. Special attention is called to special reports for this quarter. Please have such reports ready to present on time.

ROBT. SELBY, P. E.

LOUISIANA CONFERENCE.

Monroe District—Third Round.

Oak Ridge.....July 12,
Bartholomew, Tuesday, 11 a.m., July 14,
Bethel, at Eros.....July 18, 19
Sardis, Tuesday, 11 a.m....July 21,
Downsville .....July 25, 26
D'Arbonne, p.m.....July 26, 27
Wesley.....Aug. 2,
West Monroe.....Aug. 7,
Boeuf Prairie.....Aug. 9,
Lake Providence.....Aug. 16,
Floyd.....Aug. 22, 23
Delhi, p. m.....Aug. 23,
Delhi, a. m.....Aug. 24,
Magnolia.....Aug. 30,
Clayton, Tuesday.....Sept. 1,
Girard, 10 a. m.....Sept. 3,
Rayville.....Sept. 6,
Monroe, p. m.....Sept. 6,
Bastrop.....Sept. 13,

WM. SCHUHLE, P. E.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE ANNUAL MEETING OF THE NORTH MISSISSIPPI WOMAN'S MISSIONARY SOCIETY.

The second annual session of the Woman's Missionary Society of the North Mississippi Conference convened in Aberdeen, Miss., June 11. The Executive Committee met at 8 a.m. to formulate some plans for the session, and we found everything prepared for our immediate consideration, without loss of time.

At 3:30 p.m. a Workers' Conference was conducted by our former president, Mrs. W. W. Scales, in which the Conference officers gave splendid plans for their various departments.

The evening was opened by a prayer and praise service, conducted by Mrs. I. D. Borders, which was followed by a business report of the Council which met in Fort Worth, Texas, in April, by Miss Dunstan, of Winona, Secretary of the Home Department. Miss Dunstan, in a clear, business-like manner told of the work and plans of the Fort Worth Council, of the many changes for the betterment of the work, some of which were: The plans for organic union, such as the having of only one secretary and one treasurer. The change of names of some of the officers, as, instead of a Third Vice President, we have a Superintendent of Stewardship and Mission Study. Instead of a Fourth Vice President, we have a Superintendent of Social Service and Local Work; which gives us for Conference officers, a President, a First Vice President, a second Vice President, a Corresponding Secretary, a Treasurer, a Superintendent of Mission Study and Stewardship, a Superintendent of Social Service and Local Work, a Superintendent of Publicity, a Superintendent of Supplies and a Recording Secretary, all of whom shall be members of the Executive body. There were some other changes regarding our finances which do not affect us until January 1, 1915.

Mrs. Hoyle gave the inspirational report of the Council. She held the audience spellbound as she told in burning words of the fields, their needs and their successes.

The first business session was opened at 8:30 Friday morning, June 12. Reports of the various officers showed that North Mississippi had advanced along all lines of the work. West Point is again the banner auxiliary, adult, and Brooksville the banner young people's auxiliary. Columbus District is the banner district. The Winona District is making the greatest increase of any district.

This Conference was really and truly our "very own" since the visiting Bishop was our own North Mississippi Bishop Murrah; and our visiting returned missionaries—Miss Julia Wasson of Shanghai, China; Miss Mary Massey of Mexico, and our Council visitor, Mrs. Bessie W. Lipscomb, were each our own North Mississippi women. Our Deaconess visitor, Miss Mary Daniel, while not a native North Mississippian, is ours by adoption and therefore none the less dear.

The Bishop, returned missionaries, council visitor and deaconess were of untold value to us; the Bishop for his helpful sermon on Sunday; Miss Wasson for her talks on China; Miss Massey for explanation of the Mexican situation; Mrs. Lipscomb for her two splendid addresses and her wise counsel in the business sessions, and Miss Daniel for her inspirational talks on the Co-operative Home at Corinth. Our hearts were made glad that we had with us a young woman, strong of character, just graduated from the I. I. & C., who wishes to enter the training school for deaconess work, Miss Kate Strickland of Ripley, Miss. Our only regret was that we did not have a dozen volunteers, each, for the Home and Foreign fields.

Rev. I. D. Borders again placed the women of North Mississippi Missionary Society under obligations to him for his helpful Bible talks at the noonday devotionals, as well as for his untiring efforts as our Conference host.

The Session closed Monday, June 15, promptly at 12 m., with the following officers for the ensuing year:

President, Mrs. Vic Thompson Hoyle, Tupelo; First Vice President, Mrs. S. M. Thames, Hernando; Second Vice President, Miss Lillie Hartwell, Water Valley; Corresponding Secretary, Miss Louise Dunstan, Winona; Treasurer, Mrs. W. W. Wilburn, Lexington; Superintendent of Mission Study, Mrs. J. W. Conger, Vaiden; Superintendent of Social Service and Local Work, Mrs. Walter Trotter, Winona; Superintendent of Publicity, Mrs. Walter Campbell, Winona; Superintendent of Supplies, Mrs. Susie Thomas, Starkville; Recording Secretary, Mrs. T. M. Clark, Tupelo.

District Secretaries:

Aberdeen District, Mrs. Madge Haughton, Prairie; Columbus District, Mrs. T. W. Woodward, Starkville; Corinth District, Miss Corinne Rogers, New Albany; Durant District, Mrs. G. H. McMorrough, Lexington; Greenville District, Mrs. E. T. Clark, Cleveland; Holly Springs District, Mrs. J. T. Binford, Water Valley; Sardis District, Mrs. T. T. O'Bryant, Sardis; Winona District, Mrs. K. M. Bryan, North Carrollton.

Mrs. WALTER CAMPBELL.

CITY MISSIONS.

In addition to 14 Wesley Houses, 104 works among foreigners, City and Conference Mission Boards have aided city mission and cotton mill communities. Ten Wesley Houses and two small institutional churches, conducted by 30 deaconesses and missionaries, and 322 volunteers, represent the effort for bettering the cotton mill people. Seven Wesley Houses, 20 deaconesses and missionaries and 115 volunteers serve other city slums. A notable development of this quadrennium is the opening of co-operative homes for working girls. Six of these homes housed 568 young women in 1913. Handsome property is owned by the Church for this purpose at Houston and Waco, Texas. The City Boards maintain a total of thirty Wesley Houses and six co-operative homes in these three different types of community endeavor. During the quadrennium they expended $230,429.03 in their maintenance, an increase of $64,083.67 over the previous quadrennium.

THE EDUCATION OF BEREAVEMENT.

"As an eagle stirreth up her nest * * * so the Lord alone did lead him."—(Deut. 32:11, 12).

What a startling thought—that the breaking up of the nest is an act of God's benevolence! I always looked upon it as a calamity. We are all familiar with the experience of the breaking up of home. We remember the glad circle 'round the old fire, and how it grew thinner and thinner. One went to the colonies; one went out to be a governess; one departed with a stranger to a house of her own; more than one passed into the silent land. I always thought it a subject for tears. But here is an old writer who makes it a subject for praise, blesses God for it, declares it to be the first step of my education! I can understand God's love in many things I can understand why I should praise him for his gifts to body and soul. But I lose my breath in surprise when I am asked to make the first stanza of my hymn the adoration of his mercy in loosing the ties of home!

Nay, my soul, it is to **strengthen** these ties that thy Father breaks up the nest. It is not to get rid of home he would teach thee to fly. It is that thou mayst learn by travel that thy home is wider than thy nest. He would have thee learn that in thy Father's house are many mansions, of which thy nest is only one. He would tell thee of a brotherhood in Christ which includes, yet transcends, thy household fires. He would tell thee of a family altar which makes thee brother to the outcast, sister to the friendless, father to the homeless, mother to the sick, son to the feeble, daughter to the aged—in kinship to all. Dost thou remember how the child Jesus in the temple lost his parents for a time? It was to him the first breaking of the nest; it made him think in his solitude of the wider house of his Father. So is it with thy temple, O my soul. Thy parents, thy brothers, thy sisters, leave thee behind; and in the vacant place there arises a new altar—humanity. Thy Father has given thee wings in the night, wings in the breaking of thy ties. Thou hast soared by thy sorrow; thou hast loved by thy loss; thou hast widened by thy weeping; thou hast grown by thy grief; thou hast broadened in being broken; thou hast enlarged thy sympathy by emptying out thy treasures. The storm that shook thy nest taught thee to fly.—George Matheson, in "Leaves for Quiet Hours."

NOT WORK, BUT WORRY THAT KILLS.

Work is the natural, or, as physicians say, the **physiological** exercise for nerves and muscles. It is absolutely essential to their health and development. But when work is carried to an extreme, and the nerves and muscles become fatigued then worry sets in and it is the worry that kills.

Physiologists tell us that the human body is like a delicate machine. If the oil in the bearings is exhausted, friction develops, which if not properly relieved will soon wear out the working parts and wreck the mechanism. So when you find that your work, mental or physical, is becoming burdensome, when you are worrying more than you are working, it is a good sign that your nerves and muscles or both need a little more lubricant.

According to Dr. Hollingworth, of Columbia University, the caffein contained in Coca Cola, caffein and tea, acts as a lubricant in relation to the nerves and muscles, enabling them to respond more easily to the will. This explains the well known fatigue-relieving quality of Coca Cola, and its use is further justified and approved by the testimony of the greatest living authority on Pharmacology, Dr. Schmeideberg of Strassburg, Germany. The following paragraphs are taken from his disposition in the famous Chattanooga case. Dr. Schmeideberg testified:

Caffein is hence a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

Discussing the wholesomeness of the caffein beverages Dr. Schmeideberg said:

"The character of caffein action makes it plain that these food materials do not injure the organism by their caffein content, and especially do not by continued use cause any chronic form of illness."

In concluding his testimony as expert witness Dr. Schmeideberg used these words:

"On the basis of the preceding explanation, I sum up my opinion thus: That Coca Cola syrup represents a food product containing caffein and that, even in the maximum quantity which may be generally taken daily, it cannot, because of its caffein content, be accounted injurious to health."

As Coca Cola contains, in addition to caffein, only carbonated water, sugar and fruit flavors, all of which are known to be wholesome, it is quite clear that the refreshing and fatigue-relieving effects of this popular beverage are not only not injurious but positively beneficial to health.

If you would be interested to know more about Coca Cola, write for free booklet containing scientific explanations by the leading medical authorities of America and Europe. Address the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.—Advertisement.

Common sense is the measure of the possible; it is composed of experience and provision; it is calculation applied to life.—Amiel.

CHIEFLY PERSONAL.

In a business note to our office, bringing several subscriptions, for which we are most grateful, Rev. J. M. Guinn, of Crawford, Miss., adds the following: "We are very much indebted to Rev. T. H. Lipscomb of Starkville for some most excellent sermons, as well as helpful service, in a meeting here which closed on June 12. We feel sure that his clear, straightforward presentations of gospel truth will be exceedingly beneficial in our town."

Dr. Frank N. Parker, the accomplished head of the Trinity College Biblical Department, was in New Orleans on Wednesday, June 17, and looked in on us at the Advocate office. He was looking splendidly and stated that Trinity has had a fine year. We nominate Dr. Parker for Dean of the new Theological School that our Educational Commission is expected to establish in the near future. He is a scholar, and what is even more important, he has religion.

Mr. S. H. Meyer, Treasurer of the Louisiana Conference Board of Missions, has received a communication from Mr. J. D. Hamilton of Nashville, Treasurer of the General Board, stating that money is needed for the work and urging him to do what he can to secure early collections. Brother Meyer requests the brethren who have missionary money in their hands to forward it to him at once, that he may promptly pass it on to headquarters.

The Holly Springs District Conference had a profitable session at Potts' Camp (Miss.) last week. Among the visitors were Rev. T. H. Lipscomb, who ably represented the North Mississippi Conference Board of Education; Miss Ethel Golding, who spoke impressively in the interest of the Mississippi Orphans' Home, and Rev. E. W. Bachman, the faithful colporteur of the two Mississippi Annual Conferences. We are delighted to know that Brother Bachman is again able to take up actively his important work.

Dr. E. A. Steel, of Columbia, S. C., writes: "I have just returned from one of the greatest Commencements that old Emory and Henry has known. There were 5000 people present, among them some of the noblemen of the land, and Virginia's great Methodist Governor, H. C. Stuart, who left the Commencement to attend a district conference." Our readers will be pleased to know that Dr. Steel has furnished us with a part of the annual address that he delivered at Emory and Henry, which will appear next week.

Rev. Isaac Lockhart Peebles, of Meridian, Miss., has issued another attractive little volume, entitled "Cannot and Can Fall From Grace." The Publishers are Smith & Lamar; it is neatly printed and bound, and has as a frontispiece a striking likeness of the author. Brother Peebles has a fertile mind and is really one of the most remarkable Methodist ministers in this section. He has a fondness for doctrinal study and is a clear and able exponent of Arminian theology. We hope to have more to say of this publication at a later date.

Rev. H. M. Ellis, Field Agent for the Memphis Methodist Hospital, spent Sunday, June 14, at Greenwood, Miss., where he secured for the institution that he represents a subscription of $6600, and the people have assured him that the amount will be increased to $10,000. Greenwood is the most hustling and progressive city in Mississippi, and her churches are as enterprising as her business houses. And what shall we say of Brother Ellis? We have space only to affirm that he is going to build that hospital, and not be much longer about it. Those who wish to have a hand in it had better get busy, or they will be left out.

The Memphis Commercial Appeal of June 16 contained the following dispatch from Coldwater, Miss.: "Miss Julia Jones of this place and Dr. G. M. Shaw of Robinsonville, Miss., surprised their friends by the announcement of their marriage at the home of the bride's sister, Mrs. John T. Conger, at England, Ark., this morning. Mr. and Mrs. Shaw will be at home at Robinsonville, where Dr. Shaw enjoys a large practice." There is no choicer Christian woman in Mississippi than Mrs. Shaw, and Dr. Shaw is a fine citizen and a man of sterling worth. We extend our heartiest congratulations to his splendid couple, who have thus linked together their lives.

Rev. T. N. Sweeney sends us the following note from Wilson, La.: "We have just closed a great meeting here. Brother Hunter, of Hammond, did the preaching. He gave us good, solid gospel sermons in a spirit of love that made them sink into the hearts of the people, and gracious results quickly followed. Our Church has been genuinely revived and we look for greater things at Wilson. Brother Hunter won the hearts of both the young and old." We regret to know that Bro. Sweeney has become somewhat run down physically while prosecuting so energetically the work in his charge. He was in New Orleans last week resting and recuperating at the Presbyterian Hospital.

Rev. F. R. Power, of Logansport, La., writing under date of June 19, says: "We are beginning a meeting here with Dr. A. C. Holder doing the preaching. We have had six additions by certificate and are hoping to have a great awakening. On Wednesday afternoon the home in which we were stopping burned down and my grip containing some clothes, my Bible, a few books, sermon notes, and some other things, were destroyed in the fire. Dr. Holder also lost possessions to the amount of about $25." We sympathize with these brethren in their misfortune, particularly in the loss of "the sermon notes." It is too hot to make new ones these days. Ask the presiding elders if this isn't true.

On Sunday evening, June 14, Rev. E. Nash Broyles, our pastor at Durant, Miss., conducted in his church at that place a most unique and impressive service. It was in the interest of Christian patriotism, and the national airs and hymns of nearly all the leading countries of the world were brought into requisition. The address of the occasion, which was patriotic in character, was delivered by the Hon. D. T. Guyton. We feel sure that this service must have had a valuable educative and inspirational influence, and we think that the pastor and his congregation are to be congratulated upon having worked it up. Patriotism and civic righteousness are none too plentiful in this day, and it is well to stimulate sentiment in that direction.

IMPORTANT NOTICE.

Hon. R. P. Hobson requests that every minister in the United States shall, at one service on June 28, present an argument for National Constitutional Prohibition to his people, and that great popular rallies shall follow on July 4 when resolutions favoring the amendment should be passed and sent to the Senate and House.